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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD;" "THIS ONE THING I DO."

WHOLE NO. 382

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TERMS.—IN ADVANCE.

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Original Poetry.

The Heathen.

Where Ganges' turbid waters flow,
And where Himal'ya's peaks of snow,
Lift their white crests on high,
Where cocoa palms and citrons grow,
Beneath the softest sky;

In that bright land of sunny vales,
The zephyrs fraught with mournful wails,
Breathe mid her groves so green,
And whisper horrid, direful tales,
Of dark deeds they have seen.

There, 'neath the Banyan's ample shade,
In jungle depths and forest glade,
Near by the quiet stream;
And on the grassy esplanade,
The spires of temples gleam;

The homes of *gods* most senseless things
To which *man* brings his offerings—
The greater to the less—
His doleful cry through welkin rings;
These have no power to bless.

More dark and deep the shadows fall,
And shroud his soul, his senses pall,
In death's embrace he lies;
Release, relief's the hopeless call,
Echo alone replies.

The crowds that throng that vast domain,
Take up and sound the sad refrain,
Till o'er the sea it rolls
A mighty call, it peals again,
From many Christian souls.

Does echo still alone reply?
Is hope and help not very nigh?
Are there no noble hearts
To brave the sea and stormy sky,
And sail to foreign parts?

Will none the Gospel tidings bear,
To wretches death imprisons there,
And give *release, relief?*
Oh, to the rescue now repair,
Nor to the appeal be deaf.

Allegheny City. LEVITES.

For the Presbyterian Banner and Advocate.

Professors.

Perhaps, some one glancing at the head of this article, will say, "I'll not read it. I hate so much said to professors." Now this person, really, needs some word with power sent to his heart; but as he refuses to hear, he will not be likely to receive it, either from God or man. His future is not bright. But another may say, "Professors! I hope they will be well lectured. They are so inconsistent, they discourage many from doing what is right." Now, some professors are very bad. There was once a little select company of professors, chosen out of the whole Church, for a special purpose, yet one of them was a devil. But those who really loved the Saviour, did not leave him on that account. "But some professors are so inconsistent, they can't be sincere." Well, it is hard to think some professors sincere. I could name a few I know personally.

One, when first called to make a profession, said, "He was young, was not settled in life, was changing round in all kinds of company. He would join the Church, but he could not attend its duties, as he wished; and, he intended to be more consistent than some others." I thought he was no busier than Daniel, who had the care of a hundred and twenty Provinces, yet was a most godly man. But he grew older, was settled, and I thought the Church was about to receive a member who would be an example. But really he came to church less than before. But he said he had a family, and was poor. When they were provided for, he professed he would be religious. I thought it was a fearful risk to put it off, because he might not get sick, or might die first; and then what would become of his soul. Well, he lived to tell, with complacency, how much better his children were educated and provided for, than he had been. Yet he did not join the Church. He declares again he would, but their preacher was dull, read his sermons, and there was no life in the church. They got a new minister—a warm, earnest man; the church was revived; and I really thought he might now come to Christ. But he did not. The revival passed, and he now professes he would be a Christian, "but he knows too much about church members. They are so *inconsistent.*" But I do not believe he is sincere in this last profession, because, I do not see that he likes the company of some of the most godly men, as well as other very irreligious people.

I do think *some* professions are not sincere. O, but these were not professions. Why not? They were made, sometimes at least, publicly, and in favor of religion, and God heard them. They were real pledges, as any ever given in a congregation. Ah, friend! there are many broken vows recorded against you on high. You are sadly inconsistent. The best men, the most godly ministers, are losing confidence in your professions. God may say, "out of thine own mouth will I judge thee." He has heard your vows made to men, and in secret; made in danger, and in sickness; all broken, broken. My brother, you need the blood of Christ; nothing else can atone for you.

A.

For the Presbyterian Banner and Advocate.

Letters for the New Year to My Congregation.

"Walk in wisdom toward them that are without, redeeming the time."—Col. iv: 5.

NO. III.

We have a *representative* character. We are members of a community. We have *social* duties to discharge. In this respect let your "walk" through the opening year show to "those without," a more beautiful exhibition of the great Christian law of love. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." The world look to Christians for a copy of this law. And if they see Christians uncharitable, unsympathising, and selfish, what will they say of that Gospel which has such representatives?

1. *Be charitable.* In the estimation of Paul, the eloquence of angels, the knowledge of mysteries, the gifts of prophesy, the faith of miracles, his goods given to the poor, and his body to the flames, were all nothing, without charity. And that which he puts above angelic powers, miraculous gifts, and a martyr's devotion, is that quality in man which suffereth long and is kind, which envieth not, vaunteth not itself, is not easily puffed up, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, beareth all things, believeth all things, hopeth all things. And did you witness the fair development of this law but for one single year, I am sure you would join with me in the prayer that charity might have her perfect work.

2. *Be sympathetic.* The great characteristic of the Master, which goes right home to the heart is, able to sympathise, being "in all points tempted like as we are." And what shines so in the Master cannot be out of place in the disciple. How the sight of a cold, stoical, crabbed Christian, chills us. Instinctively we think, can this be a disciple of Him who wept with Mary and Martha at Bethany? Can this be a disciple of Him who enjoins upon all his followers, as they go out into a world of strangely mingled joy and sorrow, "rejoice with them that do rejoice, and weep with them that weep?" Let no confession of sin, or anxious question for salvation, linger long on any penitent's lip, frozen there by *your* chilling demeanor. Let no repenting Prodigal, or weeping Magdalen, be turned from your marble step, or spurned from your Pharisaic presence. Let the record of 1860 go up to heaven full of broken hearts healed, sorrowing saints comforted, dying pillows smoothed, sick beds made downy, starving people fed, widows visited, and orphans cared for. Let your Christian sympathies pour sunlight on the earth. Let the "*Annual*" which you will present to the Master, January next, as your "New Year's Gift" to him, be an "Illuminated Edition," full of illustrations of his own beautiful sympathy brought out in living colors in your own life. That is, be Christ-like.

3. *Be keenly alive to all the interests,* social, civil, and ecclesiastical, of *the community in which you live.* Be public spirited. Appreciate the claims of society on *you.* Understand the peculiar claims of the community immediately about you. Give your *best* energies nearest home. Let each man make his own home, town, church, county, "and so wider," (as the Germans say instead of our "and so forth;") the widening circle in which his influence shall radiate, beginning at home, and strongest at home.

If a Night School is the question, or a Temperance movement, or a Singing Class, or a Ladies' Missionary Sewing Circle, or a Young Men's Lyceum, or a Circulating Library, why enlist in it with a heart and a soul. We need public spirited men. Men who shall stand out in front, the fearless advocates and promoters of everything good, bearing on the interests of their own neighborhood first, and thence on the race. We need men, too, who shall stand thus in the front because they are *Christian men,* and because from principle they would stamp the image of Christ on every forward movement for the good of the community or the race. Be such. Thus shall your Christian profession be honored, the Master's cause promoted, and Christianity brought into repute. Your *Calvinistic* Christianity brought into repute, as a living, productive, youthful energy, not an old, crabbed, imbecile form of "dead orthodoxy." We want men who shall prove, yet more, before all the world, that our orthodoxy is a living orthodoxy. Just do what in you lies, each man, to make your community a model community, and your church a model church. Let 1861 *feel* the work of 1860, and the power of your Christian energies.

H.

For the Presbyterian Banner and Advocate.

Church at Nebraska City.

MESSRS. EDITORS:—Many of your readers will, doubtless, recollect the appeal made by the Rev. H. M. Giltner, through the columns of your paper, on behalf of the Presbyterian church of Nebraska City, and his arduous efforts to secure means to save the church edifice from passing into other hands. Those persons who nobly sustained and assisted him, will be glad to learn that the building is now completed, at a cost, in all, of about eight thousand dollars, and was solemnly dedicated to the service of God on last Sabbath, (25th inst.) Mr. Giltner preached the sermon on the occasion, from Psalm cxxvii: 1, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh *but* in vain," in which he set forth in a very plain and clear manner, the "Providence of God," and concluded with a brief history of events in connexion with his settlement among them, and their efforts to erect a place of worship. The following are some of the facts mentioned, and while they show the hand of God in all their trials, show no less that "He doeth all things well."

This church was organized about four years ago, in a small log house, with fifteen members; they have, since that time, changed their place of worship *fourteen times.* Now, the membership is fifty six, with a church edifice thirty eight by sixty feet, neatly finished, and capable of seating about three hundred persons. The Sabbath School numbers seventy five scholars, and eighteen teachers; i. e., that was the attendance on the 25th inst., while perhaps twenty or twenty five children were detained at home on account of indisposition, as the whooping cough and mumps were prevailing at the time. In connexion with this same church is another Sabbath School, in Kearny City, (the part of the town next the river,) having an average of ninety scholars and fourteen teachers. Connected with these schools are five Bible classes, three of young men and two of young ladies. The congregation has determined to sustain their minister the coming year, without further assistance from our Board of Missions, and I doubt not, in a few years, the Church at large will reap more than they have sown in planting the Gospel there.

Nebraska City is, I think the most important point in the Territory, South of the the Platte; and by this I mean that it now occupies that position, and is likely to retain it.

The city is supposed to contain near five thousand inhabitants, and has two other flourishing Sabbath Schools, besides those already mentioned, containing about an equal number of children and youth, receiving weekly instruction in Divine truth. There are four places of public worship, Baptist, Methodist, Episcopalian, and Presbyterian.

In view of these facts, the friends of Zion will have no cause to regret having lent a helping hand to that little church, in her time of trial, especially when the predictions of the enemy that the neat building would soon pass into other hands, have now no prospect of being fulfilled; for although they yet owe about $1,100, the Trustees and friends have so arranged it that there will be no claims upon the building, and the whole debt they expect soon to pay.

As an illustration of what they were doing, I may mention that one of their citizens gave them one thousand dollars toward the building, and one of the elders, who is not rich, gave about six hundred, and others according to their ability, thus showing that while some come West to increase their wealth, others there are, whose object is to do good and build up the cause of Christ.

NEBRASKA.

RAILING.—There is no kind of revenge so poor and pitiful as railing; for every dog can bark; and he that rails, makes another noise indeed, but not a better.

From the Christian Advocate and Journal.

The Presbytery of Beaver to the Churches under our Care.

(CONCLUDED.)

You formally recognized your obligations in this matter, and solemnly stipulated to discharge them, at the call and installation of your pastor. This, however, you seem to have measurably forgotten. This state of things cannot be otherwise than detrimental to your own interests and the interests of your pastor. Hence we have endeavored to stir up your minds by way of remembrance.

Presbytery would, moreover, embrace this opportunity of directing your attention to the consideration of the nature of the contract between you and your pastor. There is a widely prevalent mistake on this point in the Church, and under this mistake many good Christians suppose they have discharged their pecuniary obligation to their pastor, when they have not. Many flatter themselves with the consideration that when they have punctually paid the amount which they subscribe, or which is assessed on them, they have discharged their duty to their pastor, so far as money matters are concerned. But this is a mistake. The pastor does not contract with the members of his charge individually for several specific amounts which aggregated, make up his salary—but with the whole charge as a firm, or copartnership. All the persons, who make a particular church their place of worship, are conjointly one party to the contract; the pastor is the other; and the call is the article or bond of agreement between them. Consequently, the moral and legal obligation of no individual in the pastoral charge is met till the full amount, stipulated in the call, is paid according to agreement. Let us take an analagous case for illustration—Suppose, then, that A, B, and C, as partners, enter into a contract with D, for nine hundred bushels of wheat, for which they agree to pay him $900. The firm, A, B, and C, agree among themselves that they will pay equal shares of the amount. D delivers the wheat, according to contract. A and B each pay him three hundred dollars. They thus fulfill the agreement between themselves, but each of them is both morally and legally bound to D for the payment of the remaining three hundred dollars; for this obvious reason, D did not contract with them individually, but conjointly as partners.

Now, this is precisely the case with the people of a pastoral charge and their pastor. They, as partners, conjointly contract that they will pay him a specified sum, say $600 or $1,000 per annum. Hence, in order to meet this copartnership engagement with their pastor, they enter into another contract among themselves. A agrees to pay $5 of the sum; B, $10; C, $20; D, $30; E, $50, &c. A pays $5, according to agreement, B, $10, C, $20, and E, $30. Thus far they do well, for they fulfill the agreement which they entered into among themselves, but still they are all morally and legally bound for the payment of the remainder of the salary of their pastor, simply because he did not contract with them individually to pay these respective sums, but he contracted with them conjointly to pay the $600 or $1,000, as the case may be. With the contract which fixes the amount which each one has to pay, the pastor has nothing to do. He knows no one individually, so far as his salary is concerned. We hope, therefore, brethren, that it is distinctly obvious to each of you, that no member of your congregation has discharged his pecuniary obligation to the pastor till the full amount of the stipulated salary is paid. Your have, doubtless, been in the habit of thinking that, when you pay the amount which you agree with the congregation to pay, you have discharged your pecuniary obligation to your pastor, and your consciences have been at ease, though much of his salary may remain unpaid. Hence, we are solicitous that you should be brought to truthful apprehensions in reference to this matter—that you should come to feel that you are individually bound both by the ordinance of Christ, and your own voluntary engagement for the whole of your minister's salary. Did you feel this, we cannot resist the conviction, that he would be paid, and promptly paid. For there is surely conscience enough, and energy enough, in your congregation, to insure this result. It may not be inappropriate, in concluding our remarks on this point, to say that the civil Courts have given decisions in reference to this matter. They have decided that every individual who makes a particular society his place of worship, is legally reponsible for the whole of the salary promised to the minister who labors in that society.

You may allege that you do not intend to defraud your minister—that you intend to pay him sometime. But this is not enough to meet your obligation. In order to this, you must pay him promptly and unfailingly on the very day his money is due. A want of punctuality, is fraught with the most pernicious consequences both to him and yourselves.

Your pastor, as a man, has all the wants common to men. He must have food to eat and raiment to wear, and must provide the same for his family. As a minister, he must have papers, and periodicals, and books, &c. He must, consequently, contract liabilities with the producer, the merchant, the grocer, the tailor, the shoemaker, and the bookseller, &c., which must be met. A failure, however, on your part to meet, with punctuality, your liabilities to him, necessitates a failure on his part to meet his liabilities to others. Hence, he is compelled to turn his attention to some other occupation, in order to secure a livelihood, or forfeit his character as a punctual, honest man. In taking either of the alternatives, he would be denounced most promptly and bitterly; the very persons whose parsimony and want of punctuality compelled him to it, taking the lead. Should he engage in another occupation, the character of his ministrations must necessarily depreciate, and you will be the losers. Even the consciousness of being in debt, and the anxiety of mind produced by the fear of failing to meet his pecuniary engagements, must greatly disqualify him for a successful prosecution of his studies. His exercises must hence necessarily depreciate; and you again will be the losers. In addition to this, the want of punctuality on your part, in paying the salary you promise, carries with it the strong presumption to his mind, that you care but little for his interests. He cannot divest himself of this feeling, and in connexion with it, of the conviction that you are but little profited by his ministrations. These considerations must chill his feelings, which, in turn, must chill his sermons, and they will chill you. But above all this, the blessing of God will be withheld from you. Listen what he says—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? *in tithes* and *offerings.* Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

In conclusion, brethren, we would earnestly warn you against further delinquency. In the event you continue in a non-compliance with our rule, and fail to bring up a certification of full settlement with your pastor, Presbytery may be required to interpose in the exercise of its authority, and dissolve the relation between you and your minister. This would be a result which we would very much deplore, but faithfulness to Christ, and a regard to the interests of his cause, imperatively demand that we should take the step, should expostulation fail. We would try the milder measures first. Hence we have enjoined your pastor to read this letter to you, and we would indulge the hope that you will henceforth be faithful and prompt in the fulfillment of your pecuniary engagements to him who is over you in the Lord, and that the relation at present subsisting between you may long continue to be a mutual blessing.

From our London Correspondent.

Fresh Demonstrations in Hungary and Transylvania—The University of Pesth and Austrian Oppression—The Perils of the Empire—The Romish "Declaration" and Disloyalty—The Real Disturber—The Pope and his "Eldest Son!"—The Congress Table, Cavour and Antonelli—The "Pontifical Corvette"—The Real Pope and Cæsar at Rome—The Homeless Poor and Christmas Succors—Field Lane Refuges—The Weather, and Skating in the Parks—Loss of Life—Multiplied Prayer Meetings—Requests for Intercessory Prayer—Brownlow North and Reginald Radcliffe—Their Address at Exeter Hall—Sermon to the Masses in a Theatre.

LONDON, Dec. 23th, 1859.

THE HUNGARIAN PROTESTANTS continue their agitation against the Imperial patent of the 1st of September, which regulates public worship. It proposes, among other things, to partition the eight "circles," (into which for ecclesiastical as well as political purposes it is divided,) into twelve, apparently for no other object than to create inconvenience and annoyance. On the 15th instant, a great Protestant meeting, attended by three thousand persons, was held at Pesth. The Imperial patent was denounced, and resolutions solemnly protesting against it, were adopted. A deputation was appointed to go to Vienna, to present it to the Emperor, but the authorities on the spot forbad their leaving.

Austria is terrified at the movement in Hungary, supported, as it is, by all creeds and classes. The authorities refused, some time ago, to allow the remains of a Hungarian dramatist to be removed from the old to the new cemetery, and gave as an excuse, that such a thing was never allowed, unless when a surviving member of the family requested it. There was a surviving member of the family, but as he was an old officer in the Austrian service, presuming authorities thought that he would be silent. But no! in face of the loss of his position, he asked for the permission. Then to avoid mischief, the authorities removed the remains in the dead of night. The ceremony was nominally fixed for the day time, but when the multitude went to the old cemetery, they were shown the empty tomb! No sooner was this mean trick known, than crowds flocked to the new tomb and literally buried it beneath a covering of flowers.

The Transylvanians, like the Hungarians, are resisting Austria, also, and refuse to consider questions submitted by them, on the ground that no one has a right to make laws except a freely elected parliament. "In Hungary," we are told, "the Austrians have actually not been able to find a dozen or twenty men who will even consent, for a moment, to accept the title of men of confidence," and the mission of examining the laws.

The University of Pesth is richly endowed, is thoroughly national in its basis and history, and under the reign of Maria Therese, was sanctioned as "the University of the whole kingdom of Hungary." Ten years ago oppression began, and the aim of Austria is to destroy the national language. She came to the conclusion that "the Hungarians are no longer Hungarians, but Germans," and from that moment the German tongue was introduced into the schools and public offices. Out of seventy five subjects for examination, only eight are delivered in Hungarian. The students made a demonstration; they agreed to petition; they went to Vienna; but neither the Emperor nor his Minister would receive them.

The rumor of the young Emperor's intended abdication is contradicted, but the situation of the Emperor is described as "exceedingly dangerous." A collision is imminent between the aristocracy and the middle classes. The worst enemies of the Government are its own friends.

A DECLARATION is put forth by the Romish party in Ireland, and also a denial, that any disloyal feeling toward Queen Victoria was manifested at the public meeting there. The *Times* criticises and exposes the first document with its usual merciless power of analysis. "It will be received," concludes the article, "in this country and in every enlightened society, with the utmost contempt; and while powerless to give the slightest assistance to the temporal power of the Pope, it will serve as a disgraceful monument of the bigotry and ignorance of Ultramontane Catholicism, and as a signal proof of the moderation and liberality which thus allows men, without the slightest sense of the value of the freedom they abuse, openly to proffer their allegiance to a foreign power, and make the attitude of their own Government to the interests of that power, the condition of their political support." Dr. Machale has been writing from "St. Jarlath's," but in a somewhat desponding tone, as he considers that the Catholic party has been divided, and is in a worse condition, politically, than it was three years ago. On the other hand a larger number of the Roman Catholic gentry are supporting the crusade in favor of the Temporal Sovereignty of the Pope, than was at first expected. There must be great hypocrisy in such apparent submission, and the screw must have been applied very tightly indeed. The parties know well that the agitation will end in thin air ere long; that it is "full of sound and fury, signifying nothing." The Emperor of the French is the real disturber, although His Holiness in consenting to the Congress, intimated last week a mock confidence that, "the eldest son of the Church," (a "beautiful boy," as they would say in Ireland,) could not possibly do ought to injure the interests of the Holy See.

THE CONGRESS but wants a few weeks' time to pass away, in order to meet. It will be a curious study, that Council Table. Only think of Cavour sitting *vis-a-vis* to Cardinal Antonelli and the Austrian plenipotentiary! Yes! Cavour, the detested contriver of the Italian war, and the representative of the "excommunicate," Victor Emmanuel, is actually nominated as first Plenipotentiary of Sardinia, and Antonelli is to "embark on board a "pontifical corvette," ("the bark of St. Peters!") in order to come to France. Antonelli *is* Pope, *is* Rome, is the Cæsar who rules the Pope and the Cardinals, and so "Cæsar and his fortunes" embark by and by in a "pontifical" (Pope blessed,) "corvette!" Well, there is ONE higher than the highest, and wiser than the most crafty. Yea, One who "taketh the wise in his own craftiness," "whose counsel shall stand." It is pretty certain that force will never be employed by France or Austria, against the Central Italians.

THE HOUSELESS POOR are again receiving attention. This time last year appeared the famous article in the *Times,* which elicited such an epidemic of beneficence to the Field Lane Ragged School and kindred institutions. The result of the appeal for Field Lane, was the receipt of about £7 000, probably more; but of this, £5,000 was refunded. A female Night Refuge has been since built, and Lord Shaftsbury and his friends have been this week inaugurating it by a public meeting.

THE WEATHER has been for a week past, very Wintry and severe. Skaters in thousands have been on the Serpentine in Hyde Park, especially on the Lord's day. On Saturday night, a fine young man, twenty-four years old, perished by drowning, and a day or two previously, at Hampstead, the son of a widowed mother, aged twenty-one, also lost his life.

Such weather as this elicits much sympathy with the poor and suffering. Intense cold makes John Bull very tender hearted. In spite, however, of the multiplied charities and soup kitchens, hard frost stops employment, and at the best, but of such a vast population, very many are ready to perish. It is, therefore, pleasing to hail the advent of milder weather. We have very rarely standing frosts in this climate. This has been the second week (the last in November,) of cold weather this Winter.

THE MOVEMENT FOR PRAYER AND EFFORT, in connexion with the revival of religion, is gathering strength and volume in London. There are upwards of one hundred daily meetings for prayer. I was at one last week, which has been kept up steadily in the Lower Room, Exeter, from week to week, ever since the first gathering was prompted by the tidings of the American Awakening. There was a goodly attendance, and a most devout spirit prevailed. Very many requests for prayer were read out on the occasion, some of them very touching. One was from a Sunday School teacher, on behalf of the school with which she is connected, that the Spirit might be poured out both on teachers and children. Another was for "a clergyman of the Church of England, *in much trial;*" that "these afflictions may bring him to a full knowledge of the truth as it is in Jesus; that he may come to be a burning and a shining light, and be a blessing to many." Another was for "Richard Turner, the Secretary of the Pure Literature Society, who is dangerously ill, apparently worn out in the Lord's service." Intercessions were also asked "for a servant of Christ, laboring in the ministry, whose testimony is much hindered by his unconverted wife and family, that the god of this world may no longer blind their eyes, but that they may be turned from darkness to light, and from the power of Satan unto God." "A daughter" desires prayer "for a beloved mother, now dangerously ill, that she may be led to trust wholly in the Lord Jesus, for time and eternity." One mother asks prayer "for the conversion of a youth preparing for the ministry at the University of Cambridge;" and another seeking sympathy, and supplications that "her sons may be kept in the love of the truth," suggests that, "prayer be made for youths preparing for, or now in India, in the service of their country, that they may be kept amid peculiar temptations, as were Joseph, Daniel, and others—with thanksgivings for those who are walking in the truth."

BROWNLOW NORTH AND REGINALD RADCLIFFE, the lay evangelists, have broken ground in the metropolis. The former preached at Marylebone Presbyterian church, last Sabbath morning, and in the evening at the chapel of the Hon. and Rev. B. W. Noel. At the latter place, in the evening, Mr. Radcliffe, after preaching, met parties anxious about their salvation, in the vestry. There was much interest, as well as solemnity; and as these two men have been so owned of God elsewhere, I fondly trust that their visit to London will be mercifully used to stir up the masses. Their sojourn in the metropolis will be extended longer than they intended. The field is vast. Prayer incessant has been, I trust, a pioneer in the work. God grant that the result may prove that the fields were already white to the harvest.

In Exeter Hall, in connexion with the Young Men's Association, was held, on Tuesday night last, a great gathering, to hear addresses from the two Evangelists. When I went up stairs to the Committee Room, I found a body of gentlemen kneeling, and fervent prayers being offered in succession for a blessing abundant and special on the words that night to be spoken. George Hitchcock, Esq., occupied the chair of the meeting, and opened it with a few solemn words. The hymn was then sung, "O, for a thousand tongues," &c., and prayer offered by the Rev. E. Cornwall, an Independent minister of Scottish birth, who for years has been specially blessed with spiritual fruits to his toil.

The first address was by the Hon. and Rev. B. W. Noel. It was singularly direct and faithful in its character. It was a solemn dealing with the impenitent, seeking to convince them of their guiltiness by an enumeration of sins committed by different classes, and especially of disloyalty and want of love to God and Christ. The doom of the impenitent was set forth with terrible fidelity, and the call to immediate repentance, coupled with encouragements, was urgent and affectionate. Mr. Noel dwelt on the fact that no rank, or title, or position, or gifts, could save a man who was impenitent, from perdition—"the profligate Marquis was as truly exposed to it as the lowest debauchee that walks the streets, in a condition of abject poverty and hunger." So was it with the modern "Herodias," the lady of rank, "beautiful but wicked," and with the "*Salome,*" fair but vile.

After singing the hymn, "Sinners obey the Gospel word"—which acquired fresh emphasis not only from multitudinous voices and the pealing organ, but especially from its suitableness to the emotions and desires of many present—Mr. Brownlow North presented himself. He is a short, stout, thick-set man, with a large head covered with cold black hair, dark eyes, and shaven cheek. His aspect is that of firmness and benevolence combined. He speaks the purest English, although I believe a Northern Scotchman, and his voice is singularly clear and ringing. He rushes at once into his subject, and his intense earnestness is transparent. He referred to what he had been himself, and said that while he never was an Infidel in the common sense of the term, yet when he was awakened to a sense of his guilt and danger, he found that he had never believed in God in the sense of *realization* of his presence as the great "I Am," and that in his first agony he was kept silent for a time, because he could not realize God as a reality, and as immediately near. He charged this home on the audience—that coming to God, they must believe first "that *he is*" He dealt also with wasted years, and dreams indulged of happiness, (all blasted,) independent of God; and asked, with peculiar power, whether the sinner had ever said to himself, as to the future, "I shall be soon with God—see Christ," &c. Very tenderly did he pray, before he began his address, which was throughout, a call to Repentance, and to Faith in Christ, in whom were "durable riches and righteousness."

Mr. Radcliffe spoke last, first offering prayer. He is a younger man than Mr. North, thin and wiry in frame, with a kindling eye, and a flexible voice of much compass and power. He referred to the fact that years before he had been living a godless man in that very neighborhood of Exeter Hall; to his race course-loving days; to the hopeless deaths of early companions in sin; and to the grace that had saved himself. His appeals were striking, and he proposed to meet inquirers at the close, and also next evening, at the Lower Room of the Hall

The Rev. W. Brock preached to about four thousand people, in Brittannia Theatre, Hoxton, on the evening of last Lord's day.

J. W.

P. S.—A pamphlet has just appeared in Paris, said to be written under Imperial inspiration, recommending that the Pope's future dominions shall be confined to the city of Rome itself, and that he shall be liberally sustained as a sovereign by all the Catholic Powers. The Romagnoles and the people of the Legations are not to be forced back to their allegiance. The Congress ought to agree to this. The *Times* draws from this pamphlet the conclusion that at the Congress there will be "a cordial understanding" between France and England.

For the Presbyterian Banner and Advocate.

Procrastination.

I well remember with what impressive solemnity my beloved pastor, Dr. O Jennings, remarked on this subject, "Procrastination has been called 'The thief of time.' It is truly so. But it deserves a more awful name. It may be, emphatically called, *the destroyer of the soul.*"

J. W. McK.

Two Sides to the Picture.

An editor of a religious paper is like a horse upon an inclined plane that his own weight moves, while his head is tied to a post—he must keep going. Early and late, the whole time he must keep treading on! And while his work has no end, it is also trying to his body, to his mind, and to his temper. He must please everybody in what he publishes and in what he does not publish. Never make a mistake, use a wrong word, or admit an improper article. There is no charity for his infirmities, no allowance for any fallibility in his judgment, and no tenderness for his feelings. Every article must be on the right subject, breathe a proper spirit, and be just the right length; please those who have taste, and those who have none; those who think, and those who do not; those who are Christians, and those who are not; those who subscribe and pay, and those who do not; those who have families, and those who have none—old and young, male and female, little and big, one and all. He must tread on no one's toes while his own toes must be public property. And many other things as hard to do, but too numerous to mention.

This is only a part of one side of the picture in an editor's life. There is another, at which it is more pleasant to look.

He is preaching the Gospel every week to thousands, many of whom never hear it from the pulpit. Scattering light and intelligence through the land, giving strength and consolation to many a heart; and exerting an influence for good upon society that will be felt long after he is gone. Every enterprise and operation of the Church, the mind and heart of every reader, feels its power. Amid his daily toils and perplexities, he is constantly receiving letters telling him of the good he is doing—letters of encouragement and sympathy; and thus, while a few, who have a talent for nothing better, enjoy the luxury of finding fault, thousands appreciate the labor, and sympathise with the editor in his unceasing work for good. Yes, nothing but the evidence he has that he is doing good, could sustain any man in the laborious and trying work of building up a religious paper. When depressed, gloomy, and almost disheartened, he receives a letter, telling of some afflicted heart that has been comforted, some Christian that has been aroused, or some sinner that has been converted. Such evidence of the power of the Gospel that he is preaching, sustains and comforts his heart. Let editors look upon this side of the picture, and for their reward, to the other world.

Courtesy.

The innumerable fine and delicate threads which true courtesy weaves, as woof and warp, constitute the strength of the social fabric. Courtesy is love embodied, and rendered active and visible; and love attracts into union and oneness, as when contiguous water-drops rush into mutual bosoms and form river and lake. Conventional observances may drive men into combinations, as external hoops force the staves to become the barrel and the cask. But the drawings of love will attract, even through impediment and barrier, like the magnetic influence that operates through the vessel upon the mimick floating swan.

Courtesy is essentially different from politeness, etiquette, manners. These may become mere marks of supreme selfishness and hatred; and they may be only exhibitions for praise and profit. Courtesy has, indeed, no special form or manner, and yet never wars with suitable and decorous conventionalisms. Courtesy is inherent, and ever the same; but forms of politeness are shaped by accident; hence the etiquette now reigning may be dethroned in time, and the politeness of to-day become rudeness or vulgarity.

Courtesy cannot be taught or learned; it cannot be put on or laid aside. Courtesy is felt—mere politeness seen. The former wins love—the latter respect. The one bows gracefully and profoundly; the other can lay down a life. To become polite, read Chesterfield; to become courteous, read the Bible. Abraham, the father of the faithful, and Paul, the Apostle of the Gentiles, bowed indeed with courtly grace, respectfully; but it was their courtesy, manifest in look, word, tone, manner, that revealed their heart love, and melted other hearts.

The writer was passing once along a narrow pavement. A young man, in coarse apparel, at our approach, stepped aside, with great alacrity, and into the mud edging the path. He did not bow, he waved no hand, he moved without grace, and yet the whole was evident courtesy.

After passing, the thought arose, should we not acknowlege and thank for behavior so unusual in a young man in this brazen age. We went back. Offering our hand, we said, "Young man, shake hands with me!" "Certainly, sir, but why do you wish it?" "Because you are a kind-hearted fellow, and a true gentleman; you gave *all* the path to me!" "Sir, I would step into the *gutter* for an elderly man!" "God bless you, young man! May you become a believer in our Lord Jesus Christ, whose servant I profess myself; and may we meet in Heaven, if we never meet on earth!"

Tears stood in the eyes of both; and when we said good by, our hands seemed to be a love-tie binding our hearts; and we were, at that moment, improved as citizens and republicans, and without becaming Red, Black, or of any other political color.

Reader! "Be courteous!"—*Christian Intelligencer.*

Clergymen.

Churches in the United States kill their clergymen, but the death is not always inflicted in the same way. It is a slow, sweet, sure love which accompanies them in some delightful instances; it is a sordid, mean neglect in others; it is in a dull indifference on this side; it is by an exacting, relentless, unceasing task on the other.

The great mass of those who have taken on their hearts life's greatest and severest duty, go from one place to the other, criticised, misjudged, overworked, underpaid, the life of an angel demanded of them, but the food of a fast day given them. If they are imprudent, they are put aside; if they are independent, they are put down; if they sin, "and there is no man that sinneth not," the rack and the faggot, in words of censure, are their fate; and whosoever essays to forgive them, must expect to find that virtue economically administered to him.

Let no man judge of the condition of clergymen by the kindness bestowed on the few. There is a great lesson of common justice yet to be learned by the people in this respect.

Air and water are said to be free to all men. In days of panic this is a favorite maxim, presumed to be consolatory. Just let a clergyman luxuriate in the open atmosphere, in the dashing wave, and if vestry and Sessions, and trustees, and stewards, the congregation in their train, don't overhaul the unlucky gymnast or yachtman, all experience fails. They do better than this for the clergymen even in crowded, smoky London. Last Summer, Fowell Buxton entertained, at his seat in Essex, three hundred and sixty-two of the missionaries of the London City Mission. These men, not all clergymen, it is true, but engaged in a work of kindred good and of heart-wearing anxieties, engaged in cricket and other athletics, enjoyed a right good dinner, and then, not forgetting their calling, gathered in a tent, where Christian counsel concluded the day.

Let the press everywhere encourage, sustain, honor the clergyman. It is a friendship which is of the best service we can render our race.—*N. Y. Cour. & Enq.*

Reputation and Character.

Reputation and Character are widely different things, though they are so confounded in the minds of many, that they see no difference between them. Character lives in a man. It is the result, and the reward of wisdom, illustrated in virtuous action in pursuit of great and good ends. Reputation lives outside of the man. It may be won by a popular speech, or by the action of a mountebank. Character is inherent in the man, permanent; reputation is an external thing, ephemeral, living for an hour in other men's breath. A man may have a good character, and no reputation; but with self worshippers, they are nearly identical. Character is a thing which will take care of itself, and all character that does not take care of itself, is either very weak, or utterly fictitious. A man who does as nearly right as possible, according to the dictates of his judgment and his conscience, will achieve a character without giving a thought to it, so that all attention bestowed upon the direct acquisition of character before the public, is so much attention wasted, and so much time thrown away. By their works are we to know men; and we have no other standard by which to measure them.—*Gold Foil.*

Protestant Tendencies.

We do not like this; it seems to savour of a spirit which bodes no good to the churches of our times. The Cross on the breast, the Cross on the Bible, the Cross on the book marker, the Cross on the mantel-piece, the Cross on the pulpit, the Cross on the gable, the Cross everywhere—is now the rage of a portion of the Protestant world. The Cross easily passes into the Crucifix; let men mark that! Going this length they would by and by go farther; and there will be no stopping till we reach the "Flaminian Gate," and find ourselves safely ensconced in the Vatican! We may leave the Crucifix to those who may know nothing of the true doctrine of the Cross, on which the Son of God expired in atoning for the sins of men!—*Christian Witness.*

Advice to Young Preachers.

Always remember that a few good sermons, well studied and well delivered, will do much more good than many sermons badly conceived and poorly delivered. Be deliberate and distinct in your pronunciation; and at the same time be natural and easy. Communion with God is the mainspring of all religious duties, particularly those of the pulpit. Neither preach nor pray very loud, remembering that bodly exercise profiteth little. Take care of your health. To do great good, try to live a great while. Knowledge makes the preacher; therefore improve every opportunity to obtain it.—*Dr. Smith.*

Christ.

He is a Path, if any be misled;
He is a Robe, if any naked be;
If any chance to hunger, he is Bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth—
A treasure without loss, a treasure without stealth.

IT has been justly remarked, that "The only way to be angry without sin, is to be angry at nothing but sin."