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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." WHOLE NO. 361

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TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, AUGUST 27, 1859. By Mail, or at the Office, $1.50 per Year. Delivered in the City, 2.00 " " " SEE PROSPECTUS.

Select Poetry.

The Little Boy That Died.

BY REV. DR. CHALMERS.

I am all alone in my chamber now,
And the midnight hour is near;
And the fagots crack, and the clock's dull tick,
Are the only sounds I hear
And over my soul in its solitude,
Sweet feelings of sadness glide;
For my heart and eye are full when I think,
Of the little boy that died.

I went one night to my father's house,
Went home to the dear ones all;
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son,
She kissed me and then she sighed;
And her head fell on my neck and she wept,
For the little boy that died.

I shall miss him when the flowers come,
In the garden where we played;
I shall miss him more in the Winter time,
When the flowers have all decayed;
I shall see his toys and his empty chair,
And the horse he used to ride;
And they will speak with a silent speech,
Of the little boy that died.

I shall see his little sister again,
With her playmates about the door,
And I'll watch the children in their sports,
As I never did before;
And if in the group I see a child,
That's dimpled and laughing eyed,
I'll look to see if it may not be,
The little boy that died.

We shall all go home to our Father's house—
To our Father's house in the skies,
Where the hope of our souls shall have no blight,
Our love no broken ties;
We shall roam on the banks of the river of peace,
And bathe in its blissful tide;
And one of the joys of heaven shall be,
The little boy that died.

For the Presbyterian Banner and Advocate.

Sins of the Tongue.

"Keep thy tongue from evil, and thy lips from speaking guile."—Psalm xxxiv: 13.

NO. II.

CONCLUDED.

Another kind of lies are those told in conducting business matters, sometimes by the buyer, sometimes by the seller, and frequently by all. It is a common thing for men to speak in too high terms of the article which they wish to sell, and in too low terms of what they wish to buy. As long ago as in the days of Solomon, this latter sin was practised. He tells us that then the buyer was accustomed to say, "'tis naught, 'tis naught," but when he went his way, then he boasted. And this is continued up to the present. In the purchase of a horse, for instance, the buyer speaks of all the defects of the animal, and gives many reasons why the price should be less than that which is asked. But when he has made the purchase, he mounts his newly bought horse, and as he rides away he boasts to all his neighbors what a superior animal he has purchased, and what a fine bargain he has made. If you have an article to sell, you will find persons who would like to buy it cheap, to tell you the article is an inferior one, though it may not be so. Now all this is lying. One who undertakes to describe what he sells, is not at liberty to make an over statement of its merits, any more than he is at liberty to tell any other falsehood. And the buyer is a liar if he knowingly represents the stock or merchandize, which he wishes to buy, as being worth less than it is. All such deception will most surely bring upon the one who practices it, the displeasure of God and the contempt of all honest men. A clerk in one of our cities, in writing a letter to his friends, since the recent great revivals in this country, describes his employer as one who is a Christian *all over*, because he carries his religious principles with him in conducting his business. It would be delightful to see every professed disciple of Jesus in this sense a Christian *all over*.

It avails nothing to say that a man could not succeed in business if he were to observe such nice points of morality. In the first place, it is not true that men cannot succeed while most scrupulously and religiously shunning all deception, and overreaching in trade; and in the second place, we are not now discussing the question how a person may obtain a livelihood, but how he may and must keep *his tongue from evil, and his lips from speaking guile.* If any one would obey the injunction of the text, he must speak nothing but the truth in his purchases and sales.

Besides this want of honest truthfulness in regard to the value of articles bought and sold, there is another very common sin amongst men in their business matters. It is the promising payment soon or at a fixed time, without any reasonable expectation of fulfilling such engagement. Persons in easy circumstances are not under so great temptation to this sin, and they should be thankful that they are not. A failure to fulfill promises of payment, may subject the one to whom the promises are made to great inconvenience or loss, and it is disgraceful and wicked for any one willingly to disappoint expectations which he has raised in this way. In such matters every one ought to aim at making "his word as good as his oath." Not that it will likely always be possible to meet promises of payment, but it ought to be to each one of us a *painful necessity*, if we are obliged to tell our neighbor that we cannot meet our engagements of this kind. I repeat; it should be a *painful* necessity. We are to keep our tongues from evil in the matter of making rash promises, and our lips from speaking guile, or the deception of raising expectations which we cannot reasonably hope to meet.

There are other kinds of lies besides those mentioned, to some of which it might be well enough to refer. Sometimes persons are guilty of this sin when some one impertinently or impudently pries into matters that do not concern him, and which he has no right to know. To rid ourselves of one who thus annoys us, we are not at liberty to answer him by falsehood. It is infinitely better to offend such an impertinent questioner, by a bold answer, than to offend God, on such an occasion, by resorting to untruth.

Socular lies are sometimes told to deceive for a short time, in matters of little importance, for the sake of amusement. These should be indulged in very sparingly, or rather, not at all. Truth is too sacred to be trifled with.

Officious lies are told to children and others, for their good. But if truth or falsehood are to be spoken according as each man imagines that the one or the other will be useful, there is an end to all confidence, between man and man. If your neighbor deceives you once, though he profess to aim at your good by his deception, how are you to know afterwards whether he speaks the truth or not?

And what shall be said of those persons who deliberately lie to their children, by promising them what they have no intention of giving them, in order to keep them quiet, or to persuade them readily and cheerfully to do some unpleasant thing! Parents sometimes threaten to correct their children too, when they have not the slightest notion of doing so, and thus they teach their children that they are regardless of their word. Thou parent that teachest a child should not lie, dost *thou* lie? Sometimes children are told horrible ghost or bear stories, to keep them from straying away into some forbidden place. Surely, if there's anything for which parents should themselves be beaten with the rod, it is filling the minds of their children with fear, by telling them ghost stories, and teaching them to lie. Parents should keep their tongues from such inexcusable evils, and their lips from speaking guile. What a thought, that in many a family there is a small school in which the parents, day after day, instruct their own beloved offspring, in the ignoble practice and awful sin of *lying*.

But it is not by falsehood alone, or by deceiving our neighbors, that we may speak evil with our tongues. We may speak the truth, and nothing but the truth, and yet be guilty of a great offence in the sight of God. Persons often speak the truth when they ought to be silent. We may adhere most strictly to the truth, in telling the faults of others, and yet be guilty of sin. We are not at liberty to speak freely of the defects of others, unless there is some good to be obtained in this way; as for instance, putting another person on his guard against being ensnared by those whose faults we recount.

Some persons delight to point out the wrong doings of professedly pious people. Massillon has a very forcible passage on this subject. He says: "Your detractions and censures are perhaps directed against those who make a public profession of piety. Ah, my brethren! the just on this earth are like the holy ark, in the midst of which the Lord dwells, and any contempt or insult to which he most rigorously avenges. They may stagger in their road like the ark of Israel, while it was borne in triumph to Jerusalem; for the purest and most shining virtue has its spots and eclipses; but the Lord is incensed when rash and impure hands, like those of Uzzah, venture to put them right. And scarcely have they touched them when they are smitten by his wrath. He takes to himself the slightest insults with which his servants are dishonored."

We ought to be very careful how we speak of the people of God. They are his children, and how can you more readily insult a parent than by ill treatment of his children? If a nation will not allow her citizens in foreign lands to be injured without redress, will not the King of heaven be angry with those who despise or injure his subjects.

The golden rule is the only safe and innocent one to be observed in speaking of the faults of others. We must do to others as we would wish they should do to us.

Tale bearing and tatling are nearly allied to slander. The Levitical law contained this prohibition, "Thou shalt not go up and down as a talebearer among thy people." So also Solomon says, "Where no wood is, the fire goeth out, so, where there is no tale-bearer, the strife ceaseth." What a beautiful illustration this is! Where there is no one to go from one person to another, telling each what the other says of him, the strife dies out like fire for want of fuel. It is one of the meanest and most mischievous evils that we can commit with the tongue, to tell one person what another says of him, unless it is absolutely necessary to put him on his guard.

There is another sin forbidden by the text which is worthy of notice—it is the utterance of loud and unguarded words in fits of excitement or anger. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." So says God's Word. And there was good philosophy and good religion in the resolution of the Quaker who determined that when he was angry he would keep his *voice at a low pitch.* In this way he said he had acquired almost complete control over his temper. If we would keep our tongues from evil we must be on our guard at such times.

The consideration of one more sin forbidden by the text, must bring this discourse to a close. The sin referred to is that of profane swearing. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

How often we hear men invoking God's curse upon themselves. What if the Lord should take them at their word, and rain upon them fire and brimstone, as he did upon the guilty cities of Sodom and Gomorrah. What if he should cut the thread of their lives, and suffer them to fall into the gulf of perdition. There is, perhaps, less temptation to the sin of swearing than any other. It is often and truly remarked that profane swearers serve their master without a recompense. What did any one ever gain by this evil practice? It only makes a man guilty in the sight of God, and contemptible in the eyes of all good men. To indulge in it requires a man to be like the unjust judge, who feared not God nor regarded man. It is a low, degrading practice. The oaths of the profane are as offensive to the ears of all decent people as the vilest stench in their nostrils. How often does it happen that a company of travelers are annoyed by the presence of a low bred swearer. Not only God's Word, then, but a regard for our own character amongst all respectable people, forbids the sin of swearing. Swearing is useless; adding nothing to, but rather diminishing the credibility of a statement. We would much more readily believe the story of one whose statement is made without insulting God and offending men, than the man who would swear us into a belief of what he says. Swearing leads to a disregard for truth. Even *minced* oaths are to be avoided. The only safe way is to "swear not at all." Even such expressions as "my patience," "my goodness," &c., are not only senseless, but evil in their tendency. The young are in great danger of falling into the wicked habit of swearing, they have so many teachers. Young men should keep their tongues from this evil. If they swear, little innocent children may learn the oaths, as they drop from their lips, and grow to be wicked men and women. And hereafter, in the world to come, both teachers and pupils may be companions in that region where profane swearers will eventually all be gathered.

In conclusion, let us all remember how prone we are to sin in some way with our tongues. Let us cherish the most sacred regard for truth.

Let us beware how we speak even the truth concerning our neighbors. Let us guard against rash promises.

Let us never be guilty of teaching others, and these our children, to lie. Let us keep watch over our lips when in anger.

Let us "swear not at all."

Those called *everlasting talkers* are in danger. "In the multitude of words there wanteth not sin, but he that restraineth his lips is wise." Our prayer should ever be, "Let the *words of my mouth* and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

Let us remember, too, my friends, that while we are to keep our tongues from the evil of using them improperly and sinfully, we are to guard against the evil of a failure to use them when they should be employed. We must with our tongues "declare the glory of God," and sing his praise, and address him in prayer, and warn sinners of his wrath, and encourage them to trust in his mercy, and in various ways labor to advance the kingdom of our Divine Master.

For the Presbyterian Banner and Advocate.

Letters

OF THE REV. JOHN SMITH, A PRESBYTERIAN MINISTER, TO HIS BROTHER, THE REV. PETER SMITH, A METHODIST PREACHER.

LETTER IV.

TO THE REV. PETER SMITH:—*Dear Brother:*—You ask me to state our views of free agency. This is easily done. Adam was created a free agent, was a free agent when he fell, was a free agent after the fall, and will to all eternity be a free agent. Holiness does not communicate freedom to the will, and sin cannot destroy it. Gabriel is a free agent, but he is not more free than he would be, were he an angel of darkness. The devil is as truly a free agent now, as when he was an angel of light. What is freedom of the will? What is free agency? The power to act according to one's choice; to do what one desires and aims to do. A holy angel loves God and obeys him; he does this from choice, and is consequently a free agent. A fallen angel hates God and opposes him; he does this from choice; he also is a free agent. When a human sinner sets at defiance the authority of his Maker, he does this from choice; he, too, is a free agent. The impenitent sinner persists in rejecting the great salvation, and in doing this, he simply follows the dictates of his will; he will not come to the Saviour. He will not be saved. In nothing that he does is he more free than in this. He could not be more free than he is, because he is already as free as it is possible for any creature to be. It is his deliberate choice to be what he is, an impenitent sinner. He is, it is true, the slave of sin, but he is a voluntary slave. He loves the service. He refuses to be emancipated. He rejects all offers of deliverance. Arguments and appeals directed to the understanding and the conscience, are thrown away. No promises of future happiness, no threatenings of future wrath, nothing short of omnipotent grace, can shake his fixed purpose. Infatuated as he is, the sinner is in all this perfectly free.

It is an old trick with not a few of your brethren, to charge Calvinists with believing that men are *not* free agents. There are thousands of simple minded people, who honestly think that we consider men as mere machines; and they think so, because Arminian preachers and writers tell them so. I know, indeed, that you would not stoop to such misrepresentations, but your course is rather the exception than the rule. I shall never forget an incident that occurred in my travels through Northern Pennsylvania, in the Summer of 1850. Late on a Saturday night, I put up at a public house in a small village, to stay over the Lord's day. On inquiry, I found that there was but one church in the place, the Methodist Episcopal. At the hour appointed the next day for worship, I took my place among the congregation, a stranger to them all. As I am seldom taken for a minister where I am not known, I was pretty certain of remaining *incognito* on this occasion. My physiognomy, which you know is not the most prepossessing, drew on me the eyes of a number of persons in all parts of the house. They did not seem to know what to make of me. Some, as I afterwards learned, suspected that I was a Jew; others set me down for a Frenchman, or a German; not one took me to be a minister of the Gospel. Nor would they ever have found out that people write Rev. before my name, had I not felt constrained afterwards to make myself known. In a short time, the preacher entered the pulpit, and after the usual genuflection, commenced the services. I knelt with the congregation, and could inwardly say Amen, to his genuine Calvinistic prayer. The text was taken from the last chapter in Revelation: "And the Spirit and the Bride say, come." As I went to church for edification, and not to criticise, I listened with pleasure to some excellent remarks, on the greatness of the Redeemer's salvation, and the freeness with which it is offered to sinners of every description. The uncouth gesticulation, the blundering style, the superfluous interjections were passed over in the contemplation of the surpassing richness of God's goodness in the gift of his dear Son. No man could deliver sounder doctrine, and but for the peroration, I should have gone away from a scene of pleasure and profit. Unfortunately, the sermon was not complete in the estimation of the preacher without a running fight with Calvinism. "Calvinism," cried the speaker, looking me full in the face, and possibly associating my features with the features of the system he was about to annihilate; "Calvinism, my brethren, is dead and buried long ago. That horrible doctrine belonged to the dark ages. It could not stand before the light of the nineteenth century. Yes, my brethren," and here again, whether by accident or to see what effect his oratory was producing on his new auditor, his eye fell full upon me—"Calvinists are ashamed of their real sentiments. They believe that men are mere machines, not free agents." The orator then proceeded to give us an illustration of the defunct Calvinistic belief. "Suppose there were a thousand poor wretches," (I give you nearly his own language) "in a deep pit full of water and mire, and that God, for no fault of theirs, had thrown them into this dreadful pit. Now, suppose further, that God had decreed to save a small number of those who are the elect, but to pass by the great majority who are the non-elect. Well, he lets down a rope from heaven. That rope is to draw up only the elect. But some of the non-elect, nevertheless, take hold and cry aloud for mercy. But no; they are told you are not elected; you must stay and perish where you are. Nine hundred non-elect are rejected, notwithstanding the heart-rending cries of some of them for mercy. Presently the rope comes within reach of one of the elect. But the elect one has no desire to be taken up and when urged to take hold positively refuses. But he is one of the elect, and willing or not, he must be saved, and so God throws the rope around him, tightens the coil and pulls him up to heaven, the elect one resisting, kicking, and fighting most lustily all the while. This, brethren, illustrates the doctrine of the Calvinists. The elect are saved, do what they will; the non-elect are damned, do what they can. Thank God, we do not believe that men are mere machines. We believe in free agency. We believe in free grace. Bless the Lord, brethren;" and here I was favored with another searching gaze; "Calvinism is dead and buried." I might stop here, as this is no unfair specimen of the outrageous misrepresentations so often heard from Arminian pulpits; but as the sequel turned out pleasant enough, I may as well finish the story. When the discourse was ended, I rose slowly to my feet, and begged permission to make a few remarks. It was granted. "Your preacher, my friends," (I remarked, in a calm and pleasant tone of voice, which in the breathless silence was easily heard over the house,) "your preacher is a self-convicted resurrectionist. Calvinism is dead and buried long ago. Why could he not leave it decently buried? Why must he disturb its last repose? What could make it necessary to dig the rotten carcass out of its grave, and parade the ghastly remains before this audience to day?" Afterwards in a very serious but conciliatory style, I took occasion to disabuse the minds of my fellow hearers. I told them the plain truth about the matter, and they could not but see, although I did not say so, that the illustration of the men in the pit was a most hideous caricature of the doctrine of the Calvinists. After I had concluded, the minister in charge, arose and made some remarks, to the effect, that it was to be regretted, that Christians of different denominations should so often misunderstand each other's sentiments. "Brother," said he, directing his address to me, "will you walk into the pulpit and pray for us?" With pleasure the invitation was accepted. All that day and night, I was impressed with the singular scene, through which I had passed. Early the next morning, my friend the resurrectionist, made me a pleasant call at my lodgings, and on taking leave, said with an affectionate squeeze of the hand, "Brother Smith, the next time you pass through out village, do me the favor to make my house your home."

JOHN SMITH.

From our London Correspondent.

Fresh Anxieties—Napoleon's Irritation—The Next Antagonist—English Armaments and the Moniteur—A Doubtful Announcement—Invasion Possible—The Romish Press—The Pope and Italian Troubles—Sketch of Garibaldi—Lord John Russel, and a Debate on Italy—Shall England go into a Congress—The Tories and the Papists on one Side—Lord John's Noble Sentiments and Good Advice—Awakening in Ireland—Spread and Depth of the Movement—Opposition by the Remonstrant Unitarians—The Reasons Why—A Transformed Village—Religious Revival in England and Wales—Postscript.

LONDON, July 29th, 1859.

FRESH TEMPESTS, many think, are gathering in the political heavens. Napoleon, it is generally believed, is ill satisfied with the results of the war, and the Treaty of Villa Franca, and will seek to repair the short-coming with a new antagonist. But who is this antagonist to be? Not Russia, certainly, although it is now known that the Emperor Alexander plainly told France that while he wished Austria punished, he would by no means join in a general war, in which England and Prussia would take part. It is then either England or Prussia, against which the next assault is to be directed. But which shall first have the honor of a visit and a visitation? Prussia, probably, inasmuch as both Austria and France were outwitted by Prussian diplomacy. The Prince Regent had no notion of fighting for Austria in Italy, and only would fight if France should approach the Rhine. On the other hand, Prussia made France believe that, if certain conditions were not accepted by France, *then* she (Prussia) must come to the help of Austria. It is now pretty certain that this was one great cause of the cessation of the war so suddenly. It is believed that Austria will help France in securing her the line of the Rhine, should such a purpose be cherished and resolved on.

A QUARREL seems to be sought with England by France, under the pretence of our increased armaments for defence. It is whispered that our Government had asked for explanations from the French, as to its naval armaments; and now the *Moniteur* comes out with a bitter and reproachful article, to the effect that our war and navy estimates far exceed those of France. But all the while, we hear of the rapid rifling of cannon at Marseilles, for line of battle ships—common guns thus rapidly transformed into powerful instruments of destruction; and at Marseilles, also, we hear of French spies encouraging workmen at a public concert to change the *refrain* of an overture to Charles VI., from "War against the Tyrants," to "War against the English."

Spain, too, is beginning to complain about the increased English armaments at Gibraltar, and our encroachments by forts on the neutral territory. She is also enlisting fresh recruits, and all this, it is believed, is by French instigation.

In the beginning of this week, there was a rumor that the French Emperor had proposed to the English Ministry a mutual reduction of armaments, and this caused the funds to rise. The announcement *was* made suddenly on Wednesday, the official journal intimating that as speedily as possible there would be a reduction of forces. It is not believed, however, that this is an *honest* and *bona fide* announcement. France *will* reduce her army because war, *for the present*, has ceased, but still she will have three hundred and seventy thousand men at her command, and at a week's warning, five hundred thousand could be mustered. The money article of the *Times* said, on Tuesday: "The report of the readiness of France to disarm, has very little influence, since it is not believed that the French army would tolerate such a step on any extensive scale; while, with regard to any minor movements, it would be impossible, in the absence of a free press in France, for England to have any guarantee of their nature and extent. Any understanding, therefore, on the subject, would only check our own protective preparations."

As for the allegation that our war and navy estimates are larger than those of France, it is seen to be worthless, as France is already prepared, we are not. Besides £3,000,000 of our outlay is for colonial purposes, and £1,000,000 for our packet service. France, too, *conceals* and *falsifies* her real expenses, by flourishing budgets, and she is constantly adding by loans to her debt, which is now increased to £130,000,000 sterling.

The French *Patrie*, (Government evening paper,) on the subject of the armaments, says: "France has done everything to free England from the nightmare of invasion, in order to restore to her calmness and repose. If we do not succeed, England can only lay the blame on herself for the fears which agitate her, and *which, if prolonged, would become an affront* to our sincerity, feelings, *and actions.*" Is not this very much in the tone of the wolf and the lamb?

THE GIGANTIC SCHEMES of Bonaparte are now generally believed in. The *Morning Advertiser*, one of the papers complained of last week by Mr. Bright, in his attacks on our Press, says:

> We have often, but in vain, warned against this crafty game of Louis Napoleon. We have ever and anon quoted certain significant passages from the *Idees Napoleonennes*, in which the present French Ruler says:—"Rome, according to Montesquieu, became powerful because her wars were successive ones, every nation with which she had to fight, by inconceivable good luck, attacking her single-handed after another nation had been previously overthrown. Now, what fortune and chance did for the increase of the power of Rome, Napoleon I. obtained for France by a pre-conceived policy." The deduction from these maxims we find in the same work expressed in the following words: "First"—and this was said by Louis Napoleon when he was still in exile—"first the sovereignty of the people must be acknowledged in France; then the Empire be re-established; then Austria humbled; then Prussia assailed; after that, vengeance be taken on England for the day of Waterloo; and lastly, Russia be castigated for Moscow." Curiously enough to say, we have already seen the sovereignty of the people; the establishment of the Empire; the war against Russia; the humiliation of Austria. But two objects now remain unfulfilled in the programme; the attack on Prussia, and the revenge on us for Waterloo.
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> It is to be seen what Lord John Russel has to say at the close of this week, on one Italian question, and the probable future of our relations with France. But one thing is certain, nothing can give any considerable part of the English nation confidence in Napoleon, after his abominable conduct toward Italy. If he defer another explosion, it is simple "*reculer pour mieux sauter*"—but a pause to gather up his resources afresh.
>
> It is not, perhaps, too soon to ask America what will she say or do, if the "Mother," "The Old Country," is invaded? It may come suddenly upon us, after that Russia and France by and by combine their fleets, and detach from our shores and channel that navy which is our only source of defence in the hour of peril.

The Dublin *Nation*, always a friend to the French, and eager for the humiliation of England at her hands, exults that the war is over, and writes thus:

> The mists of battle roll away from the scene, and lo! France and Austria, no longer combatants, but companions in the great mission of annihilating anti [Roman] Catholic influence in Europe. Sardinia offered a share in the glorious task, abandoning and atoning for the past; the Pope raised higher and more powerful than ever; England astounded and alarmed; Cavour and Mazzini disappointed, humiliated, defeated—fallen to rise no more! Through the smoke-wreaths of Solferino, as they melt and fade, we see the outline of NEW EUROPE! A great [Roman] Catholic power rises in the South, giving its weight and support to France and Austria, on the battle fields or in the councils of Europe. *The most powerful combination witnessed for centuries—France, Russia, Austria, Italy—confront the common enemy!* In a few days, the French Emperor visits Vienna, and the friend ship of two monarchs will be sealed at the tomb of the son of the great Napoleon! His ashes are to be presented by Austria to France, and laid by the side of his father, beneath the dome of the Invalides. *Gift of gloomy, augury for England!* The war is over: a war is over; *the* war now begins.

This is nothing more than the secret and confident hope now cherished by Pope, Cardinals, and Jesuits, that Napoleon will soon turn against England.

The Ultra Tractarian *Union* is horror-struck at the wickedness of those Italians who rebel against the Pope's authority, and declares that "the state of Rome and Italy is a belief in the other mysteries of religion, and irreverence for the Pope. As in rejecting Samuel they rejected God, so now. And as the motive for rejecting Samuel was a wish to be like the nations, so it is now. It is not a cry for reform in government, but it is, 'We will not be governed by *priests*;' and the word *priests* is spoken with that malignant hatred that no Infidel or Protestant in England would attain to." It does not, however, think that the time for the full consummation of the scheme for the overthrow of the Pope's temporary supremacy has "yet arrived."

THE POPE'S TEMPORAL POWER has, in truth, got a severe shaking by this war, even though he is now—as the *Weekly Register* (Wiseman's paper,) declared—"Lord Paramount of Italy."

TROUBLES IN ITALY are not over. The Modenese, Parmese, and Tuscans, with the Bolognese, all protest against being brought under bondage again. Garibaldi has doubtless a secret understanding with the offended and enraged Victor Emmanuel, to hold himself ready for hot work in the States of the Church; and the Pope's "Swiss," if they come into collision with his forces, and those of the insurgents, will suffer terribly. But it is affirmed at Paris that the Duchess of Parma is certainly to be restored. Austria, also, it is believed by many, has insisted that the Grand Dukes of Modena and Tuscany should also be brought back. Will France dare to do this? If so, the perfidy of "the Liberator of Italy" will be complete, and he must keep a standing army in that country, to impose his puppets on the people.

As to GARIBALDI, a recent visitor to his camp gives us a most fascinating picture of him. This visitor is an Englishman, and though he says he is not a hero-worshipper, yet he made a journey of one hundred and fifty miles to see this remarkable man. At Como, he found depots of Garibaldi's corps, which, in spite of the armistice and the peace, was receiving every day fresh recruits. "Among a hundred Italians, you find, perhaps, five or six adventurers of all other countries—French, Swiss, Germans, Spaniards, *Americans* of both continents, and even a Chinese and an Englishman. Most of Garibaldi's officers, especially the staff and those nearest his person, are old friends, who have borne arms with him in South America, or have fought with him in Lombardy and Rome, in 1848–9. *Love*, not fear, is the secret of his wonderful influence. "It is the sun of his countenance, and the music of his voice, which exercise a magnetic ascendency over these men. He asks of them proofs of almost fabulous daring; but he is with them at his sorest need, always foremost among them." As to his personal appearance, we are told, "He looks intelligent, earnest, benevolent, and affable in the extreme. He is somewhat narrow about the temples, round-headed, square visaged. He has a fine head, but not very massive; a large, but by no means a broad face. The hair is brown red, and has been rich and glossy. The eye struck me as light grey, but with a tint of the lion red in it. His voice is clear, ringing, silver toned. Nothing can equal the gentleness, freedom, and ease of his address."

The corps of Garabaldi were neglected by the War Minister of Piedmont. Their provisions were scanty, and their weapons of the vilest description! If a sudden arrest, however, is not put upon their motions, he is the real "Liberator" of Central Italy, at least against any Roman or Neapolitan or merely Italian force.

LORD JOHN RUSSEL last night made an interesting statement to the House of Commons. He indicated that the dreadful slaughter on the battle field before their own eyes, must have been one powerful reason for the conclusion of peace between the two Emperors. As to the terms, England could not interfere with the handing over of Lombardy to Sardinia. But as to the other part of the proposed arrangement, an Italian Confederation, that was different. He thought such a thing scarcely practicable. How could a confederation, with the Pope at its head, and with Austria as a member of it, give civil or religious liberty? Her Majesty's Government would not assent to go into any Conference that would force back the exiled Grand Dukes on their subjects. The two Emperors recommended to the Pope indispensable reforms; but he would not agree to this. These were some of the difficulties of the question. But the King of Naples had made a beginning of the abolition of tyranny in his kingdom, and the Emperor of the French, he believed, was most anxious that Italy should enjoy independent government.

Mr. D'Israeli opposed the idea of sending any representation to a Congress. Whiteside and other Tories, reviewed with great severity, the Italian policy of Palmerston in 1848; the eccentric Mr. Drummond dealt severe sarcasms on priestly governments as incompatible with freedom; Gladstone defended and explained the policy of 1848; Maguire and Bowyer were the Pope's counsel; and Lord John, ere the close, dealt out hard blows afresh to the Papacy and its Irish supporter, Mr. Maguire. "If the Papal Government is so excellent, why have they kept a French garrison in Bologna? (Hear, Hear.) If the Government of Bologna is so good, why should Austrian troops be always quartered in that city? Are we to believe that the benevolent deeds of the Papal Government cannot be made conspicuous, unless you have foreign troops to force it down the throats of the people over whom it rules? The honorable member has got two political creeds," (an extreme Tory as to Roman Government, and a Liberal in Ireland.)

Lord John also used noble language, worthy of himself and the country, such as the Tory Minister would not have used, as to the right of the Italians to liberty, and closed thus: "I say, then, that as the King of Sardinia has carried on for many years, a government which we were all delighted to see—founded on free institutions, liberty of worship, and freedom of the press—so I have the utmost confidence that the other States of Italy, if left to themselves, would prove equally capable of enjoying constitutional liberties, and that their proceedings would lead to no renewal of the war." (Cheers.) These expressions, and this advice given to Napoleon to leave the Italians to themselves, must be gall and wormwood to the Papists. They will find soon that the "triumphing of the wicked is short."

THE RELIGIOUS AWAKENING in Ireland still attracts attention. It is now more quiet in its operations, but not the less deep, real, or general. A gentleman of rank and property in County Tyrone, relates how he cannot go out into the country districts without being asked if he is a clergyman, and that when he visits among his tenantry, he is always asked to read the Bible and to engage in prayer. A member of my own congregation, lately returned from Ireland, and who had not visited it for twelve months, was greatly impressed with the marked change on the face of society. Religion is the main, if not the sole subject of converse among the travelers in railway trains. You are already aware how quietly the Anniversary of the Battle of the Boyne (12th of July,) passed over, and how Orangemen and Romanists in the (formerly,) most disturbed district of Belfast met on that day, and in that place, to hear the preaching of the Gospel. At Ahoghell, in Antrim, several Orange Lodges marched in procession to a prayer-meeting—not with the sound of fife and drum, but singing the praises of God.

The opposition and hatred of carnel men to spiritual movements like this, and their natural antagonism to the truth of God, have been exhibited by Romanists, Formalists, Infidels, High and Dry Churchmen, Semi Rationalists (of whom there are several among the Episcopalians of Ulster,) and Unitarians. At the meeting of the Remonstrant Synod, and the Unitarian Association, Dr. Montgomery and others spoke of "this thing" with excessive bitterness, and with inexcusable untruthfulness. The Moderator, the nephew of Dr. M., awfully trifled with Holy Scripture in selecting the text, "How much more shall your Heavenly Father," &c., to make an attack on the Revival.

No wonder these men should be both alarmed and enraged. They are becoming in Ulster "small by degrees and beautifully less," and they have lost a number of adherents by this awakening. More than this, they hate spiritual religion. Sabbath keeping, in the proper sense of the word, they practise not; and at the card table Unitarian ministers will sit to a late hour. One of them I have heard of, on good authority, who is a most accomplished player, and has, ere now, at a *late*, or rather *early* hour, went home with a purse full of "winnings," having "cleaned out" quite a number of linen merchants and other associates.

The Rev. John Scott Porter, the champion of Unitarianism, in his discussion with the Rev. Daniel Bagot, denied the Personality of the Holy Ghost altogether. Such are the men who, in *the face of facts and a great social reformation*, ignore a Divine Hand.

Of a transformed Village in the County of Derry, (Bellaghy,) I have a most striking account before me, furnished to the Rev. Dr. Massie, of London, by the Rev. Hugh Hunter, the Presbyterian minister there: "Before this, the day of our merciful visitation, it was the most degraded of Irish villages. Rioting and drunkenness were the order of each evening; profane swearing and Sabbath desecration were the most fashionable sins; and such a place for lying and stealing I did not know. Many a time I longed to get out of it.

"Well, we have a change now that is truly gratifying. In every house almost, you hear the voice of joy and melody. Stop on the way; name the name of Jesus; old and young crowd around you. Raise the voice in praise and prayer, and every dwelling pours out its inmates as anxious hearers. Those who heretofore were at ease in Zion, now tremble at the presence of the Lord.

"Among those brought under conviction, we have some at least sixty years old, and some not more than eight years of age. We have persons of education and persons grossly ignorant. We have persons of good moral character, and some of the very offscouring of the earth. We have persons of all denominations—Prelatists, Presbyterians, Baptists, Methodists, and Romanists—yes, Romanists.

"Oh, if you could hear what I have heard, and see what I have witnessed!—poor, deluded Romanists casting their blessed beads, their manuals, their amulets, from them as polluting things, and crying, 'No priest but Jesus; no mediator but Jesus; no purgatory but the fountain opened for sin and uncleanness.' *They never go back* to the priest for confession and absolution. *They never go to mass again.* Oh, no; they go to some of our Protestant places of worship, where they get a nourishing draught of the sincere milk of the Word. I am convinced as of my own existence, that Romanists will be very large sharers of the blessing."

In England and Wales, marked awakenings have taken place in various parts. The report of a Welsh minister as to what he had seen in America, stirred up many to pray. It is estimated that in the two months of May and June, nine thousand persons were turned unto God in two Welsh counties. "Good news," it was not long since reported, "continue to arrive from all parts; indeed from the extreme North to the extreme South of Wales, there is a shaking among the dry bones."

In some villages in Wiltshire (England,) large additions have been made to the Episcopal, Wesleyan, and Primitive Methodist Churches. In Staffordshire, a daily prayer meeting is held in the pit of Shut End Colliery. It was begun in October, 1858, and has continued ever since.

"A beautiful Bible has been purchased and kept in the pit for the use of the meeting. As soon as the men have dinner, a portion of Scripture is read; then two verses of a Hymn are sung; after which, as many engage in prayer as time will permit. Swearing, so peculiar to miners, is now seldom indulged in; nor is this all, for a gracious influence has attended the reading of the Scriptures, and answers to prayer have been given. The meeting has been blessed of God to the conversion of souls." The population is, as a class, very degraded. But what the Spirit of God effected among the Colliers, near Bristol (Kingwood,) more than a century ago, when the tears of penitence made white gutters on black cheeks, he can accomplish now. J. W.

P. S.—The *Times* of to-day does its best to reassure the public as to the sincerity of Napoleon's intentions in the proposed reduction of naval and military armaments. It is likely we shall have six or twelve months quietude in Europe, and in the meantime a Coronation in France. Will the Pope consent at last to put the crown on the head of the *parvenu?* Pius VII. was *made* to do it by "my uncle" Napoleon I.

The remains of the Duke of Reichstadt are to be given up to France, and to be buried in the Invalides, at Paris. Thus the Bonaparte dynasty, 1, 2, 3, will be duly honored, whether living or dead.

Kossuth is in Switzerland. Cavour, too, is there, as a tourist and a disappointed man. But he is *very* popular all over Italy, and all the more for having resigned. The new Piedmontese ministry will be Liberal. The friend and creature of Napoleon could not form a Cabinet.

The weather is beautiful; harvest is begun, and prospects are good.

Drinking Fountains are now becoming common over London, and are exceedingly grateful to multitudes. The heat is still great, but somewhat mitigated. Last week we had fresh deaths from sun-stroke. The London mortality is increasing. The Thames river is in a polluted condition. The House of Commons suffers from it; and after voting the estimates, (India requiring a fresh loan,) will soon adjourn. London, middle class and fashionable, is fast going "out of town," to seaside, forest, and foreign shores.

For the Presbyterian Banner and Advocate.

Usefulness.

MESSRS. EDITORS:—Who would not be useful! Who does not wish to have his name linked with something that will live when he is gone! Who would be the drone in this busy hive—the sluggard in the pressing crowd, his hand in his bosom, and his talent in a napkin, to die and leave his name to rot! Who would not leave behind some monument of goodness or of greatness, tear-watered or otherwise! Do *some* good while you live; if it be only to hand a tract to a sinner, or teach a couple of children in a Sabbath School, or smile on a man who passes you, in sadness, on the highway. Do a good act in faith, and it will live when you are gone. Do like the poor traveler who could do nothing more, dig a spring on the desert path, and hang a cup beside it for all travelers else who may pass that way. Every man will drink and bless the traveler who has gone to his rest, but left his works behind him. Any good deed done, in the name of Christ, will be a running spring, with a cup beside it. Such springs gush up all along our path, opened by the good men who have lived in all ages before us. Such a spring was the washing of Jesus' feet with tears, by the woman at the feast, eighteen hundred years ago. We drink from it, yet. Get inspiration from the impulse from it. And men shall ever drink from it, because, "Wheresoever this Gospel shall be preached, in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Good deeds never perish. Be useful, then. Don't let your life slip away without having done some good. Be useful *now*, for it is only by being useful *now*, you can be useful *hereafter*. We are of little use in the grave, unless we leave holy memories and good deeds behind us. Do good in Christ's name. That will embalm it. I have not much faith in the good a man does who is not a Christian. And there is no Christian so humble but he may do some good. Even a child can pray, and that is a good deed that shall live. Pray for a wicked man, and you have done him more good than you could have done any other way, perhaps. The little girl that whispered to her impenitent father of a Sabbath night, when her pious mother was away, "Papa tell me about Jesus, mama always does," had done a good deed that would not be forgotten in eternity; uttered words which gave him no rest till he could "tell her about Jesus," out of his own blessed