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[Selected.]

Lost, But Found.

BY BONAR.

I was a wandering sheep;
I did not love the fold;
I did not love my Shepherd's voice;
I would not be controlled.
I was a wayward child;
I did not love my home;
I did not love my Father's voice;
I loved afar to roam.

The Shepherd sought his sheep;
The Father sought his child;
They followed me o'er vale and hill,
O'er deserts waste and wild:
They found me nigh to death,
Famished, and faint, and lone;
They bound me with the bands of love;
They saved the wandering one!

They spoke in tender love;
They raised my drooping head;
They gently closed my bleeding wounds;
My fainting soul they fed.
They washed my filth away;
They made me clean and fair;
They brought me to my home in peace—
The long-sought wanderer!

Jesus my Shepherd is;
'T was he that loved my soul;
'T was he that washed me in his blood,
'T was he that made me whole.
'T was he that sought the lost,
That found the wandering sheep;
'T was he that brought me to the fold—
'T is he that still doth keep.

I was a wandering sheep;
I would not be controlled;
But now I love my Shepherd's voice—
I love, I love the fold!
I was a wayward child;
I once preferred to roam;
But now I love my Father's voice—
I love, I love his home!

HISTORY OF THE UNITED STATES.*

To become acquainted with the history of his own country, is the duty of every one. No other country has a history such as ours. The progress of the United States can be traced from their very first settlement, and at every step of advance, until the present hour. The origin of most nations is lost in the dimness of distance, or in the uncertainties of fable and tradition, but it is not so with this. And if all history is nothing less than philosophy teaching by examples, how wonderful must be the philosophy whose teachings have been evolved in the course of such a people as ours, within three centuries and a half!

In this country, the people are supreme; they are the source of all power and authority. Consequently, if they would be prepared to discharge their high duties aright, they must be made acquainted with the lessons of the past, and the principles upon which their ancestors laid the foundations on which this great Republic has been reared. It is evident, then, that it is not enough for the lawyer, the statesman, and the man of literary tastes or learned leisure, to know the history of this country, but that it is necessary to the entire body of the people. Therefore, a book on the United States that will accomplish most successfully the great purposes of history, must be preëminently the book for the people. Elaborate histories of the United States, among which that of BANCROFT takes the first rank, have been written, filled with most minute details, and discussing in most learned and philosophical spirit the great problems presented for solution. And compends and school histories, in abundance, have made their appearance; but in arrangement, spirit, and style, they are generally extremely defective. Among them all, a history suited to the wants of the people has not been hitherto found.

However, we are glad to be able to say that this want is now happily supplied in the volume before us, "sufficiently elaborate to trace the direct influences that have had a power in moulding the character of the nation and its institutions, religious and political—a volume that presents, so far as is consistent with this design, those events which are interesting in themselves, or characteristic of the times and people."

The author of this work is a native of Western Pennsylvania, was born within the bounds of the Rehoboth church, in the Presbytery of Redstone, where his venerable father is still a Ruling Elder; prosecuted his preliminary classical studies under the direction of the Rev. NOAH H. GILLETT; graduated at Jefferson College, Pa.; and has been for many years a successful teacher of a select school in the city of New York. The book, consisting of over eight hundred pages, grew out of a want experienced in his vocation as instructor; and many will rejoice that he ever felt such a want and then had the ability and perseverance to supply it in a manner so highly creditable. He sees the germ of our past success, our civil and religious freedom, and our noble institutions, in the moral and religious character of our ancestors; and to the moulding influence of this principle he attributes whatever of excellence we have in the present, and whatever of hope there may be for us in the future. Speaking of them, he says: "From the first they were an intelligent and a religious people. They were untrammeled in the exercise of their religion, and its spirit moulded public sentiment in all the Colonies, whether settled by the Puritan or the Churchman, by the Dutch Calvinist or the Quaker, by the Huguenot, or the Scotch-Irish Presbyterian." And again: "Our ancestors lived not for themselves alone. With the prophet's vision, and the patriot's hope, they looked forward to the day when this Continent would be under the influence of their descendants, and they a Christian people."

The style is dignified, but peculiarly simple and suggestive. Frequently a few sentences comprise what might be spread out over many pages. Take, for instance, the following paragraph concerning our own city: "On the 25th of November, (1758) WASHINGTON marched into the deserted fort, and planted the English colors.

*THE HISTORY OF THE UNITED STATES OF AMERICA; FROM THE DISCOVERY OF THE CONTINENT TO THE CLOSE OF THE FIRST SESSION OF THE THIRTY-FIFTH CONGRESS. By J. H. Patton, A. M. New York: D. Appleton & Co. Pp. 806. 1860. Sold by subscription only. Price $3.00.

An impulse of grateful feeling changed the name to Fort Pitt—since, PITTSBURGH—in honor of the illustrious man, the first of English statesmen, who appreciated the character of the American Colonists, and who was willing to do them justice. Situated at the head of the Ohio, in a region celebrated for its agricultural and mineral wealth, and settled by a moral and industrious population, it has far exceeded any other acquisition made during the war. A fit monument to the memory of the Great Commoner." The war referred to in the above, is the one commonly known as the "Old French War."

The character of the early settlers of Western Pennsylvania, and the difficulties and dangers they encountered, is thus sketched: "The pioneers were principally Scotch-Irish Presbyterians, from Eastern Pennsylvania and Virginia. Their trials were as great as those of the early Colonists. At first their families lived in block-houses or forts, through fear of the Indians. While they, as they cleared the forest or tilled the soil, were always armed; they even carried their rifles in their hands when on the Sabbath they assembled in the grove, or the rude log church, to hear the Gospel. The untrodden mountains lay between them and the settlements on the Atlantic slope. Across these mountains the road was only a bridle-path; the only conveyance a pack-horse. Iron and salt could be obtained only as these pack-horses carried them across the mountains. Salt was worth eight dollars a bushel; and often twenty bushels of wheat were given in exchange for one of salt." The author sums up the character of Chief Justice MARSHALL in these few but expressive words: "His solidity of judgment, his reasoning powers, his acute and penetrating mind, were remarkable, and none the less striking were the purity of his Christian life, and his simplicity of manners."

On the whole, then, this book is a narrative of external events; of the interior life and growth of the people; of the progress of opinions; of the operations of moral and religious causes; and of the workings of the Government in its successive periods; written in a style deserving the highest praise; that merits a place in the library of every family, and in the studies of every school, in the land.

AUGUSTA CHURCH, VA.

This is one of the old churches of Virginia, that still flourishes as in times past. And it is claimed by those who ought to know that this was the scene of the conversion of the first Mohammedan brought to the knowledge of the truth as it is in Jesus, in the later ages of the Church. The history of this remarkable occurrence, was published some years ago, in the New York *Observer*.

About the close of the "Old French War," often spoken of as "Braddock's War," a young Algerine named SELIM, who had been educated at Constantinople, found his way to New Orleans, and afterwards to the valley of Virginia, where he was discovered altogether naked, and almost famished from hunger. But he was taken into a kind family where he was fed and where he learned to speak the English language with much propriety. Subsequently he met with the Rev. JOHN CRAIG, a Presbyterian minister, for whom he formed a strong attachment. By this gentleman SELIM was carefully instructed in the doctrines of the Christian religion. At length he gave evidence of having experienced a change of heart, and was received into the Church. In process of time he felt it his duty to return to his parents, who were in wealthy circumstances in Algiers, Africa. He then visited England, and then to his parental home. But he could not long disguise the fact that he had become a Christian. This aroused the wrath of the father, who cursed his son and drove him from his door. SELIM sailed for England, and then for this country, but on the voyage, owing to the scenes through which he had passed with his parents, and a sense of his entire desolateness in the world, reason was dethroned. After his return to Virginia, though he enjoyed occasional lucid intervals, he spent most of his time in wandering from place to place, and in visiting those whose acquaintance he had formed in happier days, until death kindly relieved him from his sufferings. The whole narrative is exceedingly interesting, and we may publish it entire at some future day. This much we give by way of explanation to some allusions in the first part of the following interesting letter to one of the editors:

"WAYNESBOROUGH, February, 1860.

"DEAR SIR:—In a conversation with you, during the past Summer, I was led, from a casual remark, to give you a brief and imperfect history of an Algerine, who found his way to this Western world and to the cross of Christ, under circumstances apparently wild and romantic. It is true, the life of SELIM is not distinguished by any one event that would have encircled his name with a halo of glory, or entwined a wreath of fame around his memory; yet the variety and novelty of the scenes through which he passed—the circumstances under which he renounced the Koran for the Bible, leave his narrative perhaps without a parallel in the annals of the country. I send you a synopsis of his life as published in the New York *Observer*, from the 'most authentic sources.' One of the descendants of the old Covenanters who acted the part of the good Samaritan to SELIM, are worshipping at the same altar which their ancestors dedicated to the Most High more than a century ago, when the fierce yell of the savage rung with appalling effect through the forests of this lovely valley.

"The erection of this church furnishes a beautiful commentary on the religious zeal of the old fathers, who labored to construct a temple not only for themselves, but for posterity to worship in. A great deal of the material used for building purposes, was brought on pack-horses, a distance of two hundred miles, through a country thinly settled, and infested by the hostile savages of the savage and wild beasts. The stone of which it is built, was conveyed from the quarry to the proper place, on wooden trucks, and the sand on pack horses. The house is not only built in the most substantial style, but of dimensions and capacity sufficient to meet the religious wants of the country at the present day. It stands as a monument, perpetuating to each succeeding generation who may worship in it, the deep and paramount interest which these ancestors, the devoted followers of Christ, felt in the cause of their Divine Master. It was surrounded by a Stockade Fort; and during Divine service, sentries were posted on the pickets to prevent a surprise or sudden attack of the Indians. The remains of the old Fort can yet be distinctly traced. The church, with its primeval forest, remains unaltered; the grove which a century ago resounded with the swell of sacred music, still sends back an echo the solemn praise of God. Few churches of our country possess the interesting traditionary associations of the old Augusta church. It was within these sacred walls SELIM entered the Creator, for the Creator, and in the subsequent part of his life, bore the unrelenting curse of his father, rather than apostatize from the faith imbibed here. It was in this church Doctor SPEECE officiated for many years—as well known for his eccentricity of character as he was distinguished for high intellectual gifts and theological attainments. The Doctor died in 1836, at which time the Rev. WM. BROWN was called to occupy the sacred desk which had been filled with such eminent ability and Christian dignity by his deceased predecessor. Mr. BROWN, though young in years as well as the ministry at that time, fully met the expectations of the congregation, and has continued their pastor to the present. As a theologian and profound reasoner, Mr. BROWN stands deservedly high, and his sermons are highly appreciated by an intelligent audience. He has the welfare of the church, and of those under his charge, at heart, and his gentle, but firm and conciliatory manner, with the most pious zeal for the welfare of the church, will make his every day life, the beauty and holiness of religion. W. W."

For the Presbyterian Banner.

The Love of Christ.

BY ALEXANDER CLARK.

Jesus Christ, the same yesterday, and to-day, and forever.—HEB. xiii. 8.

What a declaration is this! How encouraging! While we are tossed to and fro on the stormy sea of earth-life—our frail bark well nigh overcome by the sweeping waves of sin, our souls weary with the tedious pilgrim voyage—there is a clear, unwavering light, gleaming from the shining shore, far out over the waters between us and our haven of rest. That beacon light is this comforting assurance: Jesus Christ, the same yesterday, and to-day, and forever.

Christ's person, his power, his love, his grace, and his glory, are unchangeable. The yesterday of Jesus is all the gone-by of eternity, in all the past. His to-day is the present. His *forever*, the unending future. He is "from everlasting to everlasting the same."

His love to sinners had no beginning; he loved us before the foundation of the world. Neither can such love have an end. Earthly loves soon grow cold and die; but Jesus' love is Jesus' self, and cannot cease. It cannot change. How consoling the thought that this same blessed Lord deigns to love us, and has called us with a holy calling! May approach him, implicitly as we are, and commit our souls, troubled and sin-sick, to his gracious, pitying love; for his own precious blood has redeemed us. O, this boundless, sure love of the Saviour's love! Who can comprehend it?

We cherish our earthly friends. We can tell our sorrows to those who are near and dear to us. We often mingle our tears in social soul-communings with our beloved companions, around whom twine our fondest affections. And these mingled tears are overflowing fountains of our desires, and make life's true happiness. But the best of earthly friends may forsake, or change, or die. No other trust, no other hope is steadfast, save in Jesus, "the same yesterday, and to-day, and forever." His grace will be sufficient for us in every trial and in every trouble. To be a loved one of Jesus is to be safe. His arm alone will bear us safely over to the other shore. Our poor human love can ascend in fervent prayer-breathings, and unite with Jesus' love. Divine love came on earth, a "Man of sorrows and acquainted with grief;" surely he knows our infirmities, and will hear the suppliant when he cries! Jesus, the crucified and risen Saviour; surely he will forgive the sins of the poor penitent who asks, in faith, to be forgiven. Jesus, the ascended Lord of glory; surely he will receive to himself, in his heavenly kingdom, all who trust in his promises, and have been washed in his own blood! Jesus—the same yesterday, and to-day, and forever!

Oh, his willingness to save! Hear him: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Mark his ability to save: "He is able to save them to the uttermost that come unto God by him." And his earnest desire: "Behold, I stand at the door and knock." Yes, blessed be his name! His willingness, his ability, his anxiety to save are the same.

Who, who will come and rest and rejoice forever in the boundless, undying love of Jesus? Let your resolution and your song be:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come.

"Just as I am, thy love unknown
Has broken every barrier down;
Now to be thine, yea, thine alone,
O Lamb of God, I come."

The Southern Christians' View of Domestic Slavery.

Extract from Dr. Howe's article in the Southern Presbyterian Review, on "The Progress of Abolition."

Meanwhile, these various causes have set thought of the South to work, to seek the grounds on which the defence of slaveholding rests. The result has been a firmer belief in the rectitude of their own cause than they formerly possessed. The more they have examined, the more they have been persuaded that it is not only their right, but their duty, to maintain the position they at present occupy. They have found the Church of God set up in the patriarchal age in a slaveholding family. From the days of Canaan, some two hundred years before the flood, to the writing of the Apocalypse, a period of between three and four thousand years, during which supernatural revelation was enjoyed, and from that day to this, the Church of God has always stood connected with the institution of slavery. During the Biblical period, among the chosen people, the master and the slave were both found in the Church of God, and the relation between them sanctioned as legitimate, and as requiring certain duties to be performed corresponding to it. Slaveholders are admitted into her communion, the Apostles writing with such caution and with this ruler and subject. The relation was created by conquest, by purchase, by debt which could not otherwise be discharged, for crime, by gift, by birth, by inheritance, and by voluntary act. In inventories of property, slaves are reckoned in the Scriptures as belonging to the estate of the master—as "inheritance," "possession," and "money." Fugitive slaves were pursued within the territories of the twelve tribes and recovered, and both the angel restored Hagar, the slave-woman of Sarah, to her mistress, and the Apostle the runaway Onesimus to his master, Philemon. Only whom the slave fled from a heathen country to the territory of Israel, from Paganism to the people of God, was his extradition forbidden. The increase of servants purchased, or born in the house is counted in the Scriptures among the blessings which God in his bounty bestows. The master was amenable directly to his master for the performance of his duty, the master had over him the power of corporal chastisement, was respected in his authority; was not punished against treating his servant with foolish indulgence. Even if death should ensue from undue severity, "the master" was not held liable under the Mosaic law, unless that death was immediate. No man was condemned in all the Scriptures for the holding of slaves; but on the contrary, the slaveholding Abraham, a larger slaveholder than this country has ever known; the slaveholding Isaac, Jacob, Job, the faithful slaveholding centurion, and Philemon, the friend of Paul, are lauded as men of the most extraordinary faith, patience, and fraternal love. All the churches mentioned in the New Testament were slaveholding churches, in which masters and slaves sat together at the table of the Lord. Wherever our Saviour travelled in Palestine, he met the master and the slave, and he was interested by both. When he was at the marriage of Cana, "Draw off now, and bear to the Governor of the feast," we do not doubt he addressed servants in a very different relation from the family servants of these Southern States. His allusion—"No servant can serve two masters"—the parable of the talents, the parable of the wise and unwise steward appointed over his master's slaves *therapeias autou*, to give them "their allowance, to *sitometrion*, in due season," the parable of the servants who are to be clothed against his return from the wedding in the midnight hour, and others, we need not mention, show how prevalent was the institution of slavery wherever he ministered. In the slaveholding Church of the Old Testament, the man servant bought with money was circumcised and ate of the Passover, or went up to Jerusalem to Shiloh, or to the temple at Jerusalem, with his master to worship; and to partake of the firstlings of his flocks and herds, of his free-will offerings and heave offerings, and his tithes of corn, wine, and oil. And in the slaveholding Churches of Philippi and of Corinth, on the continent of Europe, and of Colosse, Ephesus, Pontus, Galatia, Cappadocia, Asia and Bithynia on the continent of Asia, masters and servants held their membership alike, and were alike exhorted and cared for. From Parthia to Spain, as far as Apostolic labors extended, the master is never censured for holding slaves, nor a word said to the servant to make the yoke. To render them discontented with their lot in which God had placed him; but on the contrary, he was exhorted to continue in it, and to avoid the snare, or, if "eye-service," "purloining," and "answering back," to which they were man is specially prone, and to render service as to God, and not unto men. If the relation were a sinful one, how could this be? When did our Saviour and the Apostles ever counsel fidelity in the relation of the adulteress to the adulterer, of thief and robber to his comrade in crime, or of the murderer, the parricide, and the covenant-breaker, to his accomplice? When have the Apostles recommended perjurers, liars, and idolaters to zealous perseverance in the service of the devil? In all the relations of sin? Surely this is the character put forth? It is immediately after the counsels given by Paul to servants, "count your own masters worthy of all honor," that Paul introduces the words, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth."

The slaveholding Christian, then, who has sought his Bible through, can feel no blame attaching to himself for the relation which this Bible never condemned, but to which it accorded its sanction. He comes to believe that, though it may have been inflicted upon man as a curse, and the result of our fallen humanity, it is one of those forms of government that, under peculiar circumstances which may exist, have existed, and do now here exist, God has sanctioned, for the well-being at least for the present, and perhaps for ages, of the races so brought into juxtaposition with each other. He is led to ask if it may not be the way which an all-wise Providence has devised for the spiritual regeneration of the African, and to confer upon him all of the blessings of which he is capable. For, when he looks at the past history of this race, he is inclined to assign it an inferior place in human history. For four thousand years they have remained in a state of savage barbarity. Civilization has been at their border, in Carthage and Egypt, centuries ago. How has it been, that no mighty empires have arisen on the Niger, as they have on the Euphrates, the Ganges, the Hoang Ho, and the Nile? Why have they not risen like other barbaric nations, and by a shock of arms, or in some of the great historic nations of the earth? Are they not an inferior race? Does not the Northern Abolitionist practically think it? Can he foresee the time when the world shall invest the son of Africa with the high offices of executive, legislative, and judicial power, and tranquilly endure his rule? or when he would consort with him in all the walks of trade, and give to the Ethiopian his sons and daughters in marriage? And yet, through the medium of Southern slavery, myriads of them have been made acquainted with the Saviour, and are our brethren and sisters in Christ; thousands have been changed from naked, filthy savages, from worshippers of devils, and victims of degrading superstition, into well-clad, comparatively polished and civilized men. Of the Christianity of Africans in America have, through the medium of slavery, been lifted to a higher position in the knowledge of religion and the arts, than any four millions of the native race in all the tract of time, ever attained. They have reached this elevation under the supervision and control of the white man; and when they have escaped from this control, as in St. Domingo, they have relapsed into indolence, and gone back rapidly toward the barbarism of the African state.

In view of these and other considerations, on which our space does not permit us to enlarge, the Southern mind is now more firmly settled in its opinions on the subject than ever in regard to the institution of Domestic Slavery, and the efforts of Abolitionism have served but to be more firmly rooted. We have calmly considered the evils which are alleged to be its attendants, to both master and servant; we have set over against them the advantages which it brings to both, and have compared with the whole system the opposite one of immediate universal emancipation; so easy for the demagogue to utter, so impracticable under any circumstances our wisdom can foresee.

EUROPEAN CORRESPONDENCE.

THE SAVOY QUESTION—DEBATE IN THE LORDS—THE OLD MARQUIS—A RENEGADE, AND A "FAST MAN"—SKETCHES OF PERSONNEL AND SPEECHES—LORDS GRAY, SHAFTESBURY, NEWCASTLE, DERBY, AND STRATFORD—THE POSITION AND PROSPECTS OF THE CABINET—THE FRENCH FLOTTING—MR. GLADSTONE'S BUDGET—HIS FINANCIAL EXPOSITION OF BUDGET AND TREATY—THE ARCHBISHOP OF PARIS AND THE EMPEROR—NEW FRENCH PROJECT—THE PAPAL QUESTION OF THE ENGLISH GOVERNMENT—AUSTRIA—DOUBTS AND NAPOLEON'S PROPOSALS—THE TWO UNIVERSITIES—SUNDAY QUESTION—DEPUTATION TO LORD PALMERSTON—THE SABBATH AT WINDSOR—HORSE RACING—SABBATH MEETING—THE SOCIAL EVIL.

LONDON, February 10, 1860.

A DISCUSSION ON THE SAVOY QUESTION, took place in the House of Lords on Tuesday evening last, at which I was present. The scene was animated and interesting, although it wanted the excitement of such a party debate as involves the existence of a Cabinet. This question has assumed considerable importance in the public eye. French agents seem to encourage popular demonstrations among the Savoyards, in favor of annexation, although these have been extremely partial and feeble. Besides this, the French press, under the influence of the Government, are laying down propositions very revolutionary in their character. Because the Savoyards speak French, therefore Savoy should belong to France, and be absorbed by it. On the same principle, Belgium, where the great majority of the people speak the French language, must become a part of the Empire, and more than that, France must acknowledge no boundary Eastward, nearer than the Rhine itself. Switzerland, too, must cease to be an independent kingdom, and French agents it is said, are not wanting at Geneva and other places, to stimulate admiration of France and the Emperor.

The balance of power, as determined by the Treaty of 1815, has certainly received some rude shocks since that time. More than this, the then settlement of Europe involved much injustice, and endorsed, also, past acts of wickedness, as per example, the abominable partition of Poland. But for all that, there is a true brotherhood of nations can be established, without convulsions that shall break up old despotisms which plead the faith of Treaties, and the settlement of 1815, for a continuance of the reign of injustice and oppression. The Emperor Napoleon may be the destined instrument of all this. But, meanwhile, his acts are, to be regarded in the light of right and wrong, of European law and order also. His schemes are as impenetrable as they are gigantic. He may have in view the humbling of England, by interrupting her overland communication with India, and by attempting to turn the Mediterranean into a French lake. One step toward this would be the annexation of Savoy, and would, moreover, give France an impregnable military frontier, from which she could descend on Italy like an avalanche, and so attain the entire subjugation of the whole Peninsula. This may be in the Emperor's programme. We are not to forget that there was a "King of Rome" in the son of Napoleon I.; and what was that which may yet become substance, and so the traditions of the first Empire be practically carried out to completeness.

Well, the Times had been thundering against both France and Sardinia, as having made a bargain before last year's war that, in certain circumstances Savoy should pass to France. At all events, the French papers asserted the right of the people to revolt from Sardinia if they chose, and for the Head of the House of Savoy to stomach it, "was rather too much, especially as the French paper had the grace to lecture the Pope, for, Sardinia to complain was "intolerable." It is pretty clear that Victor Emmanuel is not disposed to have England's moral weight brought to bear against the designs of France, and that was most effectively done in the debate of Tuesday last.

The Marquis of Normanby was the means of introducing the matter to the House of Peers. He had a good cause, but it was a pity that it was not touched by purer hands. For this man is a personal Whig, and Tory; once Lord Lieutenant of Ireland, and afterwards filling many offices, not the least that of Ambassador to the Court of the Tuileries, in the last days of Louis Philippe, and afterward. The gay and licentious French capital, suited the tastes and habits of one of that last class of men of which he, the late Lord Seymour, for example, was one, and of whom we read that the other day, his vast stock of prime cigars was sold by auction, the longest price for any one of which was something marvellous.

Lord Normanby was very intimate, as our Ambassador at Florence, with the Grand Duke, the persecutor of the Madiai, and other evangelicals; and he was in favor of no liberty for the Tuscans, of that kind. The cause of moderate liberty in Italy, and to the evangelical sympathies, such as would lead to longings for the extension of the Scriptures in Italy, and the opening of a door for the Gospel in Italy, as well as the overthrow of the Papacy; to all this, this Cloe nobleman was and is opposed.

When I entered the gallery of the House of Lords, I found Lord N. speaking. He is old, wrinkled, made up with a fine wig and fine clothes, but evidently almost worn out. One side of his face, from some paralysis, is hollow, and one side of his mouth is drawn. His arms hang powerless by his side. Cold and unsympathizing with aught that is generous and noble, he dwelt with a cynical sneer on the calamities, which have come in Italy through the aiden of France, to Italian liberty, in law and unequal tones, although his facts were telling, and his arguments legitimate, yet he wanted all power to win sympathizing audience, unfolding his grief on the present condition of Italy, thus under the mask of advocating a cause to which all the free people of Europe gave sanction, he did give currency to certain Austrian sympathies, in which no one concurred.

Lord Granville, the President of the Council, and the Ministerial leader, rose immediately after, deprecating the address to the Queen, moved for by Lord N., as likely to interfere with a good understanding and to injure the cause which all had at heart. Lord Granville is a frank, high toned man. Lord Grey, fiery and irritable, yet clever, clear, and patriotic withal, deeply followed the French project. Lord Shaftesbury followed in a speech which was evidently looking at matters from the Evangelical Protestant standpoint, and as jealous of any selfish acts on the part of France or Sardinia, which might compromise the liberties of all classes; and gave a handle to the Jesuits, and all the evil and ecclesiastical retrogrades of Europe. It was a speech full of earnestness, rather still more eloquent and popular perhaps in its character, especially when he ascended to connect Sardinia to resist France by arms, rather than yield up Savoy. The other speakers were the Foreign Secretary, the Duke of Newcastle, graceful and able, who deprecated the tone and sentiment of the debate; Lord Brougham, who spoke calmly yet with marvellous animation, although not fully with the tongue, but with hands, arms, and *face ginger*. But, like a sweet piece of music was the closing address from the Conservative leader, Lord Derby himself. No party spirit appeared. He spoke like an upright spirit, pleading honestly and patriotically, and his peroration, in which he appealed to the Emperor of the French, may be given (as subjoined) in the faint outline of a report; but his appearance, attitude, tones, and the nobility of the sentiments as they rung out from his lips before the highest assembly of a great and free country, were alike impressive and inspiring, in a sense which could only be understood and felt by a spectator and a hearer:

"It was not the arms or the power of France, or the fact that they were wielded by one man, which caused terror in Europe, but it was this fact that France had never been able to inspire Europe with confidence in the steadiness of her policy and the permanency of her pacific intentions. (Hear, hear.) Let France give some decided and earnest guarantee of her policy, and that would re-establish not only the ease of feeling and tranquillity of her own dominions, but also that of the rest of Europe. (Hear, hear.) Let the Emperor declare that he concurred with her Majesty's Government in his estimate of the evils which would result, not only from any specific annexation, such as that of Savoy, but also from any infraction of those natural limits which had so long maintained the peace of Europe. (Hear, hear.) Let him show that his intentions are to support the independence of Italy. (Cheers.) Let him show that he respects the rights of self-government, (hear)—and that in no quarter he will oppose them. (Cheers.) Let him frankly, openly, and honestly pursue such a course, and then, if England, he would find that England has but few allies, and that he would have that England on the most friendly with him. And if England, under such circumstances, he would reap the fruits of the victories he had gained, and establish moral power by the honest exercise of good faith, scrupulous integrity, and strict adherence to the rights of other countries." (Cheers.)

It remains to be seen whether the Emperor will persist in his only half-avowed intention. He is one of those who can afford to wait before he strikes.

The position of the Cabinet is peculiar at this moment. Attempts are being made (and Lord Normanby had that object also in view) to prove that England has, by signing a commercial treaty with France, accepted "a mess of pottage," and "sold" the cause of liberty; in other words, that the Emperor gave her this "sip," in order to make successful way in his designs on Savoy. Farther, it is attempted to be made out, that the Treaty will lead to such a reduction of revenue, and that there will be a necessity of taxes of wickedness, and that the taxing of articles of luxury, such as French wines and brandies, at a reduced tariff, as to oppress the struggling classes heavily.

The Pope's friends, also, are not idle. If D'Israeli can only give the Irish M. P.'s (or some of them,) a fair excuse for voting with him on an amendment against the new Budget, and the Commercial Treaty, so as to secure a majority against Palmerston and Russell, what a shout of approbation and exultation would rise from the Vatican, from St. Jarlath, from the priesthood all over Europe! To upset Napoleon and the Empire, is not too costly a scheme at least to concoct—to execute it, is more difficult.

Mr. Gladstone, the Chancellor of the Exchequer, is all at this moment. It is quite an advantage to political adversaries, and an embarrassment both to the Emperor and to the English Cabinet, that it is so. He was to have expounded the Budget and the Commercial Treaty *together*, on Monday evening last. His influenza (or inflammation of the lungs,) has quite *unvoiced* this prince of speakers; and were an inferior hand to undertake the unraveling of the finance that is all in hand, it would be sure to be tangled and spoiled conclusion. And so all Europe waits for the Chancellor's exposition to-night. It is certain that we shall have our income tax permanently fixed on us, and by other taxes, pay rather dear for the Commercial Treaty.

THE ARCHBISHOP OF PARIS, last Lord's day, had special prayers offered up for the Pope, in all the churches of the French capital. It was said at first that the Pope's encyclical letter was read to every congregation; but this turns out to be untrue, as also is the rumor of last week, that, the oppressed Cardinal Antonelli, was about to be resuscitated at Brussels. At Rome, the Pope is said to have made a second "speech" to General Goyon, the French Commander, and told him, that he was "persecuted" by his Imperial master. Nevertheless, Rome is ripe for insurrection; and what Dr. Buchanan, of Glasgow, recently described as seen, by him from the roof of St. Peter's—namely, a private passage by which the Pope, at any time could flee from the Vatican to the Castle of St. Angelo—may, ere long, resound to the hurried footsteps of a trembling fugitive. The withdrawal of the French troops from Rome is not believed to be in the plans of Louis Napoleon, and it is hardly credible that the Pope, as some have reported, has asked for it.

PROPOSITIONS have been made by the English Government, both to France and Austria, with a view to the settlement of the Italian question. First of all, it was proposed that France and Austria should not interfere in the affairs of Italy without the consent of the five great Powers of Europe. Next, that the French troops should, at a convenient time, and with all proper precautions, withdraw from Lombardy and the Roman States. Third, that no proposition should be made as to the internal government of Venetia, by the Emperor of Austria, and that the Governments of Europe should not interfere with Venetia. The fourth proposition was, to the effect that the King of Sardinia should not send troops into Central Italy until there should be an opportunity—by a new election, and a new vote of the States and Provinces of Central Italy—to obtain a clear and satisfactory vote as to their wishes; and that if this should be in favor of annexation to Sardinia, that Power should be allowed to introduce troops; the people themselves excluding their former rulers. Austria and France have been consulted. The answer of Austria was, that she would not interfere with Central Italy. Strong suspicions, however, have prevailed, that she means mischief, and that the Jesuits who are "earwigging" the young Emperor, are instigating him to a fresh fight. Certain it is that the quadrilateral fortresses are being reinforced, and furnished with rifled cannon, and that enlistments for the Pope's army are encouraged. It has been reported also, that the Emperor of Russia is to come to the rescue of the Pope. This is not very probable.

It is understood that the Austrian Government has rejected the proposal of the English Cabinet, that the States of Central Italy should be allowed to vote, if they please, their annexation to Sardinia. There are serious apprehensions that the French Emperor means fighting, and that the intends to rouse up a fresh strife, that shall revolutionize the kingdom of the two Sicilies, as well as Austria's interests in Venetia. But his plans, above those of any other living man, are inscrutable. A recent speech of his has created quite an impression. He is the peculiar characteristic of the time that there is no settled confidence in the minds of men.

THE SABBATH QUESTION has been brought up afresh, by the notice of a motion of Sir J. Trelawny, in the House of Commons, very insidious in its character. It was to the effect of "appointment of a Committee to inquire into what greater facilities could be given the working classes to visit museums, &c. This roused the attention of the friends of the sanctity of the whole of the Lord's day, and accordingly a powerful deputation, representing both the Church of England and the Nonconformists, went on yesterday, to Cambridge House, the residence of Lord Palmerston. Three years ago, I had accompanied a similar deputation, the result of which was, that the then Palmerston Cabinet opposed the motion of Sir J. Walmsley, and the House of Commons threw it out by an overwhelming majority. This time, however, we had to feel that the question should not be reopened; but this has now been violated, only to cause, as it did yesterday, a fresh and decided expression of the determination of the Government not to assent to any change. The scene was very animated. Quite a procession, although not formally organized, proceeded along Piccadilly to Cambridge House. There were Peers, Members of Parliament, clergy, and ministers, with a large number of gentlemen, representing public bodies and societies. A very large room was crowded, and Lord Palmerston entered at 12 o'clock, noon. Lord Shaftesbury introduced the deputation, after which an address was read by the Secretary of the Lord's Day Society. Lord Palmerston, at once, in the frankest manner, avowed his opposition to the proposed motion in the House, which, he said, the Government would meet, either by a direct negative, or by moving the "previous question." There was great cheering; and Lord Shaftesbury exclaimed, "That is the way to govern the country!" It is well, when our rulers act on the grand principle that "righteousness exalteth a nation," and honor that great Sabbath law whose violations in days that are past, have been followed by rebukes and judgments.

THE TWO UNIVERSITIES of Oxford and Cambridge, are now fully roused to missionary zeal and exertion in behalf of Central Africa. Dr. Livingstone's discoveries have prepared the way. The Church and London Missionary Societies will occupy part of the field. But the High Church party are themselves very zealous in the matter, and it is these has sprung the movement of the two Universities. Being in the West End, yesterday, on the Deputation to the Premier, I afterwards had an opportunity of attending a great meeting at Willis' Rooms, St. James. Three Bishops—London, Oxford, and Brisbane—were present, with numbers of clergymen, and a great array of the aristocracy, male and female, filling the great room to the doors. The Bishop of Oxford was the orator of the day. He kept his priestism in the back-ground, and spoke of the "everlasting Gospel" for Africa, more than of "the Church." His speech was very able and telling, and if he was as transparent and honest as he is clever, he would be one of the greatest of living men. He seems to be in frequent correspondence with Dr. Livingstone, of whom he spoke most respectfully. Commerce and Christianity are to go together in this work. The African slave trade may be greatly abated at its source. Archdeacon Mackenzie and a staff of missionaries are ready to go forth. They only wait for the funds necessary. £22,000 as a capital, and £2,000 per annum. This will be very probably soon supplied.

THE SOCIAL EVIL has been attacked by a new and most promising instrumentality. Some ministers and gentlemen conceived the novel and apparently hopeless idea of inviting a number of the unfortunates to a *midnight tea meeting*. This was done by cards, enclosed in envelopes, and placed in the hands of the parties sought, in the neighborhood of the Haymarket. At the appointed hour, not less than two hundred girls of this class assembled. Tea, coffee, bread and butter, were provided, of which all partook. They were afterwards addressed in the most affectionate and earnest manner by the Hon. and Rev. Baptist Noel, encouraged and entreated to repent and believe on the Saviour, whose mercy was beautifully set forth, and told also that friends were ready to aid them in their return to the path of purity. Others addressed them; or offered prayer. Among these was the Rev. W. Brock. A powerful impression was made. A considerable number at once announced their desire of abandoning evil courses, and homes are being provided for them in Refuges, &c. The effort is full of promise, and will doubtless be persevered in. When Lord Shaftesbury heard of its primal success, he exclaimed, joyfully, to the Rev. W. Arthur, (who related it to myself,) "Surely, the *last days* are at hand!" referring, probably, to the Personal Advent. Mr. A. replied, "*Better* times are certainly coming."

J. W.

God's Will.

A Universalist asked Rev. Mr. W. "If God was willing all men should be saved?" Mr. W. replied, "Do you believe God is willing all men should live moral and virtuous lives in this world?"

The man answered, "Yes."

"Then," said Mr. W., "Do all men live thus?"

After a little hesitancy, he answered, "No."

Mr. W. then proceeded: "According to your own reasoning, the will of God is not accomplished. But in answer your question more fully—God is as willing that all men should be saved, as that all men should live virtuously; but if you mean by his willingness to save, his purpose, his design or determination, then I would say that God has not determined that all men should live good, moral lives; for if he had, they would; nor has he determined that all shall be saved."

Good Advice.

He gave good advice who said: "If you are in trouble, don't tell of it to every person you meet. Not one in a hundred will sympathize with you. Some may speak a word of comfort, to turn away and ridicule you; but precious few will laugh less freely, or engage with less eagerness in the business of life. Troubles, in nine cases out of ten, are like threatening clouds, which soon vanish."

Hear and Meditate.

Philip Henry notes in his diary the wish of which a pious hearer of his own, which deeply affected him: "I find it easier," said the good man, "to go six miles to hear a sermon, than to spend one-quarter of an hour in meditating and praying over it in secret, as I should when I come home."

Little Evils.

Great crimes ruin comparatively few. It is the little meannesses, selfishness, and impurities, that do the work of death on most men. And these things stand with muffled tread, as the foe steals on the sleeping sentinel.