

an idea, they are repulsed for troublesome volubility; even when they talk sense, they are often checked for unbecoming presumption. Children feel this change in public opinion and manner most severely; they are not sensible of any change in themselves, except perhaps they are conscious of having improved both in sense and language. This unmerited loss of their late gratuitous allowance of sympathy, usually operates unfavourably on the temper of the sufferers; they become shy and silent and reserved, if not sullen; they withdraw from our precocious society and endeavour to console themselves with other pleasures.

Frankness towards youth produces frankness in return—one of the most pleasing qualities of the human heart; but this attribute, family coolness and family reserve have a continual tendency to suppress, so that they who are brought up under this system generally acquire an unamiable cast of character through life. Let a frank simplicity and cordial sympathy with their children insure to parents their disinterested friendship; for where that is withheld, all confidence is sure to become chilled and repressed.—*T. H. Burgess, M.D.*

#### Support of the Ministry.

'I am not a Minister, nor the son of a Minister:' it is not from selfish motives then, that I would draw the attention of your readers to the above subject. To my mind, it seems one of the strongest evidences of the low state of religion in the Christian Church, that so many of the faithful servants of God are so inadequately supported. How many a professing female, in this city of worldly prosperity, spends in one year, simply to adorn her own person, as much, or more, than the whole salary of many a clergyman in this diocese, having a family to support. Professing Christians! think of this. Inquire, and you will find it too true. But we will now quote from a man of God, long since gone to his reward, whose large family was supported on a mere pittance—the Rev. Thomas Scott, author of the *Commentary*. He says—'For persons who reap the spiritual benefit of the minister's labors, to yield a proportion of their temporal goods, as if it were an *alm*, or a great favor conferred on him; for it is at least as much his due as the soldier's or the labourer's wages! How should it be expected that men will give up the prospect of lucrative employments, and credible professions, to engage in this warfare, to labour in the Lord's husbandry, or to feed his flock, if they cannot do it in hope of living by their profession? How can they face the dangers, and endure the hardships of ploughing up the fallow ground, by preaching to the ignorant, careless and profligate, if pinching want be their only prospect, however diligent and successful they may be? Or how can they minister to the comfort and edification of believers, when they are burdened with debts, destitute of necessities, surrounded by indigent families, compelled to place their children in unsuitable situations, or driven, themselves, into other employments for bread? How can they but suspect that their hearers are deceiving themselves, in professing to love Christ and his gospel, while they enjoy plenty and lay up for their children, yet leave their Pastors to wear out their lives in distressing poverty? Ministers have passions and feelings like other men: they find as much inward and outward opposition to the exercise of faith and hope, and patience, as their brethren, and commonly more: so that their spirits are often depressed and their hands weakened, on these accounts: when a regard to the real dignity of their office forbids them to complain, and induces them to suffer in silence and submission.' Reader, you may have a pastor, who is according to general estimation, well supported. This is all well, but how many in this land are justly described in the above, and even those who occupy the pulpits in large cities, how few can with proper care even leave anything for those dear ones whom they are so often called away from. Just picture to yourself the case of a popular minister's family, suddenly deprived of their head. For a few months, it may even be years, his people mourn his loss, but soon another takes his place. Their void is filled, not so with his sorrowing family—caressed and petted as may have been his children—beloved as may have been his wife, soon they are made to feel that they have to struggle for themselves in the midst of a heartless world, all the more heartless because now painfully contrasted with the elegant refinement, which is always

exhibited by an affectionate people, in the charmed circle of a beloved pastor's house. Oh! how we could wish that some noble minded steward's of God's bounty, would associate together to create a fund for the relief and assistance of the families of those who have spent the prime of their manhood for the good of their church—the application of whose abilities to any worldly subject, would have placed their families far above the need of any such assistance.

Phil., Nov. 6, 1853.

C. S. M.

#### No Sabbath.

In a "Prize Essay on the Sabbath," written by a journeyman printer in Scotland—which for singular power of language and beauty of expression has never been surpassed—there occurs the following passage. Read it, and then reflect for a while, what a dreary and desolate page would this life present if the Sabbath was blotted out from our calculations:—

"Yokefellow! think how the abstractions of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of labor thus going on in one monotonous and continuous and eternal cycle—limbs forever on the rack, the fingers forever playing, the eye-balls forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, and the restless mind forever scheming.

Think of the beauty it would efface, of the merry heartedness it would extinguish; of the giant strength that it would tame; of the resources of nature that it would exhaust; of the aspirations it would crush; of the sickness it would breed; of the projects it would wreck; of the groans it would extort; of the lives it would immolate; and of the cheerless graves that it would prematurely dig! See them, toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, strewing and gathering, mowing and reaping, razing and building, digging and planting, unloading and storing, striving and struggling—in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the road-side and in the wood, in the city and in the country, on the sea and on the shore, on the earth, in days of brightness and of gloom. What a sad picture would the world present if we had no Sabbath."

#### German Infidelity in Full Blast.

In this country are seven German Infidel papers, some of them having a weekly circulation of 4000, which advocate not Deism, but Pantheism, or Atheism, and assail the Bible and religion in all its forms. One of them goes so far as to recommend the abolition of religious liberty; and all contend against spiritual Christianity as a "mental pestilence," to be destroyed by any means whatever. A large part of the German political papers also seize every opportunity to throw reproach on Christian institutions, the Sabbath, the ministry, &c., and on Christian efforts for moral reform. German Infidel schools and clubs are widely established in some of the Western States; and the birthday of Tom Paine is celebrated in the large cities of the West, by torchlight processions, infidel speeches, feasting and dancing. This class of our adopted fellow-citizens cry "Down with Christianity, and on its ruins let us erect the temple of pure humanity!" "There is no God, there is no life to come; let us eat and drink, for to-morrow we die;" and they are flowing in broad streams upon us from the turbid and pestilential waters of the Old World! How greatly needed is a vast increase of missionary and colportage agency!—*Congregationalist*.

#### Girard College of Philadelphia.

This institution opened in 1847 with 100 boys. The number of pupils at present under its charge is 306. There are 14 professors and teachers, 5 governesses, 2 prefects, 2 matrons, 1 president, and sundry subordinate officers. The education departments are three: Primary No. 1, Primary No. 2, and Principal departments. Eighty boys were admitted during the past year, and 52 of the pupils were indentured as apprentices—the first since the opening of the College. The boys have been bound out to learn various vocations, as farmers, druggists, conveyancers, &c., &c., and the result has been eminently satisfactory to all parties.

## Science.

#### Lecture on Italy.

Rev. Dr. Scott lectured last Sunday evening to a crowded house, on the religious history and condition of Italy, taking for his text 2d Thess. ii. 4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." This passage was generally considered as descriptive of the Papacy, and there is no other institution on the earth to which it can be applied. Since the dismemberment of the Roman Empire in 476, Italy has never been united under one government, and is now divided into nine independent States, containing 20,000,000 people. He alluded to Rome in its ancient history, its empire over the world at the time of Christ, and its interest to Christians, by its connection with those who founded our religion, its persecutions, &c., and said that it was now the centre of the greatest and most dangerous despotism on the earth. He divided the religious history of Italy into five periods. 1st, the Pagan, from 750 B. C. to 350 A. C. 2d, from 350 to 1519, the commencement of the Reformation. 3d, to 1542, being the period of the spread of the Reformation. 4th, to 1562, the period of suppressing the Reformation in Italy. 5th, to the present time.

*First period.*—Italy was Pagan and polytheistic, with many temples, a magnificent ritual, priests, &c., the lecturer giving an account of the ancient polytheistic system, his object being to show how these things afterwards became incorporated into a corrupt Christianity. He mentioned the interest with which Christ's crucifixion was regarded in Rome. Paul's residence there for two years, and the agency of Rome in putting Christ and the Apostles to death and persecuting the Church, and showed also that the Church at Rome, to whom Paul's epistle was addressed, had none of the features of the present Papacy. It was during the latter part of this Pagan period that Christian refugees fled through Europe, carrying the gospel.

*Second period.*—Paganism was abolished in 350, and Christianity made the religion of the empire. Christianity became not so pure as it had been in the Apostolic age, but was still comparatively pure; the Bible was read, the clergy were married, there was no supremacy, no intercession of saints, no images worshipped, no holy water used, no claims of apostolic succession set up. A sad and disastrous change soon came over the Church. The effort to accommodate it to the Pagan priests and people soon corrupted it, and the Pagan practices were engrafted on it. Pagan statues were made into images of saints, incense was burned, nuns took the place of vestal virgins, regeneration ceased to be required for church membership, and the Church became merely the Pagan system changed in name. The minister of Rome, whose preaching the Court of the Emperor attended, soon began to assert his supremacy over other ministers. These claims were resisted for a long time by Greek, Armenian, Syrian and Nestorian Christians, and only met favor north of Rome, and never in the East. After the dismemberment of the Roman empire, Italy passed successively into the hands of the Lombards, French and Germans; and during the confusion of events, the priest at Rome steadily advanced his pretensions, till, in the close of the 15th century, he claimed all temporal and ecclesiastical power on the earth. But against these usurpations contending voices were continually rising, so that there is a chain of irrefragable evidence that this priest's claims were never admitted by the intelligent and the good.

*Third period.*—In the beginning of the 16th century, Europe was like Ezekiel's vision of bones: spiritual death reigned. The invention of printing gave an impulse to intellect. The writings of Erasmus, Luther and others awakened Italy, and in two years Luther's theses against the Papacy were spread through Italy, and the writings of the Reformers continued to pour in there, eluding the censorship of Rome. The youth of Italy sought education in the German universities, and came back full of the Reformed doctrines. The noble ladies of Italy particularly embraced the Protestant doctrines. None of the governments, however, embraced the new tenets, and the destiny of Italy and the world might have been changed if the council of Venice had adopted the advice of Melancthon.

During these twenty years of the progress of the Reformation, the Papacy appeared confounded, and the Sun of Righteousness shone brightly on Italy.

*Fourth Period.*—In 1542 the Papacy took stringent measures to arrest at once the Reformation in Italy, and the land was so drenched with the blood of the purest, the noblest, and the best, shed by the Inquisition, which was set up in the principal cities. The inhabitants of Cremona rose up and destroyed the Inquisition there. The colony of Waldenses in Calabria, numbering some 4000, was literally extirpated. In 1559 the Index Expurgatorius was formed, with the view of excluding the writings of the Reformers. It is to this period that we date back the defacing and expurgating of the standard books of the world, and immense losses in libraries were thus sustained. No confidence is to be put, therefore, in any work bearing the imprimatur of the Papacy. The lecturer charged the Papacy alone with these corruptions, and it is still following this course, while Protestants do not charge the text of books, nor exclude any, nor pervert history, but follow the course of God in the Bible, who allowed to be written the errors of his own people. An effort is now being made, both in Europe and America, to explain away all the monstrous outrages in the history of the Papacy. The Council of Trent is conspicuous in this period, as a monument of the corruptions and despotism of the Papacy.

*Fifth period.*—In 1562 the Reformation was suppressed in Italy, and has continued so till this time. The republics became oligarchies or despotic kingdoms, San Marino alone remaining nominally a republic. Italy is now in a deplorable condition. Its dungeons are crowded with victims; the letters of Mr. Gladstone, M. P., corroborate this statement. The only thing which flourishes in Italy is beggary. The worst governed kingdoms in Italy are the States of the Church. Ignorance sits on the land like an incubus. A few years the Pope issued a bull condemning infant schools. The revolution of 1848 revealed the spirit of the people, and their utter hatred of the Pope as a civil ruler. He sits now in the Vatican, surrounded by French bayonets, nor can he sit long. A new revolution awaits Italy, and woe to its ecclesiastical despots! Italy cannot become worse than it is. Popery is a system of imposture and despotism; it cannot exist in connection with liberty; it ought to remember the armless hand which wrote Belshazzar's doom. The lecturer closed with a stirring appeal to have Christianity in a pure state preserved among us, so that our liberties and faith may be handed down uncorrupted to remote generations.—*Newark Daily Advertiser*.

#### Winter Fattening Unprofitable.

Many farmers have adopted the practice of fattening their animals, especially swine, during the winter. Last February we saw scores of loads of pork, in the carcas, on the way to market, on the line of our New England railroads. We suppose this practice has been adopted because this season affords more leisure for threshing and grinding corn, grain, &c., and more time to attend to feeding. Science, however, as well as experience, affords us some sure light on this subject. It is now settled, almost beyond a doubt, that in the animal economy, while the bones serve as a framework, and the muscles as the organs of strength and motion, the principal use of fat is to keep up the heat of the system. The temperature of all warm-blooded animals is, at most times, higher than that of the surrounding atmosphere, and the consumption of fat in the body is constantly required to keep up this elevation of temperature. The amount of heat given off from the surface of the body depends upon the relative coldness of the air. In cold weather, then, more fat-producing, that is, more heat-producing food, is required to sustain the animal than in warm weather, and from the same amount of food there will be less surplus fat left to increase the bulk. Suppose that in October an animal requires ten pounds of corn a day to supply the loss of heat, while fifteen pounds are daily consumed. This will leave five pounds of the corn, or 33 per cent., to go to increase the bulk or weight. But in January or February, owing to the increased coldness of the air, the same animal will probably require one-fifth more food, that is, twelve pounds of corn, to keep up the natural warmth of the body. This will leave but three pounds of corn, or 20 per cent to increase the weight.—*American Agriculturist*.