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For the Presbyterian Banner.

A Common Mistake.

MY DEAR FRIEND H——:—Your question I will first answer; and then give you my reasons. I say then, emphatically and without hesitation, *No;* do not by any means, think of absenting yourself from the communion of the Church, for the cause that you mention. The wrong-doing of a fellow-member is not a sufficient reason why you should fail in your duty, or forgo your privileges. If he has done wrong to you, that is no ground for your doing wrong to yourself and to the cause of Christ, as you certainly would, if you should refuse to sit down at the communion table, and to do what the Saviour commanded you to do in remembrance of him.

But you do not know that the brother has done the wrong. It may be that he is quite unconscious even of your suspicions against him. And, perhaps, if he has done the wrong which you allege, he would be prompt to make every suitable acknowledgment and reparation, on your kindly representing to him your feelings of the injury he has done you. The whole difficulty may be removed, by just following the Saviour's direction, recorded in Matt. xviii. I fear that the wisdom and kindness of that process for healing difficulties, is not deeply appreciated by the Saviour's disciples: "If thy brother shall trespass *against thee*, go and tell him his fault, between thee and him alone." Perhaps he did not do it; perhaps he did not intend to do it; perhaps he is more sorry for it than you are—just go to him and talk the thing over in a Christian, brotherly way; and if that do not settle the matter, the Saviour's further directions are for your guidance.

I am aware that the course which you have thought of persuing is very common, but it is none the more wise or becoming on that account. It is one of the strange obliquities of human temper—punishing one'r-self for the fault of another. It is like the angry child throwing himself down, and beating his head upon the floor, because some one has offended him. It is a sort of church discipline, not laid down in the Bible, and would subvert all government and order. Why should you excommunicate yourself because you think some member of the Church has injured you?

I beg you, dear H——, to look more closely into your own bosom, about this matter. Is there not as much activity of passion, as of conscience, in it? And, therein, do you not commit as great a wrong to him, as he has done to you? This is not the way to heal a difficulty. This is not the way to keep up a pure communion. It will, of course, draw the eyes of the Church, and of the world too, upon the "difficulty" between you and him; but this is not Christ's way of "telling it to the Church." Mat. xviii: 17. My dear brother, excuse me for being so plain spoken. I have seen so much evil resulting from this practice of keeping back from the communion, on account of hard feelings toward a fellow-member, that I am constrained to use great plainness of speech; especially as a friend whom I esteem and love, has asked my advice in relation to his own course. I earnestly and affectionately advise you to go to the approaching communion, dismissing all resentful feelings toward Mr. A——, praying God to forgive him, if he has done you wrong, and thinking with joy and faith of the very nature of the ordinance—a symbol of the Saviour's death for sinners, and a seal of the forgiveness of sins. Read over the eighteenth chapter of Matthew to which I have referred. Dwell for some time on these words near the close of it, "I forgave thee all that debt, because thou desiredst me; shouldst not thou have compassion on thy fellow servant, even as I had pity on thee?"

Hoping that you will have much comfort in the fellowship of the Saviour and his people, and earnestly praying that you may, I am, Christian brother, sincerely yours, J. F. M.

For the Presbyterian Banner.

American Tract Society.

"It is more blessed to give than to receive." Pressing applications are now before the Committee of the American Tract Society, New-York, from India, Turkey, Germany, Italy, and other parts of the world, for immediate aid. Italy is now a most inviting field. If means were furnished, much might be done. At a recent meeting the Committee made a grant for Italy of three hundred copies of Bunyan's Pilgrim's Progress in Italian; and a gentleman in New-York purchased two hundred additional copies, which were shipped in the same vessel.

GOOD INVESTMENT.

Another gentleman in New-York, who is deeply interested in the religious training of young men preparing for the ministry, and has often furnished them with useful books, has just presented a copy of the "Life of Knill," published by the Tract Society, to each member of the Union Theological Seminary in New-York, and to each member of the Theological Seminary at Princeton, New-Jersey, in all about three hundred copies.

Another gentleman has presented one hundred and sixty copies of "Fuller's Backslider" to the students of the Western Theological Seminary, Allegheny, Pa. Two other gentlemen have each purchased of the Tract Society one hundred copies of the "Seaman's Narratives" to give to sailors.

A distinguished Professor, who has read the "Memoirs and Correspondence of Dr. Doddridge," just published by the Society, says "It has a special adaptation to ministers and students," and asks if some gentleman of competent means would not esteem it a privilege to furnish each student in the Western Theological Seminary with a copy of this interesting volume?

A Penny a Day.

When in our boyhood we read in the Bible about the men working in a vineyard for a penny a day, we remember that it seemed like very small wages indeed. But let us see about this. In those days a penny was about as large as fifteen of our cents, and as money was some ten times as valuable as now, the penny a day was as good as one hundred and fifty of our cents, so that those men really got as good wages as the best men now generally have in harvest time, that is, a dollar and a half a day. So also when that good Samaritan gave two pence to the landlord to take care of the man who fell among thieves, you see it was equivalent to about three dollars, which would probably pay for his board two weeks in a country tavern, where board was very cheap. This gift of the Samaritan was in addition to his raiment, the oil and wine, and to the promise to pay anything more that the landlord might expend. By the same reckoning, how much was that box of "very costly" ointment worth, which Mary used upon the Saviour? When the disciples asked if they should buy two hundred pennyworths of bread, how many loaves were they calculating for, at about six cents a loaf—a large price in those days? Remember to reckon money worth ten times as much as now, and to call a penny worth fifteen cents.—*Agriculturist.*

EUROPEAN CORRESPONDENCE.

FRESH FIGHTING IN CHINA—DEFEATS OF THE TARTAR CAVALRY—CAPTURE OF BRITISH OFFICERS—NEGOTIATIONS PROPOSED—LEGISLATIVE REFORMS IN FRANCE—THE NEW FRENCH AMBASSADOR—AUSTRIA, VENETIA, AND HUNGARY—THE FREE CHURCH IN COLLISION WITH THE COURTS OF LAW—NATURE OF THE STRUGGLE—DOCTOR CANDLISH'S SPEECH—DOCTOR CULLEN AND HIS PASTORAL—THE KIDNAPPERS AND THEIR SYMPATHIES—THE BISHOP OF TUAM, AND EJECTMENT OF TENANTRY—COLPORTAGE IN LONDON—THE CHIMNEY SWEEPS AND REVIVAL—A TEA PARTY AND ITS INCIDENTS—MESSRS. RADCLIFFE AND WEAVER IN SCOTLAND—POSTSCRIPT.

LONDON, December 1st, 1860.

THE NEWS FROM CHINA is of a somewhat startling character, especially as to six Englishmen being taken prisoners by the Chinese. These gentlemen included the Secretary of Lord Elgin; Mr. Parkes, the Interpreter to the Allied army; Capt. Brabayon, and the *Time's* Correspondent. The news will awaken great anxiety for their fate; although it is affirmed that they were well treated. Negotiations were proposed by the Chinese Government, and the Emperor's brother was nominated to conduct them. But Lord Elgin demanded, first of all, that the prisoners should be given up. It is certain that if any violence be done them, a terrible retribution will follow. As it is, the Tartar cavalry, amounting to thirty-thousand, have been twice repulsed, with great slaughter, and the Allied army was encamped within six miles of Pekin. It is thus absolutely in the power of the Allies. It is Lord Elgin's policy not to destroy the Tartar dynasty, but his own successes hastens its dissolution on the one hand, while the Taeping Insurrection is causing it to crumble on the other.

THE FRENCH EMPEROR has promulgated a decree, by which he gives further liberty of debate, and of legislation also, to the Chambers. Hitherto they have been nothing better than hollow make-believes, the fawning, sycophantic Registrars of the Imperial will and fiat. Even when there was permitted a little "noise and fury," by some one or two speakers, it signified nothing. It but made poor Liberty "more conspicuous by her absence." Even now it is hard to believe that there will be really a free press, free speech, and Constitutional government. Perhaps the French are, as yet, unfit for full liberty. Certainly an infidel and ungodly nation is so. Liberty, with such, becomes License; and never have such proofs of this been given as by France herself, in 1793, and likewise in 1830 and 1858.

THE COLLECTION OF "PETER'S PENCE" has been forbidden in France by Imperial decree, on the ground that it is made a pretence for combinations which are employed against the secular government, as well it may be, and inconsistent with the interests of the Church of France. The Emperor is now Pope in France; at least as far as is well possible for him to be, without breaking with His Holines and the French Bishops altogether. A new pamphlet has been in circulation, openly advocating the position that the Gallican Church should be ruled entirely by the Emperor as its head, and that the Pope should have no jurisdiction in France at all. The pamphlet, after a wide circulation, was suppressed by the Home Minister. This is the way in which appearances are preserved, while yet the public mind is familiarised with new and startling ideas, and thus it has been ofttimes that "coming events cast their shadows before."

Count Persigny, a warm friend to the English Alliance, is about to become Minister of State at Paris. He will be succeeded as Ambassador at the Court of London, by Count Flahault, who is seventy-five years of age. He was a very distinguished officer in the armies of Napoleon, and was with him on the battle-field of Waterloo. He is familiar with this country, having been long a resident in Scotland, as the husband of the Baroness Keith, the daughter of a distinguished British Admiral. The amenities, kindliness and semi-kinfolk feeling thus cherished, coupled with an intimate knowledge of English habits and feelings, make the appointment acceptable to the nation.

AUSTRIA has now in Venetia an army of one hundred and thirty thousand men, with an immense artillery force, all the cannon being rifled. She has also an exterior army of one hundred and fifty thousand, so placed as to be ready to protect the shores of the Adriatic, and the landing in the Spring of a Garibaldian force such as might rouse disaffected populations, including the Hungarians, and such also as would come up as reserves, if united and free Italy precipitated itself upon the fortresses of the Quadrilateral. On the other hand, the Sardinians have a superior fleet to that of Austria, and an ever increasing and well equipped army. If the struggle is to come—if Austria refuses to sell Venetia (and there are rumors that it has been talked over by diplomatists at Paris,) then what a tremendous convulsion will mark the history of 1861.

The effect of the armed condition of Austria, on her finances, is meanwhile ruinous, and at Vienna a forced loan, we are told, is spoken of. The Hungarians seem divided somewhat as to the acceptance of the concessions; but there seems no doubt that the majority are dissatisfied, and a smouldering fire may, ere long, burst into a fearful conflagration.

THE FREE CHURCH OF SCOTLAND has had a decision given by Lord Jewiswoode (one of the Lords of Session,) adverse to its claims of spiritual independence in dealing in the way of discipline and deposition with an unworthy minister. The case is known under the title of the "Cardross Case." Mr. McMillan was a recognised minister of the Free Church of Scotland. He was tried by his Presbytery on certain charges of immorality, and found guilty. The matter was appealed to the General Assembly. When the Supreme Court was about to enter on its consideration with a view to a final settlement and decision, Mr. McMillan, by his counsel, applied to the Courts of Law, and refused to submit to be tried by the Assembly. He claimed redress for the violation of his pecuniary rights. When this was announced to the Assembly in session, the offence was considered one of open contumacy and rebellion, and it was unanimously resolved that the delinquent should have the sentence of deposition passed upon him, and it was pronounced accordingly. The Court of Session decided the Free Church to put in pleas to meet the action brought against them. These pleas were two—1st, that "the sentences complained of being spiritual acts, done in the ordinary course of discipline by the Christian Church, tolerated and protected by law, it is not competent for the Civil Court to reduce them, and the actions should therefore be dismissed."

2. "As the actions, in so far as they conclude for the reduction of the sentences complained of, do not relate to any question of civil right, the action cannot therefore be maintained."

Lord Jewiswood "repels" these pleas.

Thus for the first time since Non-Established churches have been tolerated by law in this country, it has been held by a Civil Court, that it has right or authority to sustain or ignore their spiritual sentences, and to declare them to be legal or illegal. There is claimed for the Civil Court, general and supereminent authority, and thus if this sentence be finally confirmed and held to be law, "there is no act that can be performed by a Church of Christ, of whatever character, and in whatever circumstances, that can be counted free from civil control.

This is confirmed when, in the reasons given for the judgment, the Lord Ordinary asserts that a Non-Established church is known to the law only as an association which owes its existence to, and draws its assent from the power of members "an assertion which necessarily implies that its acts can be dealt with and set aside in the same way, and to the same effect, as might the acts of any voluntary Society, associated for any secular purpose."

Thus speaks the Committee of the Free Church, in its report to the Commission of *Assembly* which met last week at Edinburgh. It also adds: "The Free Church has never pretended to deny the full authority of the Civil Court to dispose of all matters of civil interest arising out of any spiritual decision pronounced by her courts. But she must assert that, notwithstanding such decisions may be indirectly or incidentally connected with civil rights, they are yet in their proper character spiritual, and cannot be dealt with as matters for civil control.

Doctor Candlish, the real leader of the Free Church Assembly, and the man above all others qualified by intellectual power and analytic acumen to deal with legal questions, never, since the Disruption, shone out more fully as "a bright particular star," than at the meeting of the Commission in Edinburgh, on Wednesday last. His health, which had been seriously imperilled, has been now fully restored, and in full physical and mental vigor, he grappled with the Lord Ordinary, and in a magnificent speech, worthy of his best days, enchained the Commission for an hour and a half, and spoke forth utterances which will wake up an enthusiastic response from the hearts of multitudes. He met and refuted all the prejudicial statements made as to the summary exercise of discipline on Mr. M'Millan by the Assembly. The following is the concluding portion of his speech:

I say that these parties distinctly declare that they want the reponing of Mr. Macmillan in his church of Cardross, so as to bring this Church into the position of being compelled to own the civil power in this very matter. (Hear, hear, hear.) I do not know anything about Mr. Macmillan himself, but I have evidence of that fact that it is declared by the parties concerned that they do not want damages, but an actual reduction of the sentence and the reponing of Mr. Macmillan. I believe that is really the question raised by certain parties who would like the Church of Christ to be brought into a state of thorough prostrate subjection to the civil power. (Hear, hear.) In regard to the course of practical duty, I hope the Commission will approve of appealing the case to the Inner House. But the case will require to be managed in a broader aspect, and I hope this Commission will appoint a large committee of ministers and elders over all the Church, to be entrusted with the duty, of coöperating with the Assembly's committee, and especially to take measures for enlightening the country—(cheers)—enlightening our people on the subject, obtaining the necessary funds for conferring and consulting with brethren, members of other denominations, and securing in this great question the coöperation of our friends in the United Presbyterian, the old Presbyterian, and other non-established bodies. I rejoice to think that we have the fullest assurance on the part of influential men in all these bodies, and among the Independents as well, of their full sympathy with us, and their full determination to stand by us, if we should be involved in a serious struggle for our own very liberties. (Cheers.) I hope the committee will be appointed to discharge that duty, not only in Scotland but in England, which, I believe, may be the better of having a question of this sort to look at. (Cheers.) I earnestly hope that this Church will deem the present struggle at least as vital as the struggle which seemed to be ended at the Disruption. To my mind, it is even more so. We had then an alternative; we could pass from the platform of the Establishment to the broad ground of religious toleration, and we were told that if we did that our liberties would be all safe. Now, we have no other alternative; no platform on which we can take refuge. If this judgment of the Lord Ordinary is declared to be law, we will then just simply require to stand and suffer. We cannot escape then; we will then be in a somewhat analogous position to that in which the Protestant Church in France is, both the Protestant Church connected with the State, and the Free Protestant Church in France. No one would say that these Churches are tolerated. They exist, no doubt, and have a certain liberty of action; their ministers are permitted to preach; but their Synods are not permitted to meet in the freedom of Ecclesiastical action. We may be reduced to that position. I am not sure that even in obedience to civil courts we could give up our meetings in Synods and Presbyteries, and forget the maxim of John Knox—No Assembly, no free Gospel. (Cheers.) We would scarcely be in the position of our fathers before the Revolution. They were not permitted to meet in these courts; we are, but we would meet contrary to law, and discuss questions at our peril. And there would perhaps be even an aggravation of the wrong done to us, if the law were such as not to prevent our meetings, as they were hindered in France and in this country before the Revolution, but to allow our meetings only to declare that whatever we did—in session, declaring so and so not to be admissible to the Communion table, and onward through the Presbyteries up to the General Assembly—that we might meet and carry on our business, but did so at the peril of having our sentences reduced and ourselves subjected to civil pains and penalties, unless we did consent to their reduction—I say that that is a state of matters the very contemplation of which should fill all the lovers of their country with very serious alarm. We would still exist as a Church, and have a certain measure of liberty as a Church; we would still act as a Church in many departments of duty; but we would be acting under coërcion and compulsion; or, if we did not choose to submit to that, and make the civil judges the ultimate Court of appeal, we must submit to persecution; for it cannot be fairly denied that to allow a Church to carry on her proceedings under such a risk as there would be ever impending over us, would be to abridge the measure of toleration granted to that Church. I would earnestly hope that this question, if revived, may be found to be as the same question has always been found to be in Scotland, associated with manifest tokens of the Divine presence and blessing in the Church. I dare say there are some—and I myself might be inclined to sympathise with them very much—who may regard the intrusion of this question as at this crisis peculiarly unseasonable. There may be those—and I might largely sympathise with them—who may grudge the attention of the Church being, as they think, distracted from the great spiritual movements and awakenings, and our great duty in connexion with these awakenings, to a struggle of this sort, a struggle apparently on a point of law. I hope that all who may be inclined to cherish such a feeling, before they indulge it, will make themselves acquainted with the past; and if they do they will see that these two things have very frequently gone together in the history of the Church of Scotland—a struggle for her independence and an outpouring of the Spirit of God. (Dr. Candlish sat down amid great applause.)

DOCTOR CULLEN has issued a pastoral, full of blasphemous language, as to the Virgin Mary and the Festival of the Immaculate Conception. "On that festival we commemorate *her exemption from the stain of original guilt.* Being destined to become the mother of the eternal Son of God, who, in his justice, hateth sin and iniquity, it was meet that among the children of Eve *she should be free from the contagion of every sin.* Bright as the sun, beautiful as the moon, terrible as the army of battle, from the first dawn of her existence, SHE *was the cause of hope and joy to fallen man.* * * Oh, with what affection will our Holy Mother stretch out her hand to assist us in our trials and difficulties."

This heresiarch goes on to dwell on the evil of mixed marriages; denouncing mixed education, also; pouring forth a lamentation as to the state of things in Italy—affirming that the triumph of the wicked there is short; and concluding with the words: "The grace of our Lord Jesus Christ, and the intercession of his Immaculate Mother, be with you all." He has been visiting in Grangegonnan prison, Dublin, the notorious Miss Aylward, who has been condemned to a six months' incarceration for persisting in her refusal to tell the Judges where certain kidnapped Protestant children were. Cullen, ere now, has pretended that he is not in favor of kidnapping; now he fully endorses it. The "martyred" lady lives on the fat of the earth, and holds levees at the prison, receiving the homage of her admirers.

These are the things which make the heart sad, in visiting the capital, and also the South and West of Ireland. Popery is the curse of the country, wherever it is found; degrading and destroying an otherwise noble race. There has been a recent murder, committed in the county of Donegal, of Mr. Murray, a most worthy man, and a land-steward to one of the proprietors there. The people always shelter the murderers. It is much to be regretted that the Protestant Bishop of Tuam has been employing the forces of the civil power to eject a considerable body of tenantry on his hereditary estates. The property does not belong to his See; it comes to him as the son of the late Lord Plunkett, who was a famous orator at the bar in his day, and the son of a Presbyterian minister. But, as the *Times* indicates, even while the tenantry may have been refractory, and would pay no rent, it is a scandal to Protestantism when a Bishop is the instigator of legal proceedings that end in the casting down of hovels in the depth of Winter, and the turning out on the road of old and bed-ridden people.

COLPORTAGE IN LONDON is now about to be brought into operation, on an extended scale, by Mr. Bewley, of Dublin, who has grown rich by his partnership in the London Gutta Percha Works, and who has resolved to consecrate his wealth to the highest ends. A meeting, at which several eminent persons attended, has been held, for the explanation of the enterprise. Qualified agents are being selected, and they will sell pure and healthy literature in and around the metropolis, to the masses of the people. "The Pure Literature Society" has affected much in this way already. It is found that many people are willing to avail themselves of good intellectual and moral pabulum, and will abandon that which is evil, if the former be supplied to them.

Great social evils arise at *Fairs*, from the penny theatres, and other demoralizing exhibitions. An experiment was made, not long since, at the Fair of Croyden, in Surrey, of an exhibition of dissolving views, with suitable explanations. The effect was most gratifying. The same means of innocent recreation, and of real education, is being extensively employed in London itself, in connexion with the Bible-woman movement. One gentleman has devoted months to go, night after night, through the Bible women's districts, to exhibit Scripture views, to the great delight and benefit of the people.

THE CHIMNEY-SWEEPS of London form one class, among whom the grace and power of the Holy Spirit, have been in operation. The other day I heard of two of this class, who had been very wicked, coming to a prayer-meeting with tears, asking permission to be allowed to join in the association. A Christian chimney-sweep was the informant, with regard to this, communicating it to the servant of a family where, one morning, he was employed.

Chimney-sweep Tea Meetings are among the notable things of these days. About twelve months ago, as "Priscilla," a Bible-woman, was abroad in her district, a sweep living there said: "There has nothing been done for us poor sweeps. I should like to have a tea-meeting; do you think your Lady" (Superintendent,) "would help us? for I know if a lady take anything up, she will go through with it." *Nearly two hundred sweeps,* with a great many of their wives, sat down together, in a spacious school-room, lent for the occasion. The behaviour of the party was admirable. The editor of the *British Workman* cheered the meeting by his presence. He told them that he should like to have a Sweeps' Tract Society, and gave one guinea toward it. He also gave a copy of "The Band of Hope Almanac," for 1861, to every man present.

The sweep who had been the principal agent in collecting his brother-sweeps, attempted to address the meeting, but he was so overcome that he could only raise his arms, and falter out, "I am not ashamed of the Gospel of Christ." Then staggering to his place, covered with feeling, he buried his face in his hands, and sat down. The effect was electrifying, and melted nearly every sweep in the room into tears. Another sweep stood up and pointed to the spot where he had received his first impression of Christian truth, twenty-two years before, as a Sunday scholar, adding: "I have not been in the room since then. I have known something of the misery of sin, but have never forgotten the teaching I here received, and now I myself am a teacher, and otherwise usefully employed on behalf of my fellow-men." He concluded by raising his voice and saying: "Try religion, my fellow-tradesmen; try the religion of Jesus, who died to save your souls, for yourselves. I never knew, happiness till I became a Christian man." Again the tears rolled down the rough faces of the listeners, and two men, notorious as drunken and reprobate, wept bitterly.

Another, in recommending his sooty companions to become religious, and act as men, doing *men's* work, in making themselves useful to others, dwelt on the opportunities afforded of speaking to the servants of families, and related a touching anecdote in point. A poor girl, whom he saw when he went to sweep a chimney, finding he knew something of religion, and being very unhappy, and without a friend, opened her mind to him, and told him all her sorrows. "*I laid down my brush,*" said he, "*and presented to her Christ crucified.*" Well is it asked by a writer in the *Book and its Missions,* "What more could the most gifted and erudite teacher have done for the relief of her soul's misery?"

It is well to remember that upon this class, not only in London, but throughout the Provinces, a socially elevating influence has for some time been in operation, through the passing of Lord Shaftsbury's Act abolishing the practice of sending children up the chimneys, and the universal use of the Rammoneur system of cleansing. It is of Christianity even in a boy, under the old regime, that Deputy Judge Payne relates, in his usual quaint manner, the anecdote of his thrusting his head out of the chimney-top, and carolling out the jubilant strain:

"The sorrows of the mind
Be banished *from this place;*
Religion never was designed
To make our pleasures less."

It is also worthy of recollection that William Carter, a master chimney-sweep, and one of the converts in connexion with Revival work which began in Saint Giles' parish last year, is now one of the most efficient evangelists, to the masses, in theatres and public rooms.

A GREAT BLESSING has been brought to the most degraded of the population of Edinburgh, and also to very many of the population of Glasgow, by the exhortations of Messrs. R. Radcliffe and Richard Weaver. The "social evil" has received a check, and many poor creatures have been restored not only to their parents, or friends, or have had asylums and honest industry provided for them, but have, there is good reason to believe, been truly washed, and sanctified, and justified. J. W.

P. S.—Dr. Croley, a City Rector, well known as a popular writer, is no more. He fell down suddenly, in one of the great thoroughfares, and died immediately. He was seventy-five years old, and was an alumnus of Trinity College, Dublin.

Another monthly, called *The Temple Bar Magazine,* has just appeared. It is edited by George Augustus Sala. Thackeray, in his *Cornhill,* greets it with a kindly welcome.

Chevalier Bunsen died at Bonn, on the Rhine, a few days ago, aged seventy. His recent Rationalistic writings and views have been very mischievous.

Clergymen's Wives.

If it be said, the duty of a clergyman's wife is only that of every other good wife to her husband—she is married to the minister only, and *she* is not installed over the parish, but her husband, &c.—in reply, it may be said, All this is literally true, but practically false; for she is considered, equally with her husband, the property of the parish. She is expected not only to preside over all of his domestic concerns—to visit all the families of the parish—to be the leader at all the "female prayer meetings," and "Mother's Associations," and the President, Treasurer, or Directress-general of the "Ladies' Benevolent and Beneficent Societies;" but also to be the model for all other females, in dress, demeanor, and economy—to be at the bed of all who are afflicted with sickness—to attend every marriage and every funeral—in a word, to be omnipresent, at home and abroad, in private and in public.

No woman, unless she be made of iron, or of India-rubber, can accomplish all this.

I have often thought of the following sentence, which I once heard a clergyman use in an address to a parish, upon the initiation of a pastor. "Remember," said he, "that you settle this *man,* as your minister, not his *wife.*" Whether this people remembered it or not, I am not apprized. But it may be stated as a general fact, that few parishes do.

It is no marvel that clergymen's wives "break down" (as the expression is,) when it is considered how much they are compelled to do. Usually they have as many children as other women; and, generally, they entertain as many "strangers" as others do. Imagine the minister in his study, where he must not be disturbed. The "help," if she has "help," which many have not, and can but ill afford, is busy in the kitchen. The good woman is in the "nursery," with three or four children, all of whom demand a mother's constant care. The door-bell rings, and Mrs. H——, the deacon's wife, and Miss H——, the deacon's daughter, enter. The "maid of all work" has run to the door, and ushered them into the "sitting-room," and then informed her mistress. But how can she leave her children, when one is buthalf dressed, and another is sick, and a third is crying for this or that? Then she must "change her dress," as she cannot appear before Mrs. H—— and her daughter, occupying the station which she does, and they do, in the church and parish, in a nursery apparel. The dress is changed in a hurry—the children still crying, and she meets her company, with her nerves all excited, and her heart palpitating.

The ordinary compliments are passed, and Mrs. H—— says: "I called early this morning to inquire about the new private school, which has just been opened in the village, as I understood you thought of sending your eldest daughter. I concluded, upon consulting with the deacon, that if you knew enough about the school to send your daughter, you could inform me what I had better do about sending H——. I was sorry to trouble you about it, but I felt as though I could not send her, until I knew your mind about the matter." In fine, the teacher is sufficiently recommended, and Mrs. H—— concludes she will send H—— to the school.

They have just arrived at the door to leave, when Esquire T. walks up and enters. He says: "I called to see Mr. M—— a moment, about the *wood,* of which he spoke to me. I suppose he is in his study at this hour, and does not wish to be disturbed. Perhaps you would do just as well, ma'am. I was going to ask whether you would have it *half* pine, or not? I burn more pine than hard wood."

The lady replies: "I heard my husband say he preferred the *hard* wood, as it lasts so much longer." The wood question is soon settled, and Esquire T. is about leaving, when up comes a young man, a stranger, with rosy cheeks, and beard upon the upper lip, and with many bows and scrapes, and a good degree of confidence, enters, and introduces himself as Mr. ——, a *music*-teacher from the city.

Addressing himself to Mrs. M. as the lady of the house, whom he could not well mistake (as he heard Esquire T. pronounce her name when he departed, saying, "good morning;") "I was informed by Mrs. G., one of your people, that she thought your two daughters ought to take *music*-lessons, as they were old enough, and the minister's children, above all others, ought to learn *music,* as it is so important that *they* should be able to sing; and, as we pay him a good salary—six hundred dollars a year—he can certainly well afford to give them such an education as should be an example to his people." Mrs. M. concludes, very much to the disappointment of the music-master, that she will not have her daughters take lessons yet, as they are young, and she does not feel that she can afford it; and the city music-teacher leaves.

But as he withdraws, she says to herself, What could Mrs. G. mean by speaking so about our salary? Does she not know that we cannot live upon six hundred dollars, and never have lived upon it. She must know it.

The children (in the plight in which Mrs. M. left them when the first callers came) had now remained so for an hour or more; and just as she was approaching the nursery to look after them, Betty appeared, with anxious countenance, and inquired, "What were we to do about *dinner?* The market-man had not come, and they were to have company to dine." "O dear!" exclaimed Mrs. M., "what more can I do?" At this crisis the door-bell rang again, and Miss P——, the dress-maker, made her appearance. Betty ushered her into the "sitting-room," when she commenced as follows: "Mrs. B., the landlord's wife, at the hotel, was very much pleased with Mrs. M.'s new dress, last Sabbath, and she (the dressmaker) was going to the city with her to get just such a one. *Where* did she get it? and what was the *price?* Did she get it *out* in the city? Was it a *Paris* pattern? She never *did* see a dress so beautiful, and fit so well!"

Betty hastened to the nursery to inform her mistress, and to request her immediate presence, as the dressmaker was in a hurry; for they had been delayed so long already, that the cars would start and leave them.

But MRS. M. had found the children in such condition that she could not leave them immediately, so, as the dress-maker could not wait, she had to leave without the necessary information.

When Miss P. communicated her ill-success to the landlord's wife, the latter was quite discomposed. Her visit to the city would be of no use, as she might hunt from street to street, and store to store, and spend the whole day without at last finding the one where Mrs. M. bought her dress; and if she found it, of what use would it be, unless she could know where it was cut? She did wish their minister's wife could leave her children a minute. They were no better than other people's children, if they were the minister's, though their mother thought they were. She hasn't a spark of politeness about her, if she is the minister's wife. She don't know what good manners are; if she did, she wouldn't treat her in this way, when her husband paid ten dollars a year toward the minister's support. It was astonishing how ungrateful some creatures were. Her husband should leave that meeting, that he should. She'd let the parson know that."

All this was soon carried to the ears of Mrs M. and her husband, by Miss Spinster, who boarded at the hotel, and who was a very good friend of the minister and his wife. "I am *so* good a friend to you," said she, "that I can't hear such things said about our minister's wife without telling you on't. Some people keep everything from the minister till all the parish get against him, and then he has to leave, and makes a great stir, and we're all broke up, and have to get a new minister. But that was never *my* way. I don't think it's *Christian.* When I hear anything against minister or his wife, I always come right off and tell him on't; and I think, if everybody'd do so, it would save a great deal of trouble, because, you know, he ought to know what the people say about him, and who are his friends, and who are his enemies.

"But the landlord's wife is dreadfully put out; and there's another thing, now I'm here, which I 'spose I ought to tell you. My Aunt Q——, you know she's an old lady, and been a leading member in the church a great many years, long before you came here, and she's got money, and paid ever so much to help the parish along. She 'says she's very sorry you offended the landlord's wife so, for though she'd heard that he didn't keep a very orderly house, and sold liquor, and had dancing parties, and other company from the city, yet he helped support you; and we can't afford to lose any more from the parish now, since so many have gone away of late.' She says 'she don't think you meant to offend Mrs. B., but you didn't consider how hard it comes upon a few of us who have to bear 'the heat and burden' of supporting you. It didn't used to be so, when our last minister was here (dear man,) and his wife too! What a woman she was? She loved everybody, and visited the poor as well as the rich. But they got kind of discouraged, and a richer society gave him a call, and so he left us; and my aunt says; 'we never got along so well since; and she don't know what we're coming to now, if the landlord won't pay any more.'

"Besides, my aunt (she's had to pay so much here a great while, that she keeps the run of things pretty well) says, 'she's heard of two or three families, down to t' other end of the parish, which are going to leave because you dont't visit 'em more. They see you only at church, on Sundays, no more than though you wasn't our minister; and they say, they should think Mrs. M. might call once in a while, if you can't.'"

Thus Miss Spinster ran on, till the company came (a neighboring clergyman and his wife and daughter,) and then stayed to dine.

It was Friday, and the Preparatory Lecture came in the afternoon, and the visiting clerical brother was to preach it, as used to be the general practice in olden time in the State of "steady habits."

Mrs M., poor woman, though she had not had a moment's rest, prepared herself to attend the lecture, as well as she could, which was, however, but thinly attended by the church.

The poor pastor's health, and especially that of his wife, had begun to fail; and when, at night, they came to retire, she could suppress her sorrow no longer. Nature was overpowered—the drops of this last day's trial had caused the cup to overflow—the heart was breaking; and she burst forth into a flood of tears.

When nature was a little releaved by the breaking up of this fountain of scalding tears, Mrs. M. said: "O dear! husband, what shall we do? I have labored and suffered, and tried to do the best I could, till I fell as though I can do no more. I have neglected my children, neglected my household affairs, and neglected you; all to try to perform my duty to this people, to do them good."

In a few days, Mrs. M. was taken sick. It was not sickness of the body only, but that also, of "a wounded spirit," which none can bear. It was a low, lingering fever, with delerium, such as attends extreme exertion and over-action of both mind and body. It was her *last* sickness—that by which she was taken home to her Father's house above. It was death from a *broken heart!*—death from a fastidious, ungrateful, wicked people. And when the day of final reckoning comes, on whose heads will the blood of this poor, innocent, devoted, but unfortunate wife and mother, fall?—*Cornell's "How to Enjoy Life."*

"Go on, Sir, Go on."

Arago says, in his autobiography, that his master in mathematics was a word or two of advice which he found in the binding of one of his text-books. Puzzled and discouraged by the difficulties which he met with in his early studies, he was almost ready to give over the pursuit. Some words which he found on the waste leaf used to stiffen the cover of his paper-bound text-book caught his eye and interested him. "Impelled," he says, "by an indefinable curiosity, I dampened the cover of the book and carefully unrolled the leaf, to see what was on the other side. It proved to be a short letter from D'Alembert to a young person disheartened, like myself, by the difficulties of mathematical study, and who had written to him for counsel. 'Go on, sir, go on,' was the counsel which D'Alembert gave him. 'The difficulties you meet will resolve themselves as you advance. Proceed, and light will dawn and shine with increasing clearness on your path.'"

"That maxim," says Arago, "was my greatest master in mathematics."

Following out these simple words, "Go on, sir, go on," made him the first astronomical mathematician of his age. What Christians it would make of us! What heroes of faith, what sages in holy wisdom should we become just by acting out that maxim, "Go on, go on."

"Then shall we know him, if we follow on to know the Lord; his going forth is prepared as the morning." If the world should refuse to open its eyes to the day because it does not begin with noon, instead of the first faint struggle of twilight with the dominion of darkness, it would lose the day altogether. So with the soul which does not admit, with humble and thankful gladness, the first flash of the spiritual dawn, the first beams of that "true light which lighteth every man that cometh into the world." It remains in perpetual night—a night which passes at last into the blackness of darkness. But admitting and rejoicing in these morning rays, we enter on that "path of the just which shineth more and more unto the perfect day."

Geneva.

The list of *savans* in Geneva would equal that of Zurich in length, and no words of ours could add to their renown. It was not the birth-place of Calvin, but was the theatre of his labors, and many of the scarcely less bright and shining lights of his time. His house is still the Mecca of Protestant pilgrims. Rousseau was born in Geneva, and she gave Solone to England, Le Clerc to Holland, Lefort to Russia, and Neckar to France. Here, too, was the home of Vernet, of De Luc, Provost, Baulacre, Romilly, Le Sage, Diodati, Mallet, Pictet, Berenger, D'Ivernois, and Islabert. Voltaire did not live in the city, but it was the scenery around her waters that tempted him to form his little paradise at Ferner, and that has tempted from time to time nearly all the *beaux esprits* of Paris; and her lake has been the nucleus around which have gathered those of all the world, especially the unfortunate who must fly from oppression, or who sought a solace for their misfortunes. The history of these alone would form an interesting volume, without including what they have themselves written. Byron found it "beautiful as a dream;" and one can almost rejoice at the affliction which sent him forth a lonely wanderer when he reads the *Prisoner of Chillon, Manfred,* and *Childe Harold,* the songs which he sang on Geneva's banks. Madame de Stael, surrounded by her brilliant coterie, lived at *Coppet.* The new castle was owned first by Count Dolina, and next fell into the hands of a rich banker of St. Gall, not a millionaire merely, but the lord of many millions. In the reign and through the injustice of Louis XIV., he was despoiled, and died in the miserable hut of a poor woman of Versailles. It then became the possession of the minister of this king, the father of Madame de Stael. She was