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For the Presbyterian Banner.

Discontent.

There is nothing more common than this—discontent! All of us are, more or less, discontented. We are prone to think every place better than this place, and all times better than these times. We are either looking with regret to the past, murmuring, "Why were the former days better than these days?" or gazing dreamily into the future, sighing for the "good time coming." How happy we were in childhood, we think. How happy the people are in New England or California, or the green islands of the sea; forgetting all the while that, in all probability, people in California or New England are thinking just the same of us—how happy the people must be in this calm, conservative old Commonwealth, where men don't speculate, and so must sleep soundly and long. Forgetting, too, that in childhood we were looking forward impatiently to the very times we are now in, think how happy we would be when men and women, to think for ourselves, cut a figure, and make our mark in the world. The man *here* wishes to be *there*. The man there wishes to be here. The old man sighs to be a boy again, and the boy is impatient to be a man.

Such is life! Such is our discontent; leading our thoughts away *forward*, or away *back*, while we are *here*. A man sits in the cool shade of his native valley, gazing on the distant mountain top. He thinks how beautiful it must be up there; the sky so blue, the gray rocks looming up like guarded battlements in the distant heavens, while the mountain herbs seem soft as tufted moss in the dreamy distance. So, impatient of his monotonous valley, he dashes up the mountain side, only to find the air piercing cold, the rocks rough and jagged, cutting his weary feet, and the green shrubbery, which looked like tufted moss in the distance, here full of bristling, spiked thorns. Things do not look so well at hand as in the distance. Cheated here, he looks into the valley beyond, much more beautiful than the valley he has left. There is a lake there, on which the sunshine falls, beautiful as a dream. There is a cottage on its shore, among clumps of densest foliage. The smoke curls *so* gracefully among the forest trees—a very Paradise, he feels. Surely, if happiness be in the wide world, it must dwell in that quiet cottage; in the hearts of the humble cottagers by that peaceful lake. He thinks of the fireside, cleanly swept, the sunlight falling on the burnished floor, where the baby lies asleep. All peaceful, pure, and good! So he leaves the ragged mountain for the peaceful valley *beyond*. But when he nears it, he finds himself cheated again. The lake proves to be a swamp, with a foot of stagnant water, where reptiles crawl the livelong day. The trees are dark, dank, and poisonous. The cottage is the home of a drunken woodman, where crime, want, and filth make life a burden. All is wretched here. Peaceful and beautiful enough it looked from the mountain top. He could not, at that elevation, hear the oath, horridest of all, that falls from female lips. He could not see the filth, vilest of all, that gathers about a drunkard's cottage door. The sun glanced brightly enough on a foot of stagnant water, and made it look a very crystal lake indeed. So it is. Such is the experience of life. *There* is better than here; *then* is better than now; *that* is better than this—in our imagination!

Contentment, then, "is great gain." It saves us many a weary foot; many a restless night; many a foolish speculation; many a ruined fortune; many a *broken heart*. It may be cultivated, by keeping a light rein on our thoughts and fancies; giving them plenty to do where they are, and keeping them at it. The industrious worker is never a busy traveller. The man that is busy doing good where he is, does not much wish or need to go where he is not. Calm faith in God, submission to his will, and a faithful discharge of present duty, will prove a sovereign cure for all our restlessness and discontent. But if, when your thoughts would nestle at home, you stir them up, and drive them out, you will follow them—now one, now another—a distracted man, to the earth's end. H.

For the Presbyterian Banner.

Letters

Of the Rev. John Smith, a Presbyterian Minister, to his Brother, the Rev. Peter Smith, a Methodist Preacher.

LETTER XVI.

REV. PETER SMITH:—*Dear Brother*:—Since my last letter, the Rev. Mr. Jones has preached another sermon on the salvation of children dying in infancy. After the congregation was dismissed, the following conversation took place between two members of the Methodist Church: "Well, Doctor, did not the Calvinists receive a pretty severe handling this evening?" "So they did, Madam, but it strikes me that Brother Jones would have done as well had he given his reasons instead of so many loose assertions. Suppose that Calvinists do as he says—believe in the damnation of infants—I do not see how this relieves the difficulties that beset our own system. I expected to hear a series of calm and dignified arguments to remove the objections which Mr. Smith urges against the Arminian Theory." "Dr. Blackstone, don't you think that Brother Jones can easily answer all the objections which Mr. John Smith can bring forward against our doctrines?" "That may be, but it is certain that he did not do so to-night. I am not a theologian, but Mr. Jones *is* a theologian, and as he gave out word that he would answer all objections brought against our views of grace, I supposed he would make good his promise." "What are these great objections? Pray, tell, Doctor. Did not Brother Jones make it plain, that all infants are saved by grace, in opposition to Pelagians and Socinians, and did he not make it just as plain in opposition to the Calvinists, that God would be an Almighty Tyrant if he did not save infants by grace? Is there any difficulty in all this? To my mind this subject never appeared in so clear a light before." "On the contrary, to my mind, madam, the theory of our Church on this point looks like a sheer contradiction, and the longer I fix my attention on it, the more striking the contradiction appears. Brother Jones, quoting from our last *Christian Advocate*, showed the absurdity of the doctrine that infants were involved in ruin for Adam's sin; this being so, how are infants saved by grace, if they were never lost? What has grace to do with their salvation? And is Mr. Smith far out of the way, when he tells us we had better drop the term grace altogether, when we speak about the salvation of infants?" Here the conversation was broken off. The next day Dr. Blackstone politely requested me to state on paper, our views of infant salvation. I did so, and the following is a copy of the statement I sent him:

MY DEAR DOCTOR:—I cheerfully comply with your request, and will come at once to the subject. By one man sin entered into the world, and death entered along with sin, and so death passed on all men, on infants as well as adults, for that all have sinned. That is, all sinned in Adam, for, not by their personal disobedience, but by one man's disobedience, all men, infants as well as others, were made sinners. Not by their personal offence, but by one man's offence judgment came on all men, on infants as well as on adults, to condemnation, and in Adam all die, infants as truly as adults. In the sweeping declaration of the Apostle, that all have sinned, and come short of the glory of God, infants must be included. Infants were really lost, for the blessed Saviour says of little ones, that he came to seek and to save them as lost, and the fact that they are saved by grace, proves that they were justly lost, for if they had not been justly lost they could not possibly be saved by grace. If one infant is saved, it is by grace. If two, if ten, if a thousand, if a million, if all infants are saved—and we have no reason to doubt this—then all are saved by grace. Thus our doctrine of infant salvation is consistent with itself, is consistent with sound reason, and is consistent with the teachings of the Bible. Contrast with this, if you please, the Arminian view of this subject. According to Arminianism, infants were lost and they were not lost. They were lost, because, first, Adam fell, and secondly, Christ died for them. But if Christ had not died for them they could never have been lost, for two reasons. First, because there would have been no infants, and secondly, if there had been infants, it would have been an act of infinite tyranny to condemn them for Adam's transgression. Again, according to Arminians, infants are saved by grace, and they are not saved by grace. They are saved by grace because Christ died to redeem them, but if Christ had not died for infants, simple justice would have demanded that they should be saved at any rate. Thus you see, sir, that Arminianism is inconsistent with itself, is inconsistent with sound reason, and is inconsistent with the teachings of the Holy Scriptures. In fact, my dear doctor, if ever there was a contradiction open, bare-faced, and absurd, the Methodist Arminian doctrine of infant salvation is just such a contradiction. Yours respectfully,

JOHN SMITH.

I will finish this letter with an extract from a sermon which I delivered some time ago. It will explain itself.

The bodies of our little ones, snatched by the rude hand of the Destroyer from our longing embrace, we may consign to their mother earth in full assurance of faith that the disenthralled immortals, regenerated and sanctified by the Holy Ghost, have gone to seek their kindred in the skies. Death is a vanquished foe. In the awful struggle with the Prince of Life, the monster lost his sting, and it is written in the volume of the deep decrees of God, that the last enemy of the Church that is to be destroyed, is death itself. We ought, then, neither to murmur nor repine. We ought not even to wish them back. They are transferred to the Paradise above, and it would be cruel to have them recross the deep waters of Jordan, in order to share our toils, to be exposed to our dangers and temptations, and to be made partakers of our sufferings and trials. The dark and silent grave yawning to receive its coveted possession, is indeed repulsive to nature, but the infantile tomb is lit up with the hopes the Mighty Conqueror Himself, the Resurrection and the Life, has inspired. In that bright world to which they have passed, no fears shall disturb their calm repose, no disappointments cross their path, no vexations mar their peace. The only changes which they will undergo, will be to pass from glory to glory, and from one height of excellence and bliss to another still more exalted. Were such little ones permitted to break the mysterious silence of eternity, how often might not they be heard to whisper words of endearment and encouragement not unlike these: "Father! mother! weep not for us. We have been called from your family to join the higher and holier family of our Father in heaven. We love you dearly, but we love him unspeakably more. We would not, oh, no, we would not, if we could, forsake these celestial abodes to return to your habitations of clay. Weep not for us, weep for yourselves and for perishing sinners around you. Oh! could your eyes behold what we behold, could your ears hear what we hear—such countenances radiant with love, such majestic forms, such an atmosphere, such sights, such glory, such kind greetings, such hymns of praise, such majesty and love in the ever adorable Redeemer, so gracious a reception by the Eternal Father—but it is not for you to know these things now. Live by faith on the Son of God, crucify the flesh, overcome the world, fight the good fight of faith, fight on, and when the victory is won, we will be the first to welcome you to the joys of our Father's house above."

JOHN SMITH.

Dr. Johnson.

There is the faith which rests exclusively on the atonement of Christ. This has produced perfect peace in minds awakened in every family to truth, and in concieences the most tenderly alive to sin. This, and this alone, ever did produce peace in death in a mind and heart which was alive to the reality of things around it.

Much was written at one time about the experience of Dr. Johnson, at the end of his life, as bearing upon this point. The case was briefly this: Dr. Johnson, though a moralist, and a defender of Christianity against its opponents, knew nothing of spiritual religion, so far as biographers (who, with the company he commonly kept, were more ignorant than himself,) have informed us. But he believed the Bible, and he had a conscience which took knowledge of sin, and, of course, with his powerful understanding, he was overwhelmed with fear when the prospect of standing before a righteous God in judgment became imminent. But for this he might have died in that peace in which multitudes are dying every day.

But with his notions of the way of salvation, his only hope of success was in diligence in duty, that he may meet the demands of God's laws. With this there was mingled, naturally enough, some notions of penance, and the great Dr. Johnson, the towering intellect of the eighteenth century, might have been seen standing in the rain bareheaded, for some hours, to be gazed at and laughed at, and all as an expiation for sin which he had committed. Again, when goaded by conscience, he sought to appease the Lord of the universe for a conscious and wilful infraction of his laws by drinking but one cup of tea in a day, and this without any milk in it.

Then came the dark and doubtful settlement of his account with heaven. Had the merits of getting wet, and being ridiculed, and abstaining from tea, been equal to the demerits of a life of disobedience to the first and great commandment of the law, and of the second which is like unto it? "How can I tell," said he, "when I have done enough?"

His distress became intense, and was only increased by his wretched advisors who bade him remember his virtuous life. He was mercifully saved from listening to them. Finding no peace in anything they had to give, he sent for the evangelical Winstanley, and the Moravian La Trobe, and through such instructions as theirs, he found out what the hope of a poor sinner was, and embraced it with the simplicity of a child.

Before he discovered that a man could be justified by faith without works, his soul in view of death and the judgment, was like the troubled sea when it cannot rest. After he made that discovery the storm ceased, and there was a great calm.

This was all a riddle to his biographers, who were scandalized and "shocked," as one of them said, at their hero's fears, and they have, as far as possible, concealed the most important part of his history, which, in fact, they were so incapable of treating.

We are apt to think that these things are better understood at the present day. Alas! to how many of those who profess to be teachers is the way of peace still a secret!

Not only the case of Dr. Johnson, but many others coming under our own observation are full of the most solemn instruction as bearing upon this question. As the sick in body will fly to every drug for relief, so those in fear of death will fly to opiates for the soul, and spiritual physicians who can discern the truth, have need of more than human courage and skill to use it.—*Parish Visitor.*

EUROPEAN CORRESPONDENCE.

SARDINIA AND ANNEXATION—COURAGE OF CAVOUR AND THE KING—WHO SHALL HINDER?—CHEERING PROSPECTS AS TO THE BIBLE AND THE GOSPEL IN ITALY—A STATESMAN'S LESSON TO AN ARCHBISHOP ON RELIGIOUS LIBERTY—CONVERTS AT FLORENCE—SCHISM AND THE PLYMOUTH BRETHREN—SAVOY AND NICE—THE PROPERT OF SWITZERLAND—CORRUPTION AND FRAUD IN AUSTRIA—AN OUTBREAK AT PESTH—LORD JOHN RUSSELL'S REFORM BILL—WILL IT PASS?—ITS PROBABLE ISSUES—PROGRESS AND ENDOWMENTS OF POPERY IN GREAT BRITAIN—SERVICES OF THE PROTESTANT ALLIANCE—POOR LAW GUARDIANS AND THE PRIESTS—BROTHERLY COMMUNION AMONG PROTESTANTS—THE SPIRIT OF THE REFORMATION—THE REV. W. GOODE'S PAMPHLET ANALYSED.

LONDON, March 28, 1860.

SARDINIA marches on to the full formation of a kingdom of Italy with a daring and a decision worthy alike of her position and her destiny. The Pope's Bull may be launched at Victor Emmanuel's head, Napoleon may threaten to withdraw his troops from Lombardy, or may still persevere in opposing the annexation of Tuscany; but the die is cast, and Cavour's policy, in the face of all possible contingences or consequences, is to press on to "possesion." Once in actual possession of the Romagna for example, who shall drive her back? Not Austria, although she points to Sardinia's aggressiveness, and says she will fight for Venetia if attacked. Not Ferdinand of Naples, who, under the guidance of the Jesuits, has been arresting the most excellent citizens at Naples, and deporting them under mere suspicion, so that even the Pope is scandalized at his conduct, and seems to think, like others, that he is rushing on his ruin.

It is, indeed, a spirit of blindness that has fallen on the Romish Ultramontanes throughout Europe, and to look back even for twelve months and see what has been accomplished in its detrition and demolition, and that by nominally Roman Catholic powers, may well awaken thoughts of a Divine Nemesis, and of awful prophecies hastening on the crisis of a final and irretrievable ruin. The consequences, too, arising from the necessary establishment, ere long, of both civil and religious liberty all over the Italian peninsula, are such as can be only partially appreciated or anticipated. A bright future is, undoubtedly, before Italy, such as your mere politicians have not taken into their reckonings. When one goes, for example, through the various rooms of that plain-looking old house in Earl Street, Blackfriars, London, where, among editions in the languages of all nations, Continental Europe has its silent yet powerful messengers ready to go forth as soon as the barriers of despotism are broken down, and when we recollect that already the *cordon sanitaire* which Austria and the Grand Duke in her zeal drew around Lombardy, Tuscany, Modena, and Parma is broken through, and the Romagna reads the Bible, the Pope no longer forbidding by the mouth of a Cardinal-Governor—surely there is abundant cause not only for hope, but for thankfulness. There is no doubt at all that over Italy the Scriptures will soon have free course. Constitutional government will be the pioneer of the Gospel of Christ.

THE WALDENSES are preparing, by Collegiate training, men for the future evangelization of Italy. A correspondent of the *News of the Churches*, writing from Florence, says, "It gives me great pleasure to announce that the Waldensian Church has sent M. Ribet to minister to the new congregation of Piso and Leghorn, as M. Coucourde's congregation in Florence has increased largely, and requires all his time."

At a meeting held last month at Liverpool, to hear a lecture on Piedmont, by a London clergyman, the Chairman, the Rev. Dr. McNeil, made some very striking and impressive statements. He spoke eloquently as to the fidelity of the Waldenses in persecuting times, "their Christian resolve being, 'sooner death than the mass.'" He then added:

They have endured thirty-three successive persecutions, many of them attended with barbarities which would have disgraced any Pagan power. (Hear, hear.) During one of these a little more than two hundred years ago, in 1655, their cry of anguish was heard in England; it was not heard in vain. There was then at the head of affairs in this country a man who was a Protestant and no mistake. (Hear, hear.) He wrote a letter; not a protocol beginning with complimentary allusions to the past, continuing with a verbiage of mystification of the present, and ending with shadowy, problematical indications of the future, thrown together like the leaves of the sybil, with ambiguity in every line. No; the man I speak of had no fancy for such waste of paper and ink. He wrote a letter, such as a straightforward man writes when he has something to say, and such as even a crooked temporiser cannot fail to understand. He wrote to say that if peace were not immediately restored to his Protestant brethren in the Vaudois, the harbor of Genoa would speedily reecho the reports of British cannon. (Cheers.) Rome knows her men, both friends and foes. She can protocol and cajole the most accomplished of our compromisers, but without attempting to cajole, or even venturing to delay, she did what she was bid by Cromwell. (Cheers.) Rome ecclesiastical may be compared to an eel, which twists and writhes, and slips through the fingers of our diplomatists with all the oiliness of a Ligouri. Rome temporal is like a nettle. Tamper with it, and it stings; grasp it, it is harmless. The Emperor of the French seems to have some very correct notions as to how to deal with a nettle. (Laughter and applause.) We are not without hope that the obstinacy with which the Pope is resisting the very moderate arrangement proposed by the Emperor may be overruled, to the emancipation of millions from a tyranny no longer to be endured. (Loud cheers.) It has had its fearful triumph, we trust its last. It has persecuted the saints of the Most High in the valleys of Piedmont, and wherever else upon earth it has had the power. It has for ages been the yoke, the brand, the shame, and is now the exasperation of Italy. (Loud and continued cheers.) It is a Church, if it deserve the name—(hear, hear)—by which a hierarchy fattens, and a nation starves—by which religion has been caricatured, morality inverted, deceit engendered, liberty suffocated—(continued cheering)—a Church which nothing but standing armies can sustain—a Church which has realized the fable of Pandora's box, and caused more wars, and tumults, and intrigues, and cabals, and assassinations by bullet, steel, and poison—which has drawn forth more cries to heaven from innocent victims of mock justice, and wrung out more tears of anguish and groans of agony from tortured men and ruined women, than any other curse with which it has pleased the Almighty in mysterious long-suffering to afflict our fallen race. (Protracted cheering.)

THE PRINCIPLES OF RELIGIOUS LIBERTY are now openly affirmed in Italy by men in power, who are yet the nominal adherents of the Papacy. Thus the Archbishop of Florence published a letter to Baron Riascoli, Minister of the Interior, making violent complaint of the toleration of non-Catholic worship and "Schools of error" within his diocese, even to where he said "persons are allured by all kinds of arguments, money not excepted." This letter has been published and circulated in thousands, *but along with the reply*. In the latter the Minister of the Interior, (a man of remarkable ability,) lays down, nobly and boldly, in opposition to the Archbishop, the right of recognition and toleration for other forms of worship besides the Roman Catholic. "In our times," he says, "the question is not one of persecution or religious protection, it is one of liberty of conscience, and of the free exercise of public worship, without the public order being disturbed thereby.

"This liberty, *which belongs of right to every being responsible to God*," (how excellent this as compared with the false ideas of these infidel advocates of liberty of conscience, and of the right of private judgment, who reject all responsibility to the Supreme!) "which is an attribute of the universal conscience, and a principle of public right in every civil State, does not hinder the Catholic religion, *though no longer dominant*, from being the prevailing religion, that professed by the Government, and honored in every way. The limit of this prevalence and of these honors is only to be found in not excluding other religions or forbidding other forms of worship."

There are some converts at Florence, who have adopted the views of the Plymouth brethren and object to all forms and order of the Church of Christ as mundane institutions. They have separated themselves from the larger body who plead for a Christian ministry, "elders." The Irvingite "angels" are also troublers of the newly-formed churches. The Piedmontese Government has secently recognised an Italian congregation, organized at Nice, and having several ministers, as a Christian Church.

SAVOY, with its population of half a million, and Nice with a much more limited number of inhabitants, may now be regarded as fairly swallowed up by France. It was believed that the Emperor did not mean to take more than a portion of Savoy; but now he is violating the neutrality of Switzerland, and threatening its very existence by absorbing the whole. The Swiss Envoy at Paris, has handed to the Foreign Minister a solemn protest, and has also addressed a note to the Great Powers who signed the treaties of 1815, at the Congress of Vienna. Bonaparte is to explain his reasons for devouring the innocent victim *after supper*, and it is even said that he will send an autograph letter to Queen Victoria, in order to calm the apprehension of the English aristocracy. But he has left an indelible stain on his name, by this piece of rapine and spoliation, and no one can henceforth trust him. He will be now for peace for some time, is disbanding part of his army, and about to give millions for agricultural improvements. He has nominated the great Free-trade advocate, M. Michael Chevalier, a senator, and he finds it his interest to give time for the development of results from the new Commercial Treaty. And yet there is not a week passes, during which there is not something said, or done by him which keeps up uneasiness throughout Europe.

CORRUPTION AND PECULATION IN AUSTRIA, among high military officers and other officials, have been painfully revealed in connexion with the suicide of several persons—the most prominent, General Eynhatten—who were contractors for army stores and provisions, last year, and by whom it has been discovered enormous frauds were committed. Every thing in Austria seems rotten to the core. And yet there Popery has had her will and way for centuries. Is not this the *propter hoc*, the true explanation of things as they are?

The Hungarian students at Pesth, in a demonstration at the tomb of patriot generals hanged in 1848, have been in violent collision with Austrian troops. Every thing forbodes a crisis. Oppression will drive even wise men to madness.

THE NEW REFORM BILL has been the subject of special discussion this week in the House of Commons, in connexion with the second reading. D'Israeli was the first speaker; and although intimating that he would not divide the House, made such a lengthened attack upon the measure, and endeavored to deduce such frightful consequences as to the transference of the Government of the country from the upper and middle classes, to a fierce democracy, that it is quite possible an attempt will be made by the Tories in the House of Lords, to throw out the bill. If they do, they will arouse a spirit of stern determination throughout the country, whose utterances will cause their ears to tingle. Little as I would desire to see the power of godless artizans and of Popish peasants in Ireland extended, yet I believe that on the whole it would be better for liberty and religion, as well as commercial progress, if there were a larger infusion of the democratic element. Toryism is a hateful thing—timid, trembling, cowardly; and, therefore, oftimes cruel. No men are greater despots than our Country Squires, if they are not of a kindly nature; for, as Mr. Bright says, while borough constituencies may be open to bribery, the tenants of the Tory Squires are so bound down that "they have not even liberty to sell themselves!" With a free press, and, above all, with the onward progress of genuine religion among the masses, I have great hopes that a righteous constituency will more and more characterize the towns of Great Britain. As for Popish mischief in the House of Commons, it is very considerable already. But Ultramontanism is now petted by the Conservatives, and not by the Whigs, and the majority of the Romanist members find that they best satisfy even their own constituents, by avoiding extreme courses.

The endowment of Popery at home and in the Colonies, is one of our national sins, and powerfully tends to its progress and consolidation. The increase of the Romish priesthood and spiritual machinery since the passing of the Relief Act in 1829, is very considerable in Great Britain; for, whereas in 1829 there were but 477 priests, in 1859 there were 1236. Of chapels, &c., thirty years ago there were 449, now there are 950. At the former period there were no monastic or conventual establishments allowed by law, and even by the Relief Act monasteries are prohibited, yet there are no less than 37 of them, and of convents there are 123. The Romanists have now 12 Colleges in England and Wales.

It may be said that the increase of priests is not so great when the increase of the population is considered, and especially when it is remembered what a large immigration of Irish Romanists has been going on—more especially since the famine of 1846–47. But it is this settlement of a strange people with their priests and chapels, which gives opportunities for setting up the standard of Romanism in dark and ignorant places, where proselytism can attempt its perversions with more or less success.

The endowment of Popery in various forms and modes, has now reached an alarming sum, and is annually increasing. It includes the

Maynooth Grant of	£ 30,000
Educational Grants for Schools, and School Buildings	36,258
Roman Catholic Reformatories	8,000
Army Romish Chaplains	7,229
Irish National Schools	115,000
Jails and Workhouses in Ireland	10,000
Colonies and India	20,000
Total for 1859	£226,487

It is not in the direct pecuniary grants alone that Popery is making progress, but in getting appointments in the Royal Household, Treasury, Colonial Office, Poor Law, and State Paper Office, as Governors of Government Prisons, Judges in County Courts, and in the magistracy of the country.

The PROTESTANT ALLIANCE has been eminently useful in resisting, and in stirring up resistance to Popish demands. Bills in favor of Romanism introduced last session, were closely watched and exposed, and not one of them was passed. The Committee likewise succeeded in causing the salutes in connexion with Romish processions in Malta to be so modified as to remove the ground of offence to conscientious soldiers. The important case on the Queen's Bench against a priest named Roberts, for kidnapping a young girl, was successfully prosecuted by the Alliance, and the girl was delivered up to her father. The priest, whose answer, on oath, Lord Campbell pronounced to be "illegal, evasive, and untrue," after being imprisoned for contempt of Court, was obliged to pay the costs.

Attempts have been made to have the statutes of Mortmain repealed, for the benefit of Roman Catholic charters, so that land might be devised by will by irresponsible persons, for any purpose which the priests might dictate to the dying. Not even Protestants, under the existing law, are allowed to devise land for charitable purposes. This move the Protestant Alliance meets with stern opposition, as well as a new order of the Poor Law Board for the religious instruction of Roman Catholic children in work-houses. A great body of Poor Law Guardians from town and country, lately held a meeting in London, and presented such an array of opposition that the "order" was declared "non compulsory," and so it will be a dead letter, and formally repealed.

In the North of Ireland the priestly chaplain of the Newtonards Union demanded to have altar, vestments, &c., specially prepared for him at the expense of the rate prayers. Thr Guardians took the case to the Queen's Bench, Dublin, and the Chief Justice ignored the claim of the priest. Had he succeeded, the Guardians had made up their minds to resign in a body. Other cases of such ecclesiastical impudence just nascent, and in the bud, were thus arrested. In truth the Constitution and Romanism are constantly in antagonism, and so it will always be till the abomination is eliminated. Dying as Popery is at the heart, that vitality which she displays at the extremities, appears almost præternatural. But the anomaly is largely explained by the use and abuse of the toleration and the freedom of Protestant countries, such as England and the United States, for the advancement and wealth of a system which aims—however hopelessly in the end—at their overthrow and destruction.

Brotherly communion among real Protestants is increasing, and will increase just in proportion as men are brought to sit at Christ's feet, and, through his Spirit's life and teaching, drink in his requirement to have love one to another. Priestism kills true catholicity, and therefore is of the devil. It is lamentable to mark its workings in the Church of England, in many quarters; but it is truly delightful to find a large body who sigh and labor for that mutual recognition between Protestants which prevailed at the time of the Reformation.

In my last letter, I referred to the Rev. William Goode, M.A., a London Rector, who has been a most able and successful opponent of Tractarianism, and who has labored also to promote catholicity of heart and intercourse among Christians. His "Brotherly Communion with the Foreign Protestant Churches desired and cultivated by the highest and best of the Divines of the Church of England," as published in a pamphlet, is the substance of an address delivered at Cambridge, at a private meeting of some of the senior members of the University of Cambridge, and published at their request. It is an admirable production and pile of facts, many of which are little known. He opens by showing that the chief impediments to the success of the Reformation has been disunion, and that it has ever been the policy of the Church of Rome to foment discord. He then says that there is a special reason for showing what the true spirit of the English Reformers was, because of the misrepresentations "of late years, by an active, resolute, and persevering party," who have said that the Church of England is "precluded by her principles from holding communion with Non-Episcopal Churches, and she has no sympathy with foreign Protestants." The application of the principle of brotherly communes with any foreign Protestant Church, must of course depend on its present state. But Mr. Goode maintains that "so far as they hold to their ancient Confessions of Faith, so far do the testimonies adduced by him hold good at the present time for our intercourse with them."

He then refers to Cranmer's endeavor to effect a union of all Protestant Churches, by the proposal in 1548 to Bullinger, Calvin, and Melancthon, that a Synod should be held in England, to draw up a common Confession of Faith. It was to this proposal that Calvin responded by saying that he would "*willingly cross ten seas*, if it was necessary, to assist in such a work." The troubles of the times marred the design.

Mr. Goode also refers, in proof of his position to the reception and welcome given to refugees from foreign Protestant Churches—including the Dutch congregation under John Lasco, as well as the Germans, Italians, Walloons, and Stryhe. Of Peter Martyr, Stryhe says, *of him our Archbishop made particular use in the steps he took in our Reformation.* Bucer also came over by his influence, was employed by him to write a review of the Book of Common Prayer, and adopted in the second edition several of his suggestions. In like manner, Martyr, Bucer, and Faguis become Professors in the Universities.

In Elizabeth's reign there was special kindness (warmly approved by the prelates and clergy of the day,) shown by the maiden Queen to the French Protestants. Mr. Goode contrasts with this the following notice of Elizabeth's conduct by the notorious Tractarian Neale: "One of the worst actions of her life," he says, "was the assistance which she gave to the Huguenots, the French Puritans, then in arms against their lawful sovereign."

The *Zurich letters* are also adduced by Mr. Goode, in connexion with the position then taken by Bishops, that "one form of Church government is not necessary in all times and places of the Church;" that therefore Presbyterianism was as lawful as Episcopacy;" and that "the reason that moved" the English Divines "not to like this" (Presbyterian) "platform of doctrine was, that they did not consider it suitable" to the state of our country, people, and commonwealth.

As to *doctrine*, Bishop Jewel wrote to Peter Martyr, at Zurich, in 1562: "We do not differ from your doctrine by a nail's breadth." And so Beza, on the other hand, wrote in 1560 to Grindal: "Your churches agree with us in all points of doctrine." Mr. Goode does not exclude *horrid* Presbyterian Churches from recognition, and refers to his work published in 1852, in "Vindication of the Doctrine of the Church of England on the validity of the orders of the Scotch and Foreign Non-Episcopal Churches."

It also appears that a large number of foreign ministers were admitted *without re-ordination* up till 1661. "We had," says Bishop Fleetwood, "many ministers from Scotland, from France, and the Low Countries, who were ordained by Presbyters only, and not Bishops, and they were instituted into benefices." It was the infamous Act of Uniformity that virtually put the Church of England in the false position of unchurching all her sisters of the Reformation, and till that is repealed, her catholicity must be confined to the floor of the Church, or to the platform or prayer-meeting. A Chalmers could not enter one of her pulpits.

The four English Divines sent to the Synod of Dort, Archbishop Ushers' testimony, and many others, are introduced. Laud seems to have been the first to question Presbyterian orders, and was for this rebuked publicly at Oxford, by the Regius Professor of Divinity. His elevation to the Primacy was the interruption to the harmony which previously existed. Alas! the spirit of Laud is still malignant and active. It is not long since a London suburban clergyman of the High School was seen tearing down, in his own parish, the printed bill announcing a sermon by the Rev. A. Raleigh, (a Congregational minister,) for Female Education in India. This man, eloquent, aspiring, and ambitious, is the son of a Wesleyan minister! What if, after all, a Wesleyan baptized him, and so he himself is not even a Christian, enrolled among the faithful!

Mr. Goode's pamphlet is the loving labor of one who is set upon promoting the good of the whole Israel of God, and who hates with a perfect hatred, and counts as his enemies, Rome and all her abettors and imitators. J.W.

P. S.—The Irish Unitarians have been quarrelling among themselves. Dr. Montgomery (the "Lion of Arianism,") in olden times was fierce against Creeds and Confessions. Latterly he got frightened at the *fast* tendencies toward Socinianism, and Theodore Parker's notions about Inspiration, &c. A Code of Discipline prepared some years ago, contained a limited and meagre list of questions, to be put to candidates for ordination. The "Divine Mission" and Mediation of the Son of God, was therein acknowledged, and the Inspiration of the Holy Scriptures. There is not a word of the Atonement, or of the Holy Spirit. But, one Presbytery lately ordained a man without putting these questions, and so there was a special meeting of the Remonstrant Synod. The Presbytery was blamed, but their offence was condoned, and the ordination ratified. Dr. Montgomery finds himself derided as being an advocate of Creeds and Subscription, and worse still, as in part the fruit of the Revival which he denounced, ninety-five families have just been formed at his door into a new congregation of the General Assembly.

The former students of the lamented Dr. Wilson, the late Professor of Biblical Criticism in the Assembly's Theological College at Belfast, are about to erect a marble tablet to his memory. Many testimonials, with gifts of money, are being presented to ministers in Ulster, from grateful congregations. One of these was to the Rev. D. Adams, of Ahoghill, County Antrim, where the Revival appeared early, with astonishing power, and continues till this day. There are now seven hundred communicants. From March 1859 to March 1860, two hundred and sixty-nine communicants were added to Mr. Adams' church, "superior for devotion and piety."

The French Emperor acquiesces in the annexation of Central Italy, takes Savoy, and leaves Austria, the Pope, and Switzerland in the lurch.

Miss Nightingale is very ill. Prayers were offered for her by every military chaplain, on last Lord's day, in connexion with his public services. Many a poor fellow who had known her in the hospitals of the Crimea, would say "Amen!" with his whole heart.

Rules for Home Education.

The following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:

1.—From your children's earliest infancy, inculcate the necessity of instant obedience.

2.—Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

3.—Never promise them anything unless you are sure you can give them what you promise.

4.—If you tell a child to do anything, show him how to do it, and see that it is done.

5.—Always punish your children for wilfully disobeying you, but never punish in anger.

6.—Never let them perceive that they can vex you, or make you lose your self-command.

7.—If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8—Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.

9.—Never give your children anything because they cry for it.

10.—On no account allow them to do at one time what you have forbidden, under the like circumstances, at another.

11.—Teach them that the only sure and easy way to appear good, is to be good.

12.—Accustom them to make their little recitals the perfect truth.

13.—Never allow of tale-bearing.

14.—Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.

The Agency of the Holy Spirit.

The presence and agency of the Holy Spirit should be recognized sought, cherished, and gratefully acknowledged. Upon this agency the Church is dependent for prosperity, progress, and power. Without it our prayers are not answered, the ceremonies of worship are formal and powerless, and the preaching of the Gospel is comparatively in vain. The terrors of Sinai and the sweet accents of Calvary, divested of living power, fall upon listless ears, and the hearers remain insensible under the discipline of mercies and of judgments. Every thoughtful Christian knows that when the Spirit of God is present in a congregation, Christians are instinct with life; they labor for Christ; they agonize for souls; they devise and execute plans for the glory of God; they consecrate themselves with all that they possess to the service of Christ—they coöperate cheerfully in every good work, and the preaching of the Gospel becomes the power of God in conversion and sanctification.

But when the Spirit of God is not present, Christians are characterized by spiritual insensibility; they are not active and devoted; their prayers are lifeless and formal; they complain of the burden of the Cross; they turn aside from the straight and narrow way, and seek a path to heaven strewn with flowers—they devise no liberal plans of usefulness, and oppose those devised by others—they withhold their gifts from the treasury of the Lord, and invest their substance in stocks, and mortgages, and bonds. But the Church languishes, the benevolent agencies are not prosecuted vigorously, the treasury of the Lord is not filled, Colleges and Seminaries are not endowed, expediency is made the rule of action, prudential maxims constitute the standard of morality, the ritual and the form are the chief manifestations of Christianity, religion is an incident, rather than an essential element of life, and in reference to the great interests of the soul—immortality and retribution, the relation of the cause and the effect is disregarded.

A Ministerial Ability.

The ability to be alone is a great ability. Is it not peculiarly important for the Gospel minister, upon the acquirements of whose heart and brain such vast interests depend? At the same time every church-member should be taught its importance for himself? The ability to be alone (we can mean, of course, only alone in regard to the presence of human beings,) with pleasure, felicity, and effect, is an ability not as easily attained or retained as some may suppose. Doubtless Satan is ever ready to infuse an irksomeness and gloom into the soul in retirement. To remain half an hour resolutely and passively alone, shut up with God, is such a grand security for his intimate enlightening and invigorating manifestations, that Satan plies all his powers to prevent it. Satan is not so much opposed to set seasons of hurried prayer, which modify rather than remove business or social perturbation. He is not so much opposed to merely an intellectual glance each morning at a short Psalm or half a chapter of the Bible, especially if it be followed by an hour's heart-plunge into a new