## Die Pirst Sabbath in Philadelphia-He Preaches Flve Different Sermons, from Five Different Pulpits.

Yesterday was the first Sabbath passed in Philadelphia by the Rev. Newman Hall, D. D., of London, and to satisfy the great anxiety of the people to hear him, five different appointments were made for him in the day. The noble and enlightened course pursued by him in England throughout the whole dark period of our civil war, has made his name a familiar household word; and as an carnest and hearty sympathiser with the cause of equality and national justice, he ranks in the hearts of the American people with Cobden, Bright, and Stuart Mill. He is new about fifty years of age, and a periect pleture of the hale Englishman. His native place is the town of Maldstone, in the county of Ment, where his father, John Vine Hall, published the Maidstone Journal for more than a quarter of a century. The elder Hall is well and widely known throughout the Christian world as the author of a little tract entitled "The Sinner's Friend," which has attained such wreat popularity that it has been translated into almost every modern language. Dr. Hall, himself, has been successful as a tract writer, his little work "Come to Jesus" being in the hands of thousands in the New World, as well as in the Old. Captain Basil Hall, who commanded the steamship Great Eastern during her first passage across the Atlantic, is a brother of the

Dr. Hall is now the pastor of Surrey Chapel, London, a celebrated church which was founded by Rowland Hill, and was for some years under the Countess of Huntingdon connection, atthough it is now entirely independent. The Sunday Schools connected with the church cont five thousand children, four hundred an? teachers, and thirteen missionaries.

The proseeds of Dr. Hall's lecture at Hortic altural Hall this evening, together with all the funds which he succeeds in collecting in the secondary, are to be devoted to the erection of a new place of worship for the poor in the secondary of the first time were representations of the first time were representations.

the first time were received by the first time were received by the discovering in 1 perhaps disappointed in not gim a man of remarkable eloquence. His delivery is very clear and precise, but he sel om rises to the height of impassioned eloquer ace. The substance of his sermons is not cemarkable for depth of thought or beauty of, expression, but his style displays the same

simplicity and clearness which characterise his oratory. As a preacher to the masses he possesses the great elements of success, and his popularity in England is not a matter of wonderment. We give below an abstract of three of the sermons which he delivered yester-

### THE BROTHERHOOD OF CHRIST. A Sermon Preached Yesterday Morning,

in the First Presbyterian Church, on Washington Square.

At the First Presbyterian Church, on South Washington Square, the Rev. Newman Hall, D. D., made his first appearance in a Philadel-phia pulpit. Although he was announced to preach in five different pulpits during the day, so great was the anxiety to hear him, that long before the time for the commencement of the services in the Rev. Albert Barnes' Church, that spacious ediace was filled to its utmost espacity. Among the audience we noticed a number of prominent elergymen, all anxious to listen to the great English advocate of true Christianity and true nationality.

The services were opened with singing by the choir, the hymn being the one commencing with the words:-

"Jesus, lover of my soul, Let me to Thy bosom fly."

The preliminary exercises were then conducted by the Bev. Mr. Jones, the assistant of the Rev. Albert Barnes, after which the latter simply announced that the sermen would be preached by the Rev. Newman Hall.

Dr. Hall commenced by paying a touching bribute to the paster of the church in whose pulpit he now found himself for the first time. The same of Albert Barnes, said the preacher; is one that is well known in my own country, and years ago, when I began the study of theology, his Commentaries on the New Testament were the first purchases which I made for my library. But he has been equally well known for his advocacy of the doctrines of freedom, when their advocacy was anything but popular; and also for his decided stand on the subject of temperance. For these reasons, although I did not dream of such an occurrence when I commenced the study of his works, I feel much gratified and honored by being permitted to preach in his pulpit, with him sitting near me. And I cannot but express my happiness at being able to rejoice with you all at the final triumph of those great principles of freedom for which he contended so

Dr. Hall then announced as his text the following passage, from the 11th verse of the 2d chapter of Paul's Epistle to the Hebrews:— \*For which cause he is not ashamed to call them brethren.

The whole chapter, said the preacher, treats of Christ as our brother. He bears this relation to us in a three-iold way—in body, soul, and spirit. It is said, in the second verse, that God made Him "a little lower than the angels." Man is "a little lower than the angels," and Christ became a man. He did not, in the plentitude of His power, come into the world a perfect man, as did the first Adam. We meet Him first at Bethlehem, an infant, born into the world as any other man. In helplessness and dependency, He makes the same appeal to us as it made by every helpless infant. Then we watch Then we watch His growth as a man, subject to all the infirmities of man. He was subject to the pangs of hunger, and in this He was our brother.

We read at one time that He was miraculously ded; but we also read that, having fasted forty days and forty nights. He was afterwards a-bungered. He was also subject to thirst, and in this way He was our brother. At one time, his thirst was quenched by the woman whom the encountered at the well, and we remember the words where the well are the well and we remember the words where the well and we remember the words where the well and we remember the words were the well and we remember the well and we remember the well and we remember the words were the well and we remember the well and we were the well and we well and we were the we Le encountered at the well, and we remember 1 lis words upon the cross. So He was sensitive to 'pain, and in this, too, He was our brother. He's was a true man, and His wounds upon the cross were painful wounds. There are some pat, uses which are extremely sensitive to pain, and Christ's nature was such an one. Under the weight of His agony, He was even led to exclaim. 'My God, my God, why hast Thou forsaken me?"
So Jt use was our brother with respective

So Ji was was our brother with respect to His mere a usual soul, as distinguished from the higher i utelligence, or spirit. There was in Him the tame dread or lear of death, and He Him the table Pather that this cup might pass prayed to the Pather that this cup might pass He had compassion for His fellow. from Him. He had compassion for His fellow-men, and in this He was our brother. We read Now His he art was moved by their sufferings, and bow He led them by a miracle. So He also and bow He (led them by a miracle. So He also participated in their pleasuress, going to their pleasuress, going to their least's, and even being subject to a sense of the evils of indulence, as He had been subject to the langs of hunger and thirst. His heart to the langs of hunger and thirst. His heart was also open to all appeals for pity, and He was also open to all appeals for pity, and He healed the widow's son. He had likewise His healed the widow's son. He had likewise His healed the widow's son had likewise His healed the widow's son. He had likewise His heart to clock, preach this same Gospel in the First Baptist Church, at the corner of Broad and Arch streets. The service is and shake us by the said about us was true, his primary object is wherever he goes to unfur! the banner of King Jesses. He will, therefore, on Tuesday morning at Ho colock, preach this same Gospel in the Strike His Baptist Church, at the corner of Broad and Arch streets. The service is designed more particularly for ladies, but others will not be turned away. He will preach also in the afternoon, at the corner of King Jesses. He will, therefore, on Tuesday morning at Ho colock, preach th

loved and cherished more than all others. Mariha and Mary, and their brother Lazarus, were His especial friends, for whom He entertained particular regard, and at whose house He liked to dwell. His relations with them were very close and intimate, as is shown by His raising Lazarus from the grave, and by the confident words of Martha, "Lord, if Thouhadst been here, my brother had not died." And He loved little children, a true sign of manhood. When they were brought to Him, He did even more than their mothers had expected or sought, for He took them in His arms and loved and cherished more than all others,

did even more than their mothers had expected or sought, for He took them in His arms and blessed them. In all this He was our brother. He was also our brother in sensitiveness of spirit, the prospect of His sufferings making Him exceedings sorrowful, even unto death, He was sensitive as to the estimation in which the world held him, exclaiming, at one time. "Are ye come out, as against a thief with

"Are ye come out, as against a thief, with swords and staves for to take me?"
So He was our brother in being subject unto temptation, as we are, Although so pure and guileless. He was not free from the temptation to sin. His hunger in the mountain was no sham hunger; He was in actual suffering for want of food. This the Devil knew when he com-manded him to turn the stones into bread. In the plenitude of His power, He could have done so, and the temptation thus to relieve His dis-tress was great; but He knew that to do it would be to violate the laws of God. And when He was commanded to come down from the cross, was there no temptation for Him to exercise His miraculous power to escape His agony? He was tempted by Peter, who, when He had told how He must go un'to Jerusalem and suffer, said to Him—" to Jerusalem and suffer, said to Him—" to Jerusalem and suffer, which the Devil had been whister the very words which the Devil had been whispering to Him all through His ministry; and when He saw how the devil was thus making use of Peter to tempt Him, He exclaimed, "Get thee behind me, Satan!"

So He was our brother ir, an earnest yearning so He was our brother ir, an earnest yearning for human sympathy. There are times when God is not enough for the Christian, when he longs to clasp the band of a friend; and thus it was with Jesus. It the last supper He showed how He yearned for human sympathy, when its permitted one of the disciples, whom He loved, to lean upc a His besom. And when He went into the graden to pray, He took with Him three of the disciples, desiring to have His irrends.

of the disciples, desiring to have His iriends dim in this hour of distress. But when returned to them, He found them asleep, and rebuked them by saying, "What, could you not watch with me one hour." And He came to them a second and a third time for sympathy,

finding them again asleep.

Thus in body, soul, and spirit, He was our brother; but He was not ashamed of the relationship. It sometimes happens that those who are brothers in blood are ashamed of each other. This happens under various circumstances. Two brothers may grow up together, be nourished at the same trencher; and yet one may attain a high elevation in the world, and be ashamed of his humble kinsman. So one may possess such a superiority of character that he may be ashamed of the other; and again one may show the other all manner of kindnesses, receiving nothing but ingratitule in return, until at last he is ashamed of the ties of blood.

But Jesus is not ashamed of His brethren. Because of our degradation, because we have obeyed His commands, and rejected His love, He might justly be a named of us. But He is not, and for several reasons. The first is, because of His love for us. Then, too, He has been one of us, and is acquainted with our nature, and its yearnings and temptations. knows the good that is in us; and, despite all our shortcomings, there is in us much that is good. Some of us, indeed, are so good that they are too good for this world, and wisely shut themselves up in clossters. But Jesus has been one of us, and knows that we still love Him, although we may appear to deny our love. This is beautifully illustrated by the response made by Peter, when Jesus said to him, "Simon Peter, son of Jonas, lovest thou me more than these?"
Peter answered, "Yea, Lord; Thou knowest that
I love Thee." Yes, He knows that we love Him,
and therefore He is not ashamed of us. He also knows our struggles, and that we are ever girling on the armor, not with standing our reverses. He sees that there is much good in us, and He loves us because of it, and is not ashamed of

Therefore He has owned us as His brethren. The family tie was very strong in Him; and yet on one occasion, when He was told that His mother and brethren stood without and desired to speak with Him, wishing to make the occasion one for showing His great love for all mankind, He said. "Who is My mother, and who are My brethreu?" Stretching forth His hand towards His disciples. He continued, "Behold My mother For whospeyer shall will of My Father which is in heaven, the same is My brother, and sister, and mother." There is frequent testimony similar to this, and in the 17th verse of this chapter (Hebrews ii) it is expressly stated that "in all things it behoved Him to be made like unto His brethren." And what are His words at the judgment seat? "Verily I say unto you, insemuch as ye have done it unto one of the least of these My breth-ren, ye have done it unto Me." Yes, before the assembled universe He will not be ashamed to own us as His brethren—the helpless child, the oppressed slave, the humble freedman, the abandoned outcast; all will hear these glad words, "Holy Father, those that Then gavest Me I have kept, and none of them is lost," Our duty, then, is plain. If Christ is our brother, we are all brethren of each other, and

should so bear ourselves. It is natural that the world and the Church should exhibit a coolness and distrust towards each other; but it does not become the breturen of Christ to wrangle among themselves. It is likewise our duty to love Him as our elder brother. Although He is the Captain of our salvation, He is one of us, and exercises faith with us. The speaker closed his discourse with an eloquent appeal to those among the audience who had not accepted this brotherhood of our Saviour.

"GO FORWARD."

A Sermon Preached Last Evening Before the Young Men's Christian Association, in the New Horticultural Hall. During the afternoon Dr. Hall preached two

cloquent discourses, one of them being in the First Dutch Reformed Church, at Seventh and Spring Garden streets, according to announce-ment; and the other before a colored audience at James Grant's Mission Sunday Scho Mary street, his subject being "The Thiet upon

In the evening, at 7 o'clock, the indefatigable preacher again made his appearance, by invita-tion of the Young Men's Christian Association, at Horticultural Hall, where a very large audience awaited him. The galleries and a portion of the main floor were set aside for the use of ie Rev. Dr. Beadle's audience, at present worsipping in the hall, the remainder of the floor being devoted to young men, while the members of the Association occupied seats upon the ample

At the commencement of the services choir sang as a voluntary, "Praise ye the Lord," after which the Rev. Dr. Beadle read the 27th The choir then sang the hymn commencing with the stanza:-

"Come, Holy Spirit, heavenly dove, With all Thy quickening powers; Kindle a flame of sacred love In those cold hearts of ours."

The Rev. W. B. Chidlaw, of Cincinnati, Ohio, then offered a fervent prayer, and the choir sang the hymn commencing:-

"There is a fountain filled with blood Drawn from Immanuel's veins."

George H. Stuart, Esq., then introduced the preacher of the evening in a short address, After noticing Dr. Hall's steadfast friendship for the United States during the civil conflict, Mr. Stuart said that, "watle our friend comes to this country not only to see us and shake us by the hand, but to accertain for himself that all he

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Wednesday he goes to Princeton, on Thursday to Albany, returning to this city, we hope, on Friday or Saturday. We are endeavoring to have him then deliver a lecture on social reform and temperance, which may be on Satur-

day evening next." Dr. Hall then came forward and offered a fer-vent prayer, in which he invoked the blessings of divine grace upon this nation and its rulers, and upon its people, that they might be sober, pure, and holy. He prayed that peace and good-will and brotherhood amongst all nations might be the prevailing spirit of the time; that the happiness of mankind might be promoted, and the whole world brought to recognize one Lord, one faith, one baptism, one God and Father of all.

The speaker then announced as his text the passage, from Exodus xiv, 15, reading as fol-

"Speak unto the children of Israel, that they go for-

The speaker commenced his discourse by narrating the incidents connected with the depar-ture of the Israelites from the land of bondage. Pharaoh had hardened his heart, and refused to let the people go, and the angel of destruction smote the first-born of all the land. Then the great men of Egypt were imperilled, and they were more eager now to send away the captive race than they had been to detain them. Pharach sent to hurry forward the preparations for departure, and the children of Israel in haste gathered up what they possessed, and the Egyptians freighted them with their jewels to go forward with rapidity, and they hurried forward, away from the land of bondage, towards the wilderness. They had now reached a place by yond which they could not go without great difficulty. In fact, it became a guest for yond which they could not go without great difficulty; in fact, it became a question for their decision in which direction they should go. Should they turn in one direction, there were walled cities, and these escaped slaves would be quite mable to cope with the warlike inhabitants of the land, who would certainly resists ach an invasion. Should they turn in another direction, that would lead them into the wilderness, and Moses well knew how utterly impossible it would be to maintain such a host as that in such a wilderness. But in this diffias that in such a wilderness. But in this diffi-culty the Lord was their guide. There was a marvellous manifestation, a great piliar of cloud by day and of fire by night preceded them in their march, and indicated to them where they should encamp, and when and whither they should march. But in what direction did this cloud guide them? Here were the mountains impracticable for the people to cross, and if they had crossed those mountains it would only have prought them back to Egypt, and here was the Red sea before them, which they could not pass: and here was a narrow strip of country behind them where they might at once be blocked up in the rear. It seemed that a trap had been laid for them, and that into that trap they were going. Pharaoh had that trap they were going. Pharaoh had again hardened his heart; as soon as they had gone he wanted them back again. Tidings were brought to him that they had got to the edge of the wilderness, and were pressing on, and he exulted that they had been brough into the snare which he had perposely laid for them. He gets ready his six hundred royal chariots and preues on after them; he closes in upon their rear, and pushes them on towards the sea; now he will blie his time, and either destroy them at once, take them captive or starve them into submission. What were they to do? There were the mountains which they could not possibly climb; there was the sea before them, a barrier between them and safety. They murmur: they go to Moses and complain, "Because there were plagues in Egypt hast thou brought us here to die in the wilderness?" and Moses said, "Fear not, stand still and see the salvation of God." Moses, in this difficulty, sought divine direction; he asked the Lord to guide and help them, and the direction of God to Moses was this, "Speak unto the children of Israel, that they go forward."

This is an extraordinary precept-go forward. Certainly there were the mountains which they could not cross, and certainly there was Pha-rach in the rear; but—"Go forward!" How could they do that? Before Moses had smote the waters, before a pathway had been made through the sea, while these waters still were through the sca, while these waters still were relling in front of them, the children of Isinel were commanded to go forward. How could they go forward? Could they wate those waters? They were too deep. Could they swim that sea? It was too wide. Could they sail over it? They had no ships. And yet they were commanded to go forward. And as they prepared to obey, in spite of an apparent impossibility, God, who is sued that commandment, interposed to help those who were willing to render Him obedience; the waters stood up the right he disclosed the highway made right through the sea, the waters being a wall on the right hand and on the left. What an impressive spectacle that must have been-the mysterious glory of the pillar of fire upon those waves riding beneath the hurricane which was lashing them to fury and lifting their angry crests upon the parapet of the watery wall as if impatient of control, and eager to have that restraint removed that they might rush back again to their accustomed place! It would have been no wonder if, under such circumstances, the Israelites might have hesitated to go forward. Was it not against all experience Had any one before ever gone through such a path? Could any philosopher or historian ever say that such a thing could be done? Was it not against all science? Was it not known that water always seeks its own level? Was it not going into the very face of sure and certain destruction? At any moment might not these waters reunite? Was it not madness to try so treacherous a channel? But the command "go forward" still echoed in their ears, God had spoken, it was theirs to obey; God had promised, it was theirs to rely. The way was un-tried, but God had opened it; the pathway was most perilous, but the commandment was clear, "Speak unto the children of Israel, that

they go for ward." After noticing the miraculous character of this narrative, and the various ways in which skeptics had endeavored to interpret it and ex-plain away its miraculous character, the speaker

And now let us view this matter by way of illustration. I shall first illustrate what should be done by young men in cases of skepticus n. There are many of you who are prone to be skeptical. Some people have no skepticism, nor perhaps brains enough to doubt about anybut take everything for granted; but people who have brains, whenever anything important is presented to them, look at all things around about, and they see the other side of the question. If there is anything that side of the question. If there is anything that is calculated greatly to excite their hopes they see the possibility of failure, and are disposed to well as to hope. Is it any wonder, there fore, when so important a matter as the salvation of a soul is at stake, that people should inquire and look all around them, that they should have moments of skeptical doubts and difficulty? Some of those who have become strongest in the faith at last were troubled by skeptical doubts; by the grace of God they have gone forward in spite of these skeptical doubts. Oh, how many I have met whose eager questions indicated the anxious spirit within them, which was longing and panting to be set right! would say to all such, 'Go forward;" the path o

duty is plain, and there is always enough of that path to be seen for you to "go lorward." There are matters of feeling and, at any rate, matters of conduct in which you can go forward, leaving for a time these difficulties unsolved. You know that certain indulgences which you are practising are wrong; give them up, have done with them. Whatever may be right or wrong in these difficult questions that are troubling you, you know that sensual in-dulgence is wrong. You know it is wrong to indulge in pride and lust, and vanity and sel-fishness, and unkindness and uncharriableness: you know those things are wrong-you are not skeptical about that. Then go forward in them. and have done with them. You know of a certain companion who is doing you harm. Get rid of that companion. There is no difficulty about what is right. You are doing what is wrong; begin the other way; take tile other course, and begin to do what is right. The difficulties of which you complain will retreat as you advance. Is it necessary for me to see a mile in advance of me in order to walk a mile? Am I to cease going forward be-

cause I cannot see the path clear for the whole of the mile? Is it not enough for me to see a half mile, and, when I get to the end of that, to see the other half mile? Shall I not get to the end of the mile as soon as the man who sees it all at once. If I see nothing of that mile but a single step, shall I not take that step? and if I do not he sitate a second in taking step by step, shall I not get to the end of my mile just as quickly as the man who sees ahead for a mile, from one end of it to the other? And, there-fore, I say to you who are troubled with skeptical doubts, take the step of duty, the step of practical obedience to God's known and clear commandments, and sec if these theoretical difficulties will not fade away as you so for-

So much with regard to skepticism. And now in regard to the way of salvation. Let me ask, are you in the slavery of sin? Are you Egypt of condemnation? Are you alarmed when you think to what you are exposed from your cruel tyrant, the Devil? Are you sometimes disgusted at your slavery? Happily you have got rid of slavery in the United States (that is, negro slavery), but is there not a worse kind of slavery? Are there none of you that are slaves? Do you not feel that you are bound by the chain in and compelled to do the Devil adrudgery? You late the work you have to do for him, you despise yourselves, but you submit to his grading commands. Do you not sometimes pant for the pure air of aberty, though you might lose some of your sinful luxury? Your aim is to get away, and in your fear and disgrace, you turn to escape. And as you turn away from your sin, maraoh pursues you. You are in danger of being captured; mountains or difficulty are around you; there is no securiyour own actions; what shall you do? ward; the attributes of the Deity are in front of you. How can you go forward? "Behold, I am the way, the truth, and the life," is the answer. The most obstructed path is the only path to heaven; the God from whom we would have hidden is the only God in whom we are to

The speaker then carnestly urged his hearers to escape from sin and its consequences through the only way of deliverance-through who was God manifested to us. He implored them to "go forward," and the attributes of God would open on the right hand at d on the left, and enclose them-not to overwhelm, but to defend.

In conclusion, the necessity of cultivating spirit of obedience was referred to. On the part of many young men, the disposition was to do right, and they would "go forward" were it not that the selfishness of their natures overcame their bettier judgments. The probable injury of business interests, and the loss of reputation in the eyes of the world, prevented many young men from following out that line of conduct which they knew to be the proper course to be

THE HEAVENLY SHOWER.

A Sermon Preached Last Evening at the First Reformed Presbytarian Church, on Broad Street, below Spruce. At 8 o'clock in the evening, a prayer meeting was commenced at the First Retorated Presby-terian Church (Rev. Dr. Wylie's), on Broad street, between Sprace and Pine, a large con-gregation being even then in attendance. This was continued for about half an hour, when the services at Horticaltural Hall having termi pated, a considerable number of persons who had listened to Dr. Hall at that place proceede. to Dr. Wylie's church—every seat in the latter being filled. Shortly afterwards the regular services were commenced, Dr. Wylie announc-ing the One Hundredth Psalm, beginning with the words:-

"All people that on the earth do dwell, Sing to the Lord with cheerful voice."

The Rev. Newman Hall then offere | up a brief prayer, and immediately read as his text the ollowing passage, from the sixth verse of th 72 1 Psalm:-

"He shall come down like rain upon the mown grass; as showers that water the earth," The speaker then proceeded substantially as

I have gone into a field over which the mower has passed, and have found it dry, and parched, and covered with rents. The voice of the is no longer heard in it: and barren and desc la e, it seems to cry out to nature for rener. Then the clouds come, and by and by that field is again green; the birds return to it, and again make it vocal with their song, seeming to echo the words of the text. In this country we seldom witness such an effect of desolution as I have described, produced by the want of rain. there are many countries where this is the case; and in them, bow refreshing, after a long dorught, is the sound of the descending showers! How pleasant to the busbandman are the words, 'Rise up and drink!"

Yet there are in the world wildernesses more barren, spiritually, than are these physical wastes. Such are the fields, at home and abroad, in which our missionaries labor, encouraged and inspired by the promise that God's Holy Spirit shall descend like the showers which Spirit shall descend like the showers which water the earth. It may be that there are, even here, some who long for the falling of these heavenly showers; who have been made take the mown grass, by reverses in business, by the loss of friends, or by their unexpected treachery. Or it hay be that they are thus spiritually waste and barren. Prayer has become a task to them, religion a mere duty. They are I ke the mown grass, and sigh, even as they sing the praises of the Lord. To them, also, comes the promise that His mercies shall descend like the showers which water the earth. like the showers which water the earth.

Three ideas are suggested by the text. The

first is the idea of plenty, of abundance. When the ground is parched, we may take a watering-pot and sprinkles small garden, but we do not think of thus watering a whole field. Yet when the rain comes it comes in abundance, and water all alike. So it is with human sympathy. Our friends may comject us in affliction for a few days, but if our sorrow is long continued they caunot devote all their time to our consolation believeth in Him should not perish, but have everlasting life." But there are some who take delight in limiting His mercy, as though it were thus made more prectous and valuable to them. We see a man fill a bottle at the shore of the Atlantic, and carry it beyond the Alleghenie and there emplying it, return to the seashore for another load. We ask him what he means, and he tells us that he is going to emply the ocean. As well might we attempt to empty the mercy of God, for it is a fathomless and a pleuteon-sea. He waiteth to be gracious, promising abundant showers; H's mercies descend upon us, as the rain descends upon the earth.

The second idea conveyed by the text is that

of gentleness. God's mercy is like the dew which descends upon the earth. Among the mountains of Switzerland a great sound i heard. The people ask what it can be. It cannot be the thunder, for it is too long continued. Behold, it is the torrent, fed by the monotain snow; and it uproots trees in its coarse, bears down with it whole tons of earth, and carrie-desolation before it. The husbandman is in condesolation before it. The husbandman is in consternation; he wanted not the torrent, but the rain. God has promised to judge the poor of the people, to save the children of the needy, to break in pieces the oppressor. How full or gentlenes is this whole Psalm! "A bruised reed shull He not break, and the smooking flax shull He not quench." How gentle is His nature and His mercy! The timid child, the tenter woman, may come to Him. And our Lord exemplified in His life what was predicted of Him in this Psalm. He is unchangeable—the same yesterday, to-day, and to-morrow. But there are some who do not see a to want what God has promised. They want not the rain but the torrent. Says one, I want to be converted, but I am waiting for an unusual opportunity, for some great outpouring of God's mercy, for for some great outpouring of God's mercy, for some grand revival. He wants to be converted by the torrent, which God never promised. He did not promise the hall-torm, the torusdo. the water-spout, the torrent. So he waits, while the still small voice is heard, while these gentle rain on the mown grass-waits, dreaming of

The third idea conveyed by the text is that of impuritality. We have our favorite beds of flowers in our garden; we may water some. while we neglect others which need the rain as much, or tern more. But when the rain as much, or tern more. But when the rain comes down, it waters all alike. I will not say that God equalizes His giffs; but no one can claim that he has been utterly destitute of good thoughts and impulses through his whole life; that he has never felt the tender appeals of Jesus from the cross. And these were the droppings of the heavenly the prevents to God.

droppings of the heavenly shower sent by God. It is the same with churches as with individuals. No one church can claim to monopolize the mercies of God, on the ground that it is the true church, that the fruits of Hrs Spirit can be found in it alone; for they are found wherever the Gossel of Charles found in it alone; for they are found wherever the Gospel of Christ is preached. Suppose we are about to lay out a garden, and find the ground to be uneven, here a hill, and there a hill, and a ravine between. One will say the the Creator made a mistake in not making the the Creator made a mistake in not making the surface uniform. Another will ask, "How shall we lay it out?" Then one will "How that the beds should all be squar aninain is the only orthodox shape. I as that another, they should all be Nay, says still spother demands oblong; and be round. But here sor shat they should will be best to lay e will suggest that it ground, and that out the beds to suit the bad, if the beds the garden will not look so It is best are not all of the same shape, in the should after his own ideas. But some will build after his own ideas. But some will build a thick sence about their beds—so thick build a thick sence about their beds—so thick . no one can see through it. Then they will

"almiy fold their arms and exclaim, "The garden of the Lord are we!" But they don't see the whole beauty of the garden. The bees, however, see it all, and do not stop for the fence. They want the honey, and they hop over the fence to gather it. The rain descends upon the whole garden alike; and so the sun summes over it all, only it always leaves a shadow behind the thick fence. Let each, then, have his own particular bed, but let him not become so absorbed in it that he can see no other beds let him take a look around the whole garden. let him say a kind word to the gardener in each bed, and now and then let him take a spade and turn a sed for a neighbor—he will be able to work all the more and all the better when he returns to his own.

It was said that God rained manna upon l-rae!. So He now rains bread upon us. He sends it to us through the blessed showers which fall upon the earth. No forest trees would be robed anew, no song of the blackbird and the thrush would be heard, without these showers. So there would be no life of faith, no death of hope, it He did not cause His mercles to descend

What, then, is our duty? We must pray for the rain. We may pray for the physical rain, and it may not come; but there can be no hesi-tation when we pray that He will send down His heavenly shower, His Holy Spirit. And how beautiful is the saying, "I will pour My Stirit upon thy seed, and My blessing upon thy offspring." It is, indeed, joyous to see the children of the plous coming to the Lord. Why will you not say that you will have your father's and your mother's God for your God? How much lorger will you run the fearful risk of dying without sharing His mercy?

We must improve the shower. The rain will not do everything for the harvest. The farmer works and does not leave everything to nature. So, too, must we work-must work out our own salvation with fear and trembling. We must begin this work now, giving differee to make our calling and, election sure. If God has not commenced already, we must begin before Him. We must sow in righteousness and reap in mercy, praying for the shower-and God will send it. We must begin the work ourselves expecting Him to ald us. Though we cannot a arst experience the slightest degree of faith, it will soon be manifest.

And we must not resist the shower. Some times we do not wish the shower. One man has his hay out, and others are going on a plente; an', although they all acknowledge that the earth needs the rain, they do not wish it to deseend because it will inconvenience them. he is nonstrously wicked who is vexed and grieved when the heavenly shower comes. As t approaches, it casts a shado w over one's mind and he becomes thoughtful and gloomy and uncom ortable. Then he plunges into pleasure or business, into anything, to get rid of these serious thoughts, the first droppings of the shower. There are many who remember, with sorrow, the time when they were not callous and in-ciderent, as at present. But they resided the shower, and if they continue to resist His wrath. And, again, one says, "I am like the mown grass; I want the shower, but it does not come." What shall you do? Go to the n ount of prayer, and implore God for rain; send hope to the mountain top, to look wistfully around for it. But hope returns, saying that there are are no tidings of the shower. Send there are are no tidings of the shower. Send him to the mountain top again, even to the seventh—yea, to the seventy and seventh time. God has promised the rain—has assured you that He would send it. At last comes the joyul tidings, "Behold thete ariseth a tittle ciond out of the sea, like a man's hand." Oh, he of good cheer; it is the signal of the coming abundance! Go home rejoieting! Who knows but that to-night there will be a fulfilment of the text:—"He shall come down like rain upon the mown grass; as showers down like rain upon the mown grass; as showers that water the earth?"

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AUCTION SALES. [For additional Auctions see the Seventh Page.]

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KAR AGAINST IN TRANSMIT

# FIFTH EDITION

## THE OLD WORLD.

More About the italian Muddle.

Garibaldi to be Tried.

The French Troops to be Requested to Leave Italy.

Caribaldi's Sons Are Secreted

New Tariff of Cable Rates

Ete., Etc., Etc., Etc., Etc.,

ANTWERP, Nov. 8—Noon,—Petroleum, 44f.
50c for standard white.
LONDON, Nov. 8—Noon.—Consols, 944; United
States Five-twenties, 70 15-16; Hilmols Central,
52; Erio, 47.
FRANKFORT, Nov. 8—Noon.—United States
Five-twenties opened at 62—now fixmer at
761-16.

QUEENSTOWN, Nov. 8 - Noon - Arrived, steamship Pennsylvania, from New York, Amstrudam, Nov. 8.—The Bank of Amsterdam has raised the rate of discount from 263

PARIS. Nov. 8,-The yellow book is announced. as ready for publication.

It is said that Raiazzi has long been warned of t'e plans of the insurgents, and as to what the action of France would be on the Roman constitue.

DUBLIN, Nov. 8.—The jury in Costello's case FLORENCE, Nov. 8 .- Garibaldi is to be regu-

FLORENCE, NOV. 8.—Garibaidi is to be regularly tried here.

Panis, Nov. 8.—General La Marmora asks the Emperor Napoleon to withdraw the French troops from Rome.

LONDON, Nov. 8.—It is reported that Lavallette will soon resign as French Minister of War, and that he will be succeeded by M. Rouher.

Paris, Nov. 8.—The friends of Garicaldi say he bad only 4000 men in the fight at Monte Ro-tende. The Elendard says that Garibaldi's sons

kende. The Electrical says that Garibald's sons were not captured, but are secreted.

Another typhoon had occurred at Macao, China. It is represented as having been very violent, but no particulars are given.

London, Nov. 8.—All the details of the new tariff of the Atlantis Cable Company having here satiled we are applied to appropriate. tariff of the Atlantia Cable Company having been satiled, we are enabled to announce the following modifications, which will go into effect on December 1, 1867, viz.—The tolls to Great Britain or Ireland, on messages of ten words, and not exceeding fifty letters in all, will be \$25; each word after the first ten will be \$250. The address, date, and signature, to the extent of five words, \$25 in all, to be sent free of charge.

harge. There will be no extra charge for messages in There will be no extra charge for messages in code, consisting of plain words; but messages in cipher—that is to say, messages in numerals or in letters of the alphabet, not having any known sense, or dictionary words or names of places, ships, persons, etc.—are to be charged, for the first ten words, \$25; for each additional cipher, \$2.50. The tolls between New York city, and points west and south thereof, will be charged in addition to the above. charged in addition to the above.

IMPORTANT FROM WASHINGTON.

[SPECIAL DESPATCHES TO EVENING TELEGRAPH.] The President's Proposed Opposition to Congress.

Washington, Nov. 11.—Squads of regular troops continue to arrive in this city, and many rumors are current in consequence in view of the fact that many persons believe that the President will make some effort to resist the assembling of Congress. Seven companies of the 25th Infantry, with a large detachment of other troops from Richmond, have arrived here, and were assigned to garrison duty in this district to-day. district to-day.

These facts, takeu into consideration in con-

nection with the recent order of the President disbanding the colored troops in this Depart-ment, cause the circulation of many stories of an alarming character, although General Grant attaches no significance to these movements

The Judiciary Committee. There will be a full meeting of the Judiciary Committee at the Capitol, on Wednesday, Judge Wilson, the Chairman, states that the nature of the report to be made to the coming ression of Congress will be discussed at length.

The Approaching Trial of Jeff. Davis. WASHINGTON, Nov. II.—It is ascertained from an official source that the Government will be ready on the 25th instant to proceed with the trial of Jefferson Davis. It seems to be the desire of gentlemen on both sides of the case, for a purely legal reason, that Chief Jus-tice I hase shall sit with Judge Underwood on the trial. In view of this fact, it is possible tout the time of trial may be postponed, in order that arrangements may be made to secure such a joint accommodation.

Ship News.

FATHER POINT, Nov. 11.—The steamship Hibernia, from Liverpool for Quebec, passed here this morning.

NEW YORK, Nov. 11.—Cleared, steamship Cnicago, from Liverpool.

HEARINGS AT THE CENTRAL STATION .- Michael

Hearings at the Central Station.—Michael Morgan, No. 2202 Reese street, was arrested for assault and battery, and William H. Stiles, No. 227 North Third street, for interfering with an officer in the discharge of his duty.

Mr. Miller, a conductor on the West Chester and Philscelphia Raliroad, being sworn, said—On Saturday a disturbance occurred all Second and Race streets, and Morgan was arrested; I walked away, and shortly after Morgan struck me.

Officer Stout, No. 180, sworn, said—I was attracted to Second and Race streets and saw Morgan, and siarted after him; he went in a store; I waited till 6 o'clock, and then he came out I want to arrest him, when Stiles pushed him back in the store and shut the door.

when Stiles pushed him back in the store and shut the door.

Mr. Charles Potts, Iron merchant, Uraven and Second streets, Sworn, said—I saw Morgan strike Miller in the face.

John Reuben sworn, said—I am a furniture-car driver: live at No 117 Craven street; saw Miller and another man fighting; saw Mr. Stiles keeping the officer out of the store.

Dr. Wm. Creggt sworn, said—Live at No. 137 Race street; saw the fight, and Morgan waited across the street and atruck Miller in the face: I asked why be was not arrested; after the disturbance Morgan came to me, as I was standing on the street, and said, "Why don't you arrest me?"

Charles C. Ansiln, teamster, resides at No. 118. Brown street, sworn, said—I saw this young man (Mr. gan) jump out of a wagon, and Mr. Stiles told him to back up his wegos; snother young man had a waron in the way, and Morgan went over to him and struck him; he was thrown down; when he got up he went over and struck Mr. Miller.

Notzan and Stiles were held in \$600 bail each to an wer.

The Fire This Morning.—John Cralge, shoemaker,

Norgan and Silies were held in \$800 ball each to an wer.

The Fire This Morning.—John Craige, shoemaker, living at No. 203 Mandia street. Fire Marshal Blackburne, sworn, said—At about halt-past 4 o'clock this moreing a fire was discovered at Manlila and Silics street, which burnt one house to the accound floor, and damaged others on Stewart street. Craige was a sub-tenant of the house on Manlila street; it was supposed he was in the building when the fire was at its height, but it appears he had escaped; he has had great trouble with his wife, and on Saturday committed an assault and battery on his wife and daughter, no one has seen him from the time of the fire till this morning.

All his clothes and the work he had brought home were safe in the lower part of the house. He says he went up town on the fitchmone cars, and stayed a wille at the depot, and that he knew nothing of the fire.

hrv. Alderman Bettler held hm in \$2000 ball for a further hearing next Saturday, at 2 o'clock.

A DMINISTRATORS' SALE OF VALUABLE AREAL ESTATE.—By order of the Orphans' Court of the County of Monmount. In the State of New Jersey, will be sold at Public Sale, on the 28th Inst., a TRACT OF LAND, containing about 16 acres, late the estate of Benjamin A. Shoemakor, deceased, situate at Lorg Branch, about a quarter of a mile from the beach, being very desirable for building lots. For particulars, address

ROBERT ALLEN, JR., Attorney, Red Bank, Monmouth County, N. J., WOOLMAN STOKES, Long Branch.

Or, EDMUND N. GRUNDY, NO. 228 MARKET Street Philadelphia, WILLIAM P. ELLIE, NO. 1604
N. SEVENTH St., Philadelphia, Administrators, 11 5 7 2 11 13 16 16 18 30 22 24 26 28 135