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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO:" WHOLE NO. 356

DAVID McKINNEY and JAMES ALLISON, Editors. PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA. Philadelphia, South West Corner of Seventh and Chestnut Streets

TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, JULY 23, 1859. By Mail, or at the Office, $1.50 per Year. Delivered in the City, 2.00 " " SEE PROSPECTUS.

Original Poetry.

Days of Yore.

When to rest the sun has sunken,
And the weary day is o'er,
Sit we then and ponder sadly,
On the happy days of yore;
On those halcyon days of gladness,
When the world was light and gay,
When no clouds our pathway darkened,
And our hearts were light alway.

Then, amidst the twilight shadows,
Comes a vision fair and bright,
Of "the lov'd and the departed,"
Gone forever from our sight;
And 't is sad when we remember,
That they 'll come again no more,
With their smiles our hearts to gladden,
As they came in days of yore. IONE.

For the Presbyterian Banner and Advocate.

Prayer—An Incident.

The late Rev. William Wylie, D D, was a man of prayer and power. Toward the close of his ministry, he aided one of his younger brethren, on a communion season, some twenty miles from his own field of labor. The brother had a child, a year old, called for the Dr, apparently at the point of death. The child was emaciated with disease, beyond what his aged physician said he had ever witnessed, and he pronounced his recovery impossible. As soon as Dr. W. cast his eyes on the little form in which breathing was hardly perceptible, his sympathies were enlisted. The father told him he had not prayed for his recovery for several days, but prayed that God would renew and fit him for heaven—a prayer for his recovery appeared like a prayer for a miracle.

The hour for family worship came, in which the Dr. led, and *O such a prayer for his recovery, and that he might be spared and fitted for the ministry!* The next day he made the same petition in the pulpit. The day following he requested the warm bath to be used, which was done according to directions. An hour after the bathing operation, he inquired after the effect produced, and was informed that it made it more apparent that the lungs of the child were nearly gone. The hour for family worship again came, and his prayer for his recovery, and that he might be fitted for the Gospel ministry, was even more fervent than before; and one of the last petitions he ever made in that congregation and at that familar altar, was for the recovery of the child.

Fourteen years rolled away, and the Dr. was informed that the little sufferer for whose recovery he had prayed so fervently, was a student of Washington College—now a member of the Senior Class—was a subject of the revival in this College in 1855, and has the ministry in view. On receiving this information, he addressed him the following letter:

"WHEELING, Va., Oct. 7th, 1856.

Wm. W. Anderson—Dear Son:—By a letter received some time since from your father, I learned you were at Washington College. I pray that God would preserve your life and health, and endow you with mental and moral efficiency, that you may prove a blessing to your country, and to the Church of God. I have no doubt you are diligent in your studies, and I hope you make yourself acquainted with the first principles of every branch of your studies. Take sufficient exercise, and use continual care to preserve your health. I hope you have devoted yourself wholly to the service of God. It is the only object for which you exist, and for which you are redeemed. My dear son, give the Lord Jesus your heart. Receive him freely. Be careful to cultivate every Christian grace. Live for eternity. At all times it is within one single breath. The knowledge of God's existence—his character and works—a conviction of our endless existence, and the endless existence of all others, with the awful and glorious events which are before us, and a firm reliance on the power, truth and mercy of God, greatly strengthen the intellectual powers of the human mind, while they fill it with the peace of God, which passeth all understanding. My dear son, you live for interests compared with which, worlds like this, though more than the drops of water in the ocean in number, are nothing

One year ago last April, by a fall which occurred at Grand Gulph, Miss., I broke the upper end of the bone of my left thigh, and have been unable to walk since. I was brought by steamboat, after some months, to this place, and am living with my son in law, Isaac Irwin I have not suffered very much, and my general health has been good I have been able to preach several times since this event took place, and the Lord has graciously kept my mind in peace. I wish you would write to me. Remember me to your father when you write to him. If you pass this way on your return to Ohio, call and see me, if I am living. May God Almighty bless you, and be your portion!

Your affectionate friend,
W. W. WYLIE"

To this letter he replied, which reply is probably among his papers, and spent a night with him a few months before his death, and had the pleasure of praying for *him*, in return. When this venerable Ambassador of Christ, far advanced in life, prayed so earnestly for the recovery of an infant from the verge of the grave, strong as was his faith in prayer, and confidence in God, probably little did he think that that infant would one day pray that God would sustain and comfort him on the bed of sickness, and be with him in passing through the valley of the shadow of death.

Dr. Wylie was mighty in the pulpit, even after he had passed the meridian of life, and seldom did he preach with greater power and effect, than he did on the occasion alluded to in this communication. The great themes in the plan of redemption on which he dwelt, were suited to his lofty imagination, which, by times, would soar and roam, as if reckless of all control. He felt the magnitude of his subject, and his crowded audience *must* feel it too He painted the love of God for a lost world, the agonies of the Cross, and the glories of heaven in such a light that even the most stupid hearer felt that they were living realities. He has ceased from his labors, and his works follow him. J. A.

Lexington, O.

LEADING MEN.—It is customary to speak of sundry men in the Church of Christ as "leading men," *i. e.*, they go before others, and make and second the motions which others vote for. It should not be forgotten, however, that a man in a Christian Church, who really deserves the name of a "leading man," *serves* the Church. He moves and goes in the right direction, and determines others in that direction. As Baxter well remarks, "Church *greatness* consists in being *greatly* serviceable."—*Christian Intelligencer.*

For the Presbyterian Banner and Advocate.

Christian Union.

MESSRS. EDITORS:—While the different nations of the earth are being drawn together by means of steam and electricity, we rejoice to discover indications that the various portions of the Christian world are, by a celestial influence, coming into closer union and fellowship. Too long have the followers of Christ been alienated from each other. Let us hope that the hour it at hand when all denominations of Evangelical Christians shall "dwell together in unity." "One is your Master, even Christ; and all ye are brethren." Here is a broad Scriptural basis on which all may stand. Were the eyes of Christians more steadily directed to their Lord, they would soon lose sight of the minor differences that separate them from each other. What "envying, and strife, and divisions" have been excited in the Church by undue attachment to party names and party leaders. "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" Is it not high time to discourage this spirit of contention? Would that all the ministers of the Gospel possessed more of the Apostle's mind. Then would the watchmen upon Zion's walls begin to see eye to eye, while from each would go forth the earnest exhortation:—"Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." Can it be that those who have "One Lord, one faith, one baptism," shall continue to treat each other as aliens and enemies How painful to the pious heart to reflect how the "Shibboleth" of sect has sundered those who ought to take sweet counsel together and walk unto the house of God in company. When will we learn to bear one another's burdens and so fulfill the law of Christ? When will the different branches of the Church discover that the communion of saints is not to be interrupted by every shade of difference perceptible in the opinions of those who embrace the same Saviour and walk by the same rule?

I rejoice that the denomination with which we stand connected, encourages no narrow minded bigotry. Our General Assembly has thrown open the door, not only for union prayer meetings and union conventions, but likewise for inter-communion at the Lord's table. Her language on this subject is:

The terms of Christian communion adopted by our Church have been in accordance with the Divine command, that we should receive one another as Christ has received us. We have ever admitted to our communion all those who, in the judgment of charity, were the sincere disciples of Jesus Christ. We fully recognize the authority of the command, "Him that is weak in the faith receive ye, but not to doubtful disputations."

May we not hope from present indications that this spirit of liberality will soon spread through all branches of the Evangelical Church? M.W.D.

Youth and Age.

It is said that there is no accounting for *tastes*; but often it is as difficult to account for *judgments*. Both run very much with the fashion, that is, with the popular current. And this is much the case, in things religious as well as secular; and in the estimation made of persons, as well things. Ministers are by no means exempt. They have to bear their part in life's variations.

The current has been setting strongly in favor of young ministers, for some time, and to the exclusion of the aged, in regard to all *desirable* pastorates. The following, from the *Christian Intelligencer*, of the Reformed Dutch Church, may be read with interest:

AN ATROCIOUS CRIME.

Opinion has changed since the Earl of Chatham complained that he was charged with "the atrocious crime of being a young man." "The light of the XIX Century" has dissipated some prejudices in favor of age, and now for some men, it is, indeed, criminal to be *old*. The Church, which is the pillar and ground of the truth, bears its testimony against the crime of age, by condemning it in the persons of her ministers. An old minister is a great sinner against the intelligent wants of a rising Church. Denominations agree in this matter, but we are disposed to think the Dutch Church has been foremost in declaring against old ministers. What precise metes or bounds should be put to the expansive adjective *old*, in this connexion, we are not quite sure. But we feel safe in asserting that neither such an one as "Paul the aged," nor as the venerable John who was in Patmos "for the Saviour's sake," would be a proper candidate now for any vacant Church of our order. So thoroughly are the Dutch Consistories alive to the necessity of settling ministers who have "the dew of their youth," that we have little expectation of hearing that our older pastors will be able to hold their positions much longer, unless they renew their youth in some physical sense. Hair-dyes, Cosmetics, Dentist's and Barber's tools should be freely employed in a skillful way to furbish up "the house of this tabernacle," and to keep the rust of age from its exterior. They who will not use these implements well for the purpose of strengthening their hold upon the affections of their flocks, had better study law, or medicine, or become candidates for the Senate or the White House.

For an old Lawyer, or an old Doctor of Medicine, is commonly regarded with great reverence, and his opinions are paid for in sums proportioned to his age. So, too, as the Constitution of the United States admits members to the Senate, at the age which usually ends the usefulness of the minister of the Gospel, it might be well for those who have no time for either pleading or pills, to betake themselves to politics as soon as they are old enough to attain eminent dignity in the service of the State. If fifty or sixty Winters have frozen up in immeasurable depths the wisdom of early years, so that there is small likelihood it will ever thaw, then our discarded veterans of the pulpit might with some propriety direct their efforts in proper ways to become Presidents of these United States. For the State reverses the rule of the Church. The *Church* likes raw recruits best—the *State* prefers experienced veterans.

From thirty to thirty-five years, lies now, that deep Slough, through which must wade, with growing fear, the worn out pastors of our ambitious congregations. Young as we are, and embarrassed oftentimes with the foolish blush of inexperienced youth, we nevertheless, see clearly, and digest inwardly, the melancholy fact, that the time will soon come when we shall take our place in the ranks of the old men who are over thirty years of age; and, we can therefore, even now feel a thrill of sympathetic exultation in the thought that if old men are ejected from perishing pulpits, the Master has assigned thrones to them in heaven. It is a comfort to know that old men are not despised in heaven, nor anywhere on earth, except among the heathen Esquimaux, and in some of the Christian churches.

There are, however, honorable and many exceptions to this. Churches that have active members and working Elders and Deacons, usually keep their pastors long, and cherish their instructions as age improves their value. But in those churches whose Elders and Deacons, and members, expect their pastors to do the preaching, and praying, and visiting, without any aid, and to run up the rent roll for pews by extraordinary flourishes, rhetorical thunderings, and lightnings of matchless eloquence, young men are most needed. When the clergyman is expected to possess and exhibit all the active piety there is in the congregation, he ought, indeed, to be fleet, and strong, and work fast He will break down by the time he is thirty, to be sure; but then another young man can be placed in his room, and the grinding of flesh, and muscles, and bones will go on again in the heavy treadmill of a lazy church. A praying, active church will keep a minister young until he is seventy; a slow and indolent church will make him both old and criminal for his age, by the time he is thirty or thirty five.

By the foregoing observations, we have no intention of disparaging in any way, our younger brethren in the ministry; but, as we note the growing disposition among the churches to settle *young men only*, we cannot help asking whereunto will this bring us who are young? What will be the effect, in a few years, upon the stability of the pastoral relation? Ministers there are now, by scores, who want to be settled pastors, but gray hairs are here and there upon them, and they are consequently *tabooed* by Consistories. We do not believe that a minister *must* be accounted acceptable because he is over thirty five; but we do insist that the vacant churches ought not to establish it as a rule, that a man *cannot* be an acceptable pastor *because* he has reached or passed the meridian of life. This is all we have to say at present on this topic, although it merits fuller consideration.

As *we* claim largely upon the first half of life, either personally or by our sons, our younger brethren will not charge us with being envious of their acceptability. We but speak a word for the wisdom which experience brings to the minister, as surely as to the physician and the lawyer, and which is as truly valuable to those who would be guided aright.

For the Presbyterian Banner and Advocate.

Dr. Hawes on Congregationalism.

The venerable Dr. Hawes, of Hartford, Connecticut, recently delivered a discourse before the Congregational Board of Publication, in Boston. The subject of the discourse was Congregationalism, and the means of improving it. Among the means, the speaker enumerated

1st *Purity of Faith.* Dr. Hawes admits fully that the times of true revival in New England, have been the times of the clear preaching of strong and thorough Calvinistic doctrine; while the times of declension have been those in which these doctrines have been withheld, or the opposite preached.

Another great want of Congregationalism, according to the speaker, is a *better organization.* The common Congregationalism, (that of Massachusetts,) he represented as having one grand defect; it has no *organic unity.* Popery or prelacy is one extreme; independency is another. Independency in Church organization, Dr. H. admits, has no foundation in reason or Scripture, in nature or grace. Our churches, he says, have no bond of union in faith. We have no common Standards. When asked what Congregationalism is, it is not easy to give an answer. There are great differences in faith and practice. We need more unity and order, and we must *move* in this direction, or we shall lose our hold on the conservative and thoughtful, and, fall into the hands of the rash and the radical. [A Congregational pastor observed to the writer that the Doctor's *prophecy* was already *history.*]

To realize this unity, Dr. H wou'd have a common creed to be received by all Congregationalists, and a General Council or Assembly representing the whole denomination. This, if it means anything of account, means Presbyterianism. And although Dr. H. is not a Presbyterian in doctrine or order, and would no doubt disavow this conclusion, his testimony is none the less important, as witnessing the deep and urgent need in the Congregational churches of precisely that which Presbyterianism supplies.

It is a significant fact, when men who have held such a position in the Congregational body as Dr. H has done, are impelled by the very necessities of the case to propose, as a matter of expediency, what Presbyterians hold as a principle of Scripture The grand defect of Congregationalism, as a Church organization, lies exactly here; it really denies the unity of the Church. Denying this, it throws itself at once off the foundation of the Word of God; and if the foundations are destroyed, what can even the righteous do? What remains, but that, a system must lose its hold on the wise and thoughtful, and fall into the hands of the rash and radical? Z. Z.

Speak Kindly of Your Pastor.

Many Christians inflict serious harm on their pastors, and on the cause of Christ, by their careless gossip and habits of captiousness. An idle word of censure, forgotten, perhaps, as soon as uttered, leaves a permanent impression on the minds of children and visitors, and works mischief in the future. While Christians are human, we suppose it is useless to hope for a perfect cure of this vice, but the following words of advice are pertinent:

"In all your transactions with your minister, deal with him *candidly* and *honestly.* Hold his reputation as a sacred thing. Never by word or deed permit yourselves to injure it; if you do, you injure his usefulness and your own interests. If you think you have ground for fault finding, tell *him*, that's the manly and Christian course; but never whisper scandal about him to others in his absence. And especially never speak derogatively of him to the young. Parents little know what they do when they permit themselves to censure his conduct or disparage his work in the presence of their children. Many a young heart has thus been alienated from the minister, and from truth, ere yet it has been brought under the salutary influence of either. That accounts, in many instances, for the fact that children do not follow in the steps of their parents, by identifying themselves with the churches to which they belong, and this, in its turn, often accounts for children breaking loose from religious restraints and influences altogether. Not till the issues of time are revealed in eternity, shall we see all the wrong that has resulted from the evil I have deprecated. May every church be saved from it!"

From our London Correspondent.

Pause before the Storm—The Two Armies—A Contrast—The Austrian Fortresses—The Line of the Mincio—Charge of Blasphemy by Papists—Who is the Blasphemer and Idolater?—The Fears of the Pope—Prussia's Position—No Sympathy for Austria—Count Cavour's Circular on Austrian Cruelties—A Brutal General and his "Passport" Card—The Progress of the Revival in Ireland—Testimony of Ministers—Incidents—United Prayer—Union at Belfast—British Officers and the Revival—Indian Affairs—The European "Company's" Troops Murmuring—The Rebels and the Nena—Address to Sir John Lawrence—Postscript.

LONDON, June 24th, 1859.

THE PAUSE which has occurred in the storm raging in Italy, has been caused by the retreat of the Austrians upon the line of the Mincio, and, one is ready to add, by the necessity of re organization on the part of the belligerents. The effect of repeated defeats on the *morale* of the Austrian army, has been disastrous. Nothing could be more striking than the contrasts unconsciously drawn by two correspondents of the *Times*, the one at the Austrian head-quarters, the other accompanying the advancing columns of the Allies. As to the latter, they are described as marching through the most beautiful and luxuriant scenes, arrive towards evening at the camping place for the night, where they find excellent provisions, all kinds of rural dainties, and a most agreeable bivouac. The next morning, refreshed and joyous, they resume their advance, to go through a similar promenade, with a similar conclusion. There is nothing of war about the proceeding, except its stimulus and excitement. "The description," says the *Times*, "reminds us of Robin Hood's men, in Sherwood Forest, disporting themselves through pleasant glades, driving off good red deer, and sleeping at night on smooth turf, under the greenwood tree."

Now look on the *contrast*, as thus commented on:

"Our correspondent at the head quarters writes from the same country, under the very same date, and after a march over the very same roads; and what does he say? He can scarcely describe the sufferings, the impatience, or the disgust, existing around him. The past week—that very period so agreeable to the French—has been a dreadful one. The writer, though having a horse, and strong himself, found the sun and dust almost insupportable.

"The wounded soldiers must have writhed in torture, as the miserable, springless ox-carts of the country bore them slowly along for nearly twelve hours a day. The roads were nearly impassible. A mounted officer could scarcely get along at the rate of a mile an hour. Instead of universal jubilation, there is universal rage. Lancers tear away the flags from their lances; grifiemen pluck from their caps the flowers which they always carry in war time; and officers either give vent to their fury in execrations, or more discreetly confine themselves to angry gestures and frowning brows.

"What makes all this difference? One condition only, works all this marvel. The French are victorious—the Austrians have been defeated. The contrast may convey an instructive idea of the extent to which moral impressions affect the efficiency of the soldier."

Bad generalship has thus demoralized, as well as decimated, the Austrian army. General Gyulai is dismissed, and Count Schlick is the new leader, but he is as yet untried, and no change can efface the disheartening remembrances of officers and men, who know that at the battle of Magenta, not less than ten thousand of their comrades were either killed or wounded. It also comes out that for fifty hours before the battle, the soldiers had not even a piece of bread! Thus the poor wretches, famishing and overmarched, were hurried to certain destruction. The French army, numerically, is not so great as that of Austria, but in everything else, and especially in well fed and effective men, it is far more efficient. Our new War Minister is reminded by the Press, of how our Commissariat broke down in the Crimean war, with such fatal results to life, and receives a counsel to learn a lesson from the French, in that department.

THE SQUARE OF FORTRESSES is now Austria's main reliance, even if she should be worsted in the field. Their recent retreat is similar to that of Radetzky, in 1848, before an inferior force of Sardinians, under Charles Albert. The Mincio flows from the Lake of Garda to Mantua, a distance of sixteen miles. Add to this, seven miles from Mantua to where the Mincio falls into the Po, and you will perceive that the line which the Austrians have to defend is about twenty-three miles, while at each end is a fortress, which it will be exceedingly difficult to turn. The one is Peschiera, on the above Lake Garda, and the other, Mantua, lies in the midst of bogs and marshes, which extend to the Po. The garrison of the first named fortress has also the power of inundating the country for several miles, by closing sluices which are between the lake and the river.

Mantua lies on an island, and has a fortified camp for thirty thousand men. It *seems* impregnable, and a writer from Vienna says, "If Napoleon is resolved to have Mantua, he must be prepared to sacrifice eighty thousand or one hundred thousand men; for his renowned uncle did not get possession of the place until after he had besieged it eight months, and fought eight or ten battles. The French artillery is infinitely more powerful now, than it was in 1797; but so are the fortresses against which it is to be employed." But the French have great confidence in the destructive powers of their new rifled cannons, which carry shot several miles, and which can be thrown into the fortified towns and camps with deadly power. Besides this, a naval expedition, possessing immense means of destruction, is on its way to Venice, and one hundred and twenty flat bottomed boats, sheathed with iron, and armed with rifled cannon, are, it is said, to ascend the Adige and the Po. If Venice falls, the fleet may land an army corps, to march on the Adige, and take the Austrians in the rear. There are also in Tuscany, French troops, which will, at an appointed day, appear on a given point.

The Austrian prisoners also think the conflict will be short. They admit that their soldiers are seized with great alarm at the sight of the Zouaves and their bayonets, and they count little on Mantua, as it is below the spot where an attempt is likely to be made by the Allies to cross the Mincio.

PRUSSIA having mobilized, her great army is now actively seeking to bring the belligerent parties to an understanding. Her own Cabinet, it is said, differed, by a majority, with the Prince Regent, on the alarming and expensive measure of calling out the whole force of the country, including the militia, or *Landwehr*, as has been done. A French paper tells Prussia very plainly, that she may send her diplomatists to the belligerent Powers, but "propositions backed by bayonets, diplomacy, or arms—negotiations conducted under the menace of cooked pistols, are what *France will not accept* If her demonstration is hostile, she will find France ready to meet her. Her *Quos ego* does not intimidate us."

SYMPATHY FOR AUSTRIA there is none, on the part of this nation, properly so called. True, Napoleon's designs are feared, and suspicions gain ground that Russia and France mean to generalize the war, and abet insurrection in Hungary, for the thorough humbling of Austria. True, also that Lord Normandy, our late Ambassador at Florence, made a retrograde speech on the first night that Parliament met, and Tory Peers approved. Nor is it unlikely that the wily old fox, the King of the Belgians, who has just arrived in this country, and whose heir is married to an Austrian Princess, may excite much fear and feeling at Court But the instincts of the nation point, on the one hand, to an augmentation of the army and navy, and preparations for the defence of the country against possible invasion, and, on the other hand, (with the exception of Papists, Tractarian priests, and very old Tories,) the people *detest* Austria. Why should any one wish to see her come out unpunished, when she is so guilty and wicked? She is the Pope's sworn vassal, and her Prelates only recently enacted new laws for the diocess, which His Holiness has approved, strongly disapproving all communication of the faithful with Protestants, Jews, &c., and declaring that it will be "*punished.*" The *Times* correspondent at Vienna, asks, "Is it reasonable that Austria should, under such circumstances, expect to meet with sympathy in Germany and England?" I do trust that no anxiety about "the balance of power" in Europe will evoke any sympathy in her behalf in the United States. Let us leave the issue to a just God. Napoleon is a dangerous man, but he is under Divine control, and is but "the rod of His anger," which, when it has done its work, He can snap asunder.

THE SIN OF BLASPHEMY is now charged home against Protestantism. The Hon. Mr. Langdale says, "it is Catholic truth that in all ages of the Church, from its first foundation to the present time, the adorable and ever blessed Sacrament has ever been to the Catholic his happiness and his support during life, and his consolation in death. This most holy and adorable Sacrament, TRULY GOD, the Protestant religion of the work house teaches the child to protest against and blaspheme." This gentleman is a Papist of an old English family, who, at a recent meeting got up by Wiseman influence, in London, to clamor for chaplains in work houses and prisons, declaimed against the proselytism and the ruin of the souls of "Catholic children," carried on by Protestant chaplains. He said the children were taught to "blaspheme God." Being taken to task for this in the *Times*, the above is his defence and commentary; so that the *Wafer* is "TRULY GOD" to the Papist. It is the old lie, impudently revived, against which our fathers witnessed even unto blood.

THE FEARS OF THE POPE are sought to be hushed by the Allies in Italy, even while they are carrying on a strife which brings this temporal sovereignty one step nearer to its final downfall. A deputation from Bologna were virtually rebuked for their revolt, and were assured that the security of the Pope's throne was an object in view with the Allied Sovereigns. The Pope, not long since, being asked by a visitor for some reminiscence of the interview, and having given it, spoke in terms the most dolorous of the mental distress he has long endured The Pope's Swiss troops have attacked the town of Perrugia, which had declared for liberty, slaughtering and treading down both men and women. This is the *mild* rule of the Vicar of Christ!

If Bonaparte get power and position in Italy, in the sense of a virtual protectorate, it is more than probable he will use the Pope for his own ends, just as he has done the priests in France. That I expect will be found the *role* of his policy.

COUNT CAVOUR has published a circular to the diplomatic agents of Sardinia, intended as an exposure, in the presence of the whole civilized world, of Austrian cruelty. He details, as the result of a judicial investigation made on the spot, how nine persons, Sardinian peasants, were arrested on the 20th of May, whose ages varied from sixty to fourteen years. A search having been made in the farm house, and a small bag of shot for a fowling piece having been found, they were, to the number of nine, while unable to make themselves understood, and trembling in every limb, ordered to go down a path on one side of the road. A platoon of soldiers instantly fired on them, by order; eight fell dead, and the ninth, an old man, was mortally wounded. A bailiff, who had been compelled to act as guide, was then let go, and as a passport through the Austrian troops in the neighborhood, the Commander gave him a visiting card, which bore under a coronet, this name:

LIEUTENANT FIELD MARSHAL URBAN.

Little did the giver of this card think that one day it should be produced as damning proof of the foulest and most savage cruelty. The card is affixed to the back of the judicial document, drawn up after an investigation on the spot. It is right to add that the Austrian Government denies the truth of the statement, and promises full particulars, in the way of explanation.

THE REVIVAL IN IRELAND is progressing with marvelous power. During the last thirty years, there has been a glorious resurrection of spiritual life in Ulster. The old faith, which Arianism had corrupted, has been restored, missionary zeal has been enkindled, Christian liberality has been raised to an unparalleled standard, piety has been largely diffused among the people, and a noble race of ministers has been raised up. But not until this year has there been a revival, in that full sense of the term, in Ulster, which marked the early history of Presbyterianism there in the early part of the seventeenth century. Its origin was, as formerly indicated, in the neighborhood of Ballymena, and there it still exercises a mighty influence. The Rev. F. Buick, writing me last week, says:

"I never saw such holy, heavenly scenes of prayer and praise in all my life before. Characters often the most godless, and even maliciously opposing the work, have been stricken down under terrible distress, crying out for mercy from the Lord Jesus. Even poor ignorant children, brought up in the midst of wickedness, are offering up prayers before the throne, (such as perhaps the most learned Divines never offered,) in language the most exalted, and with amazing earnestness and power.

"Delight in the Word of God is most remarkable; never was it so sweet to the taste. The Psalms of David are sung now as they never were before. Whole nights are often now spent in reading the Word, and in singing and prayer—especially where there are any parties in the house under conviction.

"Frivolity is given up for seriousness of the whole deportment. Christ is all in all. Such love for him, such fresh and lofty thoughts of him, I never witnessed before. Oh! it would do you good to hear them. But to be thoroughly convinced, you must see the work yourself. IT IS OF GOD *Never in this country has Satan got such a stroke.*"

The movement has now spread into several parts of the counties of Tyrone, Londonderry, and Down, besides its wider diffusion in the county of Antrim, where it began. At Cookstown, in County Tyrone, where Presbyterianism is very strong in numbers, there has been a great quickening of the dead, and also some physical agitation accompaning it. The ministers there are most faithful and judicious men, and they themselves have been astonished beyond measure, at what they see and hear.

On Sabbath, the 12th June, in one place of worship in the town, at a time when there was nothing to excite the audience, one person was struck down under conviction, and after he had been removed, the entire congregation knelt down in prayer for several minutes, without having received any intimation from pastors or elders!

At the Cookstown Market, on the 11th June, there was little if any of the swearing or drinking usual on such occasions, hitherto. A solemn impression seemed to rest on almost every one. The great bulk of the people had left the market long before the customary hour, and as a sensible man observed, "It was more like a Sabbath than a market day."

In the town of Belfast, the revival influence is—as an Episcopal clergyman writes me—"*atmospheric.*" "Every one," he says, "is talking about religion." Dr. Cooke has publicly vindicated revivals against the scoffs of Unitarians, &c, and has warned "scorners to beware."

The ministers of Belfast, of all denominations, with the Christians, met last week at the first of a great and united Evangelical prayer meeting. While Dr. Morgan was speaking briefly and solemnly, a woman was struck down and carried out. Afterwards she was comforted and made happy in Christ.

An Episcopal clergyman, who takes an active part in the work at Belfast, and who is well known to me, gives the following summary of the reality and results of this movement, as a whole: 1. There has plainly been an outpouring of the Spirit in answer to prayer. 2. This has not been in the usual way of human agency, but is the direct work of the Spirit himself. 3. Physical manifestations have accompanied, but have not been necessarily connected with it. The number of those seriously impressed has been far more than those physically affected. 4. Its tendency is to unite in closer bonds the members of Evangelical Churches. 5. It has pervaded all classes of society. 6. The abiding fruits of the Spirit have been manifested in the altered lives and conduct of these, under gracious influence; the careless and ungodly becoming anxious, the drunkard sober, the profligate abandoning his vices and becoming pure."

I shall, doubtless, be called on to give a weekly notice, if spared, of this remarkable and unexpected, spiritual enlargement of the Kingdom of Christ in Ireland. A number, both of Unitarians and Romanists, have participated in its benefits. At the Committee meeting of the London Tract Society, this week, delightful tidings were given us by two Christian officers, Captains Orr and Hawes, who had gone expressly to Ulster to see the work, and who mingled repeatedly amid the most glorious scenes of Divine manifestation. Oh, that it may spread over the whole kingdom! And let all the converts of the American revival of last year, and all God's people in the United States, pray earnestly and constantly that it may be so. Hitherto we have had little more than the noise and the shaking, or at best, the skin and flesh covered the lifeless bones, but now we want and long for the breath of God, for the throbbing pulse, and roseate hue, and stalwart vigor of a life immortal and Divine, and desire to see the dead standing on their feet, an exceeding great army.

INDIAN AFFAIRS have still their interest, especially with regard to a free Bible there. Lord Stanley is fallen, and Sir Charles Wood takes his place, as Secretary of State for India. It is confidently hoped that the abominable "neutrality" exclusion of the Book of Books from Government Schools will be abolished. It has been denounced at Edinburgh, at a great meeting at the Marshton House, London, by the Lord Mayor himself, who called it an "infidel" policy, in presence of all the Bishops and many clergy, to whom a dinner was given, and also with Lord John Russell as a guest, who expressed sympathy with the sentiments uttered, while hinting at some difficulties in the way of easy accomplishment of a change.

The late East India Company had among its forces several regiments of European soldiers. When the government passed into the Queen's hands, these troops expected to be disbanded, and then to be re-enlisted, with a bounty given to each man. The Governor General has refused this, and great dissatisfaction, almost bordering on mutiny, has been the result. The object was to save money, and Lord Canning's policy is generally condemned. Lord Clyde has allayed the storm by a most judicious order for inquiry, and hinting to the soldiers that Parliament can be approached by petition if there are any grievances. I believe Lord Clyde sympathises with the men.

As to the native mutineers, they are becoming fewer every month, and numbers of them are constantly surrendering themselves. The Nena and friends had recently to fly from one of his refuges, where they were beginning to make large preparations for resistance.

SIR JOHN LAWRENCE was this day presented with an address of congratulation and approbation by the Bishop of London, in the name of seven thousand subscribers, including the officers of the various Missionary Institutions. In my next, I hope to describe the *personnel* of this eminent man, and the incidents of the scene. Meanwhile it is worthy of remembrance, that this is another, and very effective protest by the great Evangelical party against the Stanley anti Bible policy. J.W.

P. S.—If the Allies win a great battle on the Mincio, Prussia is likely to step in as a new actor, and *then* it will be seen whether an armistice with peace in view, or an awful extension of the war, is to come. Kossuth is in Italy with an "Aid de-camp."

David's Tunes.

The Church has always contained some rather eccentric members, troubled with very *fidgetty* consciences. A good, but ignorant woman, once went to Dr. Gill, with her loaded soul, to receive consolation. She was much grieved with the fact that they were in the habit of singing unholy tunes. "Perhaps so," said the Doctor; "well, what tunes shall we sing?" "Why, David's tunes, sir," said she. "Ah, well, that would be very good. If you will get us a copy of David's tunes, we will never sing anything else, till then we will endeavor to do the best we can."

Calvinism Misrepresented and Corrected.

MISREPRESENTATION I.

"Calvinists hold that all beings and events are bound fast in fate, so that everything is, or takes place, by an eternal necessity, which grasps the inevitable end, respective of means, or voluntary agency."

CORRECTION.

Calvinists, in accordance with Scripture, believe and maintain, that God, not fatally, but freely, created all things by the word of his power, upholds them, governs them, and "works all things according to the counsel of his own will."

MISREPRESENTATION II.

"Calvinists hold that God *is* the author of sin."

CORRECTION.

Calvinists reject this opinion as blasphemous, and maintain that God is "holy in all his works," and that he neither "can be tempted with evil, nor tempteth any man."

MISREPRESENTATION III.

"Calvinists hold that man is not a free agent."

CORRECTION.

On the contrary, Calvinists maintain, that "no violence is offered to the will of the creature; nor has God taken away, but has established the liberty, or contingency of second causes." Without liberty, there could be no responsibility.

MISREPRESENTATION IV.

"Calvinists hold that God from eternity, and without respect to moral character, doomed the greater portion of the human race to inevitable and eternal misery."

CORRECTION.

Calvinists believe and maintain, that not a single human being is foredoomed to misery, except for his sins; for which he is justly under condemnation, and will be punished, if he die in unbelief, according to his deserts.

MISREPRESENTATION V.

"Calvinists hold that if a man be not one of the elect—let him do what he will—let him repent, believe, pray, or be as good as he will—he will nevertheless perish."

CORRECTION.

On the contrary, Calvinists believe and maintain that there is no sin so great as to bring final condemnation on him who truly repents—that all who truly believe in the Lord Jesus Christ, shall be saved—and that "whosoever confesseth and forsaketh his sins, shall find mercy."

MISREPRESENTATIONS VI.

"Calvinists hold that if a man be one of the elect, let him do what he pleases, live as loosely, and be as worldly and as wicked as he may, he cannot fall short of salvation."

CORRECTION.

It is sufficient to say in opposition to this, that Calvinists sincerely believe and maintain, that "without holiness, no man shall see the Lord."

MISREPRESENTATION VII.

"Calvinists hold that there are infants in hell not a span long."

CORRECTION.

Calvinists would not think this vulgar and gross imputation worthy of notice, were it not so perpetually repeated, that simple people give the slander credit. It may be sufficient to say that Calvinists believe they have scriptural grounds for maintaining, that, although implicated in the fall of the first Adam, yet not having transgressed after his similitude, infants dying in infancy, are redeemed and saved through the atonement and merits of the second Adam, the Lord Jesus Christ.

MISREPRESENTATION VIII.

"Calvinism represents God in the light of a tyrant, ruling his universe with a stern and arbitrary sceptre, an object of terror, not of love."

CORRECTION.

Calvinism, while it adores God as just and sovereign in all his dispensations, represents him as most wise and gracious, diffusing happiness among all his holy creatures, visiting with the richest grace and most unmerited mercy, the sinful race of man, saving many, and bearing with the guilty remainder, as long as he deems it consistent with his glory, his holy purposes, and the general well being of his universal empire.

MISREPRESENTATION IX.

"Calvinism represents God as partial, and therefore unjust."

CORRECTION.

If Calvinism represented God as favoring the undeserving and neglecting the meritorious; or as condemning the righteous, and acquitting the guilty; then, truly, it would represent him as partial and unjust. But, on the contrary, Calvinism represents the Scriptural and self-evident doctrine, that grace is in its own nature free. It teaches that God has a perfect right to bestow, or to withhold, *that* to which no creature, much less a sinful creature, has a title; that, therefore, in bestowing or withholding grace, justice or injustice is out of the question, and partiality without a meaning; that God is merciful to pardon, accept, and save all who sincerely, and in the true and Scriptural sense of the words, "believe in the Lord Jesus Christ;" and that he is just to punish all, who, neglecting the light of nature, or of revelation, persist through life in sin, and die impenitent.

MISREPRESENTATION X.

"Calvinism exhibits God as mocking the greater part of those to whom the Gospel is sent, by offering salvation to multitudes, for whom no provision is made, even should they be willing to accept the offer."

CORRECTION.

Calvinism, on the contrary, teaches that God makes no offer of salvation to those who abide in sin, whom he does not mock; but he truly warns them, that, if they continue in sin, they continue under condemnation. It teaches there is in Christ a sufficiency of worth, suitableness, and excellence to meet the wants of all to whom the Gospel message is sent, and that no sinner who comes to him will be cast out; for "he is able to save to the uttermost *all that come* to God by him," and who can doubt his willingness? or who can fear that his willingness may prove ineffectual?

It may be added that no system of faith, held by Christians, has less to fear from a thorough investigation, in the light of Scripture and sound reason; and none more likely to receive injustice from the influence of prejudice on the pious mind, or from the natural enmity of the carnal mind, where piety is absent, against all that humbles man, and exalts the only true God and Saviour.

SELF SEARCH.—Read not books alone, but men, and among them chiefly thyself; if thou findest anything questionable there, use the commentary of a severe friend, rather than the gloss of a sweet-lipped flatterer; there is more profit in a distasteful truth, than deceitful sweetness.