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Foreign Correspondence.

Breakfast at an Italian Inn—Trieste—Greek
Church—Venice—Basilica of St. Mark—
Venitian sights—Terra—Roman Am-
phitheatre—"Juliet's" house—Arrival at
Milan—European Despotism.

Messrs. Editors.—To take up the thread
of my narrative just where I abruptly snap-
ped it off—we left Laiback, the railroad
terminus, for Trieste, in a private posting
carriage, under a written agreement with
the proprietor, to land us in Trieste in four-
teen hours. The first thing that interested
us on our long journey, was a sight of the
Italian Alps. The route is, over barren
fleshy and pine, painfully desolate. The
people live by transporting goods from
Trieste to the railway; hence the road is
lined with loaded wagons drawn by oxen,
and driven by men and women, who seem
no more intelligent than the beasts they
drive. We stopped in the middle of the
forenoon, to breakfast at a solitary inn,
where a gang of Italians, men and women,
who work the fine road, had already halted
before us.

At the order to provide the best their es-
tablishment could furnish, the inmates set
themselves about the business in great ear-
nest. From our dining-room we had a view
of the proceeding in the kitchen; on one
side of which was a rostrum of stone, two
feet high, and ten or twelve square, where
the cooking operations were conducted.
Over the fire hung a wooden funnel, which
led up the smoke; and around our pro-
mised meal, prepared by the dullest hands,
we ever contemplated engaged in such
business,—snatched the gang of no less than
twenty travellers. With a supply of the tolerable
wine of the country, we were served with
egg soup—egg omelette—and egg bread;
but I trust none of my readers may ever be
so hungry as to enjoy such a repast! The
crucifixes and images increased upon us
during the day: the high, barren hills have
one or three large crosses crowning their
summits. The more degraded the people,
the more religious they seem to become, or
vice versa. At eight P. M. we were in Trieste
in pleasant quarters, looking out on the
Adriatic. Here we spent the Sabbath. The
city is a pretty one, reclining upon the high,
bare hills which shut out all view of the
back country. A forest of masts fills the
harbor, and the streets are overrun with
sailors in every possible costume. I never
was so puzzled before, in settling men's na-
tionality; for Turks, Greeks, Vinds, Dutch,
English, Egyptian, and every other people
you can imagine, seemed to have their re-
presentatives there. I stepped into a Greek
Church, it was gorgeous, had fine music—
nummeries—no images exposed to view,
and only one altar; but I never saw a more
degraded looking congregation, it being
composed chiefly of swarthy Greek Sailors.
At 7 o'clock the next morning, our little
steamer moved from the wharf, as the sun
was illuminating the lovely prospect. We
were bound for Venice, and had a charming
sail of seven hours. The Alps could be
dimly seen most of the time, and the shifting
sails that were continually in sight, gave
an air of animation to the broad and glassy
waters.

When we glided into the silent city of
Venice, under "The Bridge of Sighs," in a
gondola, I confess to a feeling of romantic
interest, such as "the bride of the sea" was
calculated to awaken. It had always seemed
to me a sort of poetic figment which repre-
sented Venice as really built in the sea;
but it is the literal fact. One appears to
be sailing in the rear of the houses, which
tower up loftily, with their damp and stain-
ed walls. But it is necessary to come out
into the grand canal, which is as wide, at
least, as Pennsylvania Avenue, in Wash-
ington—to get any proper conception of Ven-
ice in all her peculiar beauty. Palaces of
marble—the richest conceivable in quality
and workmanship, rise up from the water;
and though their doors and windows are
visible the proofs of the wealth which still
lingers in these seats of the once so famous
merchant-princes. But in describing the
magnificent piles that beautify this strange
city—its canals—its black gondolas, as they
glide gracefully in their rows, as they
skim them lightly over the waters—I run
the risk of repeating what is already famil-
iar to my reader in the jottings of the thou-
sand travellers who have preceded me. For

four of being wearisome then, a few lines
will suffice for all I shall say.

The sight in Venice, is the Basilica of
St. Mark, and the buildings on the "Place."
The splendor of the exterior of the Basilica,
is rare indeed; the interior, is the grand-
est expanse of mosaic, I have yet met with,
—ceilings, walls and floor, all being com-
posed of it. The ceiling seems to be of
beaten gold, with rich pictures inlaid, and
it is gorgeous beyond description; the whole
building has a Greek air about it. Of
course we wandered through the Doges'
Palace, with its famous apartments, pictures
and prisons; the "Bridge of Sighs" is be-
hind the Palace; we "stood there" too, and
with Byron, gave ourselves up to such med-
itations as the place evoked. We did not
neglect to visit the Churches, and found
them as extravagant in ornament, and as
splendid as money could make them. Every-
where were paintings, especially of the
Venitian school;—many of them master-
pieces. Every house, no matter how insignif-
icant, makes some attempt at a display
of paintings or statuary. The Academy
of Fine Arts we found to contain many no-
ble things, which I shall be considerate
enough not to attempt to catalogue.

I did not see a horse, or wagon of any
kind, in Venice. The streets are for foot-
passengers only, and very seldom border on
the canals. One is always expecting to
emerge from these alleys into a wide street,
but such he fails to find. A stroll leads
you to the renowned Rialto—one of the
two bridges over the grand canal, and the
sight of it repays you for the close jostle
of dirty Italians on the way thither. Many
bridges span the common canals, which are
the main means of communication. Let
me add by way of offset to the magnificent
palaces, and regal decorations of Venice
—that moving about in these little canals
when the tide is out, is by no means agree-
able to a man with ordinary olfactory
powers, owing to the exhalations from the stow
and mud. A fair puff of said effluvia, sufficed
to banish for me, all poetry for half a day,
from anything connected with Venice. We
had a delightful visit here, from our coun-
trymen, Professor Lowell, of Harvard Uni-
versity, who had come from Trieste in the
same steamer with us.

As we left Venice for Verona we had a
fine view of the grand old city—the sea,
and the mountains of the Tyrol, with their
rose tinted foreheads, in the distance. We
passed the vine region of Lombardy; it is
flat, and irrigated by a wonderful system
of sluices. Being upon the soil over which
Virgil may have wandered, and some the
ashy ones which turn up the soil, as they
did in his day,—we amused ourselves by
recalling his descriptions, or recurring to
Cicero's baneful ideal employments for an
old man,—or other associations of that ilk.
We sought now for a Phylis, or Ameyllis,
—then for an Alexis or Tityrus, among the
coarsely clad peasantry whom we met, with
backs or heads stoutly sustaining a mar-
ket supply from their little fields. Thus be-
gunning the way, we reached Padua, and
made a short halt; but saw no traces of old
Antenor, and heard no accounts of the "Pa-
trianity" which used to be charged so seri-
ously against a worthy man who hailed from
this venerable place. The Euganean Hills,
and the Borianca mountains, claimed places
in our landscape, as we whirled on over this
interesting country. Presently we passed
under the summits crowned by the castles
of Montecchio,—the rival family to the
Capelli, so renowned in story.

Within the strong walls and gates of Ve-
rona, with its 60,000 inhabitants, we set off
at once, to find the old Roman Amphitheatre,
and other objects of curiosity. This
Amphitheatre, nearly 1800 years old, is the
most perfect one known. It is 513 feet
long, 400 wide, 100 high, with forty three
rows of steps or seats. Five minutes gave
me a better idea of the thing, than five
hours spent over books and pictures could
do. I mounted the steps—wandered through
the passages beneath them—visited the
dungeons for the wild beasts, and gathered
bits of marble, and fresh leaves from a
crevice in one of the underground arches,
as the memorials of the place. It was, to
say the least, exciting to be actually sitting
on the veritable seats of a Roman Amphi-
theatre, with the evening sky all aglow from
the lingering glories of the declining sun.
I strolled out to the place the next day
again, before starting off for Milan—so
great was the interest, which, as the well
preserved relic of a far-off age, it possessed
for me. We saw some curious Churches
here, but they had no charm for us. "The
two Gentlemen" we did not see; but bowed
to the genius of the immortal Dramatist,
by seeking out "Juliet's" house, a common
looking affair, in a narrow, cheerless street,
with which the dainty lady would certainly
not be satisfied, now-a-days.

At 11, A. M., (March 6,) we took our
departure for Milan. We were in sight of
the distant Alps all day, and passed close
by Lake Benacus of the ancients—a lovely
Alpine lake—"Lago di Garda" now. Some
of Napoleon's battle-fields lay on our route;
indeed it was wonderful to find how that
name follows one everywhere. Wherever we
go, we are shown places memorable, because
Napoleon or the French, did this or that
there. Surely few men have left their mark
so decidedly upon the world as he. Over
part of the road, where the railway is in-
complete, we travelled by diligence, and
reached Milan at 8, P. M.

I have omitted purposely, to speak of the
trouble and expense of having our passports
revised—of which travellers in Europe have
such large experience; and of the annoy-
ance of having one's baggage searched by
foreign hands, to see if there are any in-
proper articles secreted in it. If govern-
ments have protective systems or tariffs,
this examination is necessary. But the
only excuse for the passport curse, is "the
eternal vigilance" which despots must main-
tain in order to hold their power. These
troubles are so systematic, that one soon
learns to manage them with a good grace,
and to a free American, they are curious at
first, as novelties.

I enter one of these noble old cities of
Europe—Milan, for instance; I admire
the architecture,—its rich style and orna-
ment; the beauty and magnificence which
cluster about the public buildings,—the
pomp and splendor which awake such won-
der; and am about to institute a compari-
son between the pleasure of living where
my sense of beauty can be so feasted, and
in our own new land,—when suddenly my
eye catches sight of a pair of armed senti-
nels in front of a palace—of others at the
corners; I turn in another direction, and
see the windows of the houses provided with
strong iron grating, as if a revolution were
expected to-morrow. Then it is that the
illusion vanishes, and the country whose
prestige was about to seduce me, stands
revealed a military despotism of the most
acquired type—a grinding tyranny which
might almost justify the massacre of the
oppressors to break the galling yoke. If
any one would feel how blessed a land our
own is, let him come and observe things
even for a short time, among these crazy
dynasties of the continent. Patriotism, we
are accustomed to hear styled a virtue; it
is more for us Americans; it should be an
essential of religion. When I think how
these rotten despotisms would gloat over
the riot and bloodshed which must follow
anything like *disunion* with us, and how
everything which is hopeful for humanity,
would be darkened—deeply, blackly dark-
ened, by such a catastrophe—I feel that
too much cannot be sacrificed to prevent
anything so direful. But these outlines
have reached their natural length—so, once
more, adieu!

Pastoral Letter.

Of the General Assembly of the Presbyterian
Church in the United States to the churches
under its care on Ministerial Support.

Dear Brethren.—Convinced by many
painful facts that the interests of Christ
among us are suffering much loss by the
inadequate compensation of ministers, we
judge it our duty to address to you a word
of pastoral instruction and exhortation
concerning it. We thankfully recognize the
improvement which has been made, and is
now making in this matter, and we com-
mend the exertions of Synods, Presby-
teries, and churches, to remedy evils pre-
viously existing, bidding them God-speed in
their laudable endeavors. Many churches,
especially in our densely peopled districts,
seem to give as full pecuniary support to
their ministers as is needed. But much
yet remains to be amended. It appears
that the average of the salaries paid to the
ministers of our denomination is only about
\$460; and as some receive large sums,
there must consequently be a large number
whose income sinks far below this moderate
sum. Many cases of cruel suffering and
desertion exist in the families of men who
are faithfully endeavoring to serve God
and his Church; and the usefulness of our
ministers is grievously crippled, in a multi-
tude of cases, by pecuniary distress.

WHAT IS AN ADEQUATE SUPPORT?
The question, What is an adequate pecuniary
support? cannot be answered ab-
solutely, and without regard to surrounding
circumstances. The cost of living, the style
prevalent in the community in which the
minister labors, and many other things
must be considered; for what would be
sufficient to one in one place, might be en-
tirely inadequate to another in another
position. And a salary which was formerly
liberal may have now become insufficient,
because of the great and general change
which has occurred in the value of money,
as related to all the means of subsistence.
On this point it should be especially con-
sidered that money is not an absolute arti-
cle of value, but only a representative of
value; and that a fluctuating one. The ad-
equacy of the compensation made is not to
be measured by the absolute amount of
money paid, but by the quantity of the
means of subsistence which that money will
buy. The late rise of prices has had just
the same effect on the interests of ministers,
with an actual reduction of salary, where
their stipends have not been correspond-
ingly increased. Consider, we pray you,
whether it will not be an abuse and dishonor
of God's bounty, if his recent liberal bless-
ing on your industry is thus accompanied
by an increased stinting of the servants
who labor in his sanctuary.

We neither demand nor wish that the
means of luxury or of avaricious accumula-
tion shall be bestowed on our ministers.
It is our desire that they shall ever be mod-
els to their charges of sobriety and Chris-
tian moderation. And may the Great Head
of the Church ever forbid that this service

should possess such worldly attractions, as
to entice into it ungodly or selfish men, ac-
tuated by the love of lucre. What we de-
mand as the just right of the minister is a
decent competence, which will place him on a
level in this regard with the respectable
classes of his charge, and which will enable
him to train his children for stations of use-
fulness and respectability in Christian soci-
ety, and to leave his widow above the fear
of pauperism.

WHY INSUFFICIENT SALARIES ARE GIVEN.

We are persuaded that much of the de-
ficiency in ministers' support proceeds not
from designed injustice, but from miscon-
ception. In agricultural communities, where
the most frequent instances of hardship oc-
cur, there is much error as to the amount
necessary for the maintenance of a family.
The farmer observes the stipend of the
minister, and finding it equal or superior
to the sum for which he himself sells all
those productions of his farm which are
sent to market, he concludes that the pastor
is liberally paid. He forgets that the
larger part of the maintenance of his own
family is derived directly from the soil,
without being converted into money. If
he, like the minister, were compelled to
pay in money, for all those thousand prod-
ucts and comforts which the bounty of his
farm confers, he would find that an ade-
quate support would consume far more than
passes annually through his own or his
minister's hand in the form of money.

Many of our smaller congregations also,
are content to pay their ministers insuffi-
cient salaries; because practically they do
not feel that they are paying for all their
time. The people misconceive their own
spiritual wants and the nature of that toil
which should be expended in their supply.
They suppose that if the minister spends a
day or two of the week in hurried prepara-
tion of one or two sermons, and the Sab-
bath in their delivery; this, with an occa-
sional attendance at scenes of affliction, is
all that need be done. The rest of the
week he may devote to his own interests.
If he engages in teaching a school, or cul-
tivating a farm, for his own support, they
do not feel themselves wronged; for they
do not consider his whole time as purchased
by them. They regard his sacred functions
as additional to his secular, and consider
themselves consequently, as only bound to
provide for a part of his support; instead
of regarding his ministry as all in all, as
he and they should think it. In this case
the deficient support is rather a mistake,
than an injustice. But we exhort the con-
gregations under our care to dismiss this
erroneous and mischievous conception, and
to seek the whole of the minister's energies
and labors, by rendering for them a just
recompense. The increased prosperity of
the congregations, and usefulness of the
pastors, will soon convince all that it is wise
to secure the undivided labors of the min-
istry by a fair and full compensation. And
when such compensation is rendered, we
shall not complain of, but rather applaud
you, if the ministers under our care are
strictly required to give their whole time
and efforts to your service.

TESTIMONY OF THE SCRIPTURES.

To commend this subject further to your
consciences, we quote first, the explicit tes-
timony of the holy Scriptures to the min-
ister's right to a just maintenance. We ut-
ter our solemn rebuke against the unscriptur-
al idea that what is given for ministerial
labors is a charity, which may be bestowed
or withheld, as generosity dictates, instead
of the payment of a just debt. There is
probably little need among us to rebuke
the ignorant notion that mental and pro-
fessional services are not true labor, and
so are not fairly entitled to a pecuniary
equivalent. The whole sense of mankind
and course of society refute it. That men-
tal labor is, of all kinds, the most arduous
is sufficiently proved by the fact, that net-
withstanding its greater emoluments, so few
are found who can endure it, and succeed
in it, compared with the numbers who pur-
sue manual occupations. We also testify
earnestly against the assertion that it is un-
worthy of the disinterestedness of the
Christian minister to receive pay for preach-
ing the gospel. The true minister does
not preach for gain; but he is not a disembod-
ied spirit; he must live, or he cannot
preach. Sufficient to refute all such views
is this word of God: "The laborer is
worthy of his hire." Under the Old Testa-
ment and the New alike, God has ex-
plicitly ordained that the ministers of
faith shall receive support from those for
whom they minister. "Do ye not know
that they which minister about holy things
live of the things of the temple; and they
which wait at the altar are partakers with
the altar. Even so hath the Lord ordained
that they which preach the gospel should
live of the gospel." (1 Cor. ix. 13-14.) This
positive command of God should be enough
for all his servants. And what labor can
be so worthy of liberal recompense as that
of the minister, to the successful perform-
ance of which the longest training and the
rarest combination of bodily, mental, and
moral excellencies, with temper, experience,
and social tact are requisite; which con-
cerns the dearest interests of man, both for
this life and that which is to come; and
which is performed by the faithful workman
under the influence of the most sacred sym-
pathies and affections, and the most solemn
responsibilities. If they have sown unto
you spiritual things, is it a great thing if

they shall reap your carnal things? (1 Cor.
ix. 11.)

HINDRANCE TO MINISTERIAL EFFICIENCY.

We urge upon you the loss of
ministerial efficiency, which the Church
suffers through the neglect of this duty.
The great cry of our Zion is for an increase
of ministers; and annually we pray the
"Lord of the harvest," in solemn concert,
to "send forth laborers into his harvest."
If all the men in our Church capable of
usefulness were wholly released from the
hindrances which proceed, directly or indi-
rectly, from inadequate support, the effi-
ciency of our ministry would be vastly in-
creased. And this would be equivalent to
a proportionable increase of their numbers,
with this additional advantage, that the
Church would enjoy this increased service
without the long delay and large expense
of training new men. Most of our church-
es are able to give fair compensation to their
pastors, if they fully understand the
duty, and put forth their strength. And if
the strong would give that help to the weak
which Christian charity and unity dictate,
the lack of our small churches would be
abundantly supplied from the superfluity
of the rich. We are able to remedy this whole
evil at once, if we will. What, dear brethren,
is the guilt of causing this vast waste
of Christian efficiency in such a day of
need, and this wide spread loss of souls,
by the voluntary neglect of a duty which
the bounty of Providence has placed easily
within our reach? How can we pray to the
Searcher of hearts to prosper his cause in
our hands, while this neglect is unreformed?

Suffer us to point out the modes in which
the usefulness of ministers is herein wasted,
in order that you may apprehend your own
loss in it, as well as that of Christ's cause
at large. It is too obvious to need remark,
that when the minister is driven to secular
labor for a part of his support, so much of
his time is lost to the direct service of his
Master. But this is not all. His energies
and thoughts are divided, and the remainder
of his time is less efficiently employed in
his ministry. Too often secular labor, re-
luctantly begun under a stern necessity,
forced upon him by the injustice of his
people, results in the loss of studious habits,
the chilling of pastoral zeal, and the secu-
larizing of the spirit. Does Providence
bless those secular labors with success? Do
the minister's intelligence and energy
make him a prosperous teacher or farmer?
That success becomes often a snare, and his
growthless and less a pastor, and more a
man of business. Thus, too, often the finest
energies have been almost lost to the
Church, contrary to the early intentions
and wishes of the minister himself. It has
been remarked with much truth, that the
pastors of our Church are usually found
richest in those districts where the salaries
are most insufficient. You have the explana-
tion above.

The stinted means of the minister limit
his usefulness in many other ways. He is
unable to make those additions to his little
library which are demanded for the improve-
ment of his own mind, and the interests of
his charge. The pinchings of poverty close
against him a hundred smaller channels of
usefulness. But far worse; the gnawing
care of a future, for which there is no pro-
vision, consume his spirits, pre-occupy his
thoughts in the hours of study, and cast a
thick shade between his anxious eye and
the page from which he should draw in-
struction for his people. The mind cannot
work when it is bowed down by the load of
the heart. Nor is it an answer to this to say
that the sufferer ought to have faith enough
cheerfully to cast his worn and wearied
wife and his destitute children upon the arm
of Him who feedeth the young ravens when
they cry. It is, indeed, the privilege and
duty of all God's people when wronged, to
cast their burden on the Lord; and it is his
joy to sustain them, repairing with the
joys of his salvation the sufferings which
man has caused. But does not the very
compassion with which he heals their sorrows
imply in his righteous nature equal indigna-
tion against the wrong which has inflicted
them? Wee unto that man who thus
unfeelingly and profanely invokes the Di-
vine Goodness to repair the injustice which
he himself willfully permits!

Sometimes the pecuniary distress of the
minister arises from a cause against which
we feel bound to raise our especial and
solemn testimony; long continued arrears
upon the salary promised in his call. Then,
unless he has a peculiar measure of faith
and patience, there is added to his other
perplexities the painful sense of injury. This
cause of irritation, concurring with every
other which arises in his intercourse with
his charge, works alienation and bitterness
of feeling, and prepares the way for dis-
ruption and removal. The warm sym-
pathies of the pastor's heart cannot very
easily go out towards those from whose
thoughtlessness or injustice he is suffering
cruel embarrassments and breach of cove-
nant.

In a word, in pleading for the removal
of these evils, we do not plead for ministers'
personal interest only; we urge your own
INJURY TO THE CAUSE OF CHRIST.

Third, it is not improper to remind you
that your conduct in this matter will vitally
affect the cause of your Master throughout
the rest of Christendom. Ours is the only
country where Christianity has been wholly
divorced from the State, and its institutions
left to the voluntary support of its followers.

It is questioned whether this support can
be trusted; and all the world now looks
upon the American Churches, with inter-
ested gaze, to see whether the warm hearts
and the free gifts of those who love Christ
are the best and the sufficient resource of
his cause, as the friends of religious liberty
have asserted; or whether the arm of the
ruler and tax gatherer must still be in-
voked to wring a reluctant support for it from
the citizens. If we, brethren, leave so
many godly and laborious men in that de-
stitution, which is now the verbiem of the
American Churches, the verdict of Chris-
tendom will be against the cause of freedom;
and many generations may not be able to
reverse it.

EFFECTS OF INCREASED SECULAR PROSPERITY.

In conclusion, permit us to remind you
again of that unexampled secular prosper-
ity in our land, which while it has increased
your gains, has increased the difficulties of
your servants in the Church, by raising the
prices of the means of subsistence. In that
prosperity the people of God have fully
shared. Bear in mind that while it places
in your reach enlarged means of doing good,
it also constitutes a new and most treacher-
ous temptation. Sanctify your abundance
by a just and generous distribution to the
cause and servants of the Giver, and the
enjoyment of the remainder will be both
sweeter and safer. "If the first fruits be
holy, the lump will also be holy." But if
you secularize this season of the divine bounty,
by leaving your brethren, who serve you
in sacred things, under growing privations;
if you only enlarge your plans of self-in-
dulgence or greedy accumulation, a right-
eous God will suffer your abundance to be-
come your ban. "Ye know that we were
not redeemed with corruptible things, as
silver and gold, but with the precious blood
of Christ." (1 Peter i. 18, 19.) Seeing
that God is graciously pleased to make your
silver and gold means to promote his cause,
and seeing that they are at the same time
so unparagonably cheap compared with the
priceless souls for which Christ died, let
your enlightened and righteous resolve be,
to give nothing indeed for the pampering
of luxury or pride, or to foster the de-
sire of gain, and to withhold nothing by
which the highest efficiency, the most cheer-
ful and healthy exertions of every minister
who truly has a mind to the work may be
secured to his Master's cause.

Believing that the inadequate support of
ministers arises more from the neglect of a
proper system, and the fact that no one is
properly charged with the duty of its col-
lection, than from intentional injustice or
unwillingness on the part of the people, we
must say to the officers of those churches
where the evil exists, that the fault is chiefly
theirs. And we urgently recommend that
the sessions and deacons make a system-
atic provision for the pastors' salaries, by
a permanent annual subscription or per-
cent from the people, which should always
be somewhat larger than the sum covenanted
in the "call," and that they provide effi-
cient persons for its punctual collection.

Mummy of Nebuchadnezzar.

It is stated that Colonel Rawlinson, who
is at present engaged in prosecuting the
discoveries commenced by Layard and
Botta, and in exploring from the mounds
of the long-lost rival cities, Nineveh and
Babylon, the instructive remains of this
once gigantic power, has lately discovered,
in a state of perfect preservation, what is
believed to be the mummy of Nebuchad-
nezzar. The face of the rebellious monarch
of Babylon, covered by one of those gold
masks usually found in Assyrian tombs,
is described as very handsome—the forehead
high and commanding, the features marked
and regular. This interesting relic of re-
mote antiquity is for the present preserved
in the Museum of the East India Company.
Of all the mighty empires which have left
a lasting impression on the memory, none
has so completely perished as that of
Assyria. More than two thousand years
have gone by since the "great cities," re-
nowned for their strength, their luxury, and
their magnificence, have crumbled into
dust, leaving no visible trace of their ex-
istence, their very sites forgotten.

Surely one great object of the religion
of Christ, is to give its peculiar coloring to
what is seen and temporal, to take off the
false gloss from what flatters our pride,
to reveal the inherent meanness of human
grandeur, the decay that lurks in the
brightest scene of earthly beauty, and to
secure for the invisible world to which we
hasten, that ascendancy which is due to the
brightness of its glory and the eternity of
its duration.—*Eliab. Pres. Review.*

Their delicacy deserves little toleration,
who, in order to remove or soften what might
give offence, affect to be more prudent than
the Holy Spirit. Through fear of subject-
ing the Almighty to a charge of guilt, they
scruple to confess that the salvation and de-
struction of his creatures hangs on his free
choice. If they would restrain their own
minds from a sinful minority, and their
own tongues from licentiousness, they might
deserve to be commended as discreet and
modest. But what shall we say of their
impudence, when they undertake to stop the
mouth of the Holy Spirit, and the Apostle
Paul?—*Calvin.*