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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." WHOLE NO. 351

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TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, JUNE 18, 1859. By Mail, or at the Office, $1.50 per Year; Delivered in the City, 2.00 " " } SEE PROSPECTUS.

Original Poetry.

Temptation—Triumph.

How frequent, 'neath the ills of life,
My weary soul sinks down!
When shall I be at rest, my God?
When cross exchange for crown?
O grant me patience, Lord, to wait
Until my Saviour come;
To call me from this toilful earth,
To rest, in peace, at Home!

So oft, alas! my erring steps,
In devious courses stray;
I long, with Christ, forevermore
To walk the Perfect Way.
O Saviour, bid my wayward feet
No more from thee to roam;
Till thou shalt come, with angel bands,
To call the wanderer Home!

O lead me from the Tempter's way!
O shield me from his power!
Or give me grace to firmer stand,
In dread temptation's hour.
Would that these conflicts all were past,
And all these foes o'ercome;
That, freed from sin and Satan's snares,
My soul might hasten Home!

But hush, my heart, thy murmured plaint!
Mine eye, dispel thy tear!
The Shepherd's tender voice proclaims
A peace to all thy fear.
"Though in the world distressful cares,
And sorrows shall be thine!
Be cheered! *I have o'ercome* the world,
And ye, oh! *ye are mine.*"

Then pardon, Lord, the rebel heart
That rose against thy will;
That prayed deliverance from the world,
Not safety from its ill.
O teach my soul with stronger faith,
And brighter hope to pray;
Nor let me more the promise doubt,
"Thy strength is as thy day!"

Steubenville, O. H.C.M.

For the Presbyterian Banner and Advocate.

The Atonement.

NO. VI.

BENEFITS OF THE ATONEMENT NOT DESIGNED FOR ALL, CONTINUED.

5. Again: The saving benefits of Christ's death were not designed alike for all men, for the reason that all have not *heard* of the benefits thus provided. Can any intelligent man really believe that the Father and the Son, from all eternity, *designed* the saving benefits of Christ's death for all men alike, and yet never give them information of the fact that he died for them at all? It is no answer to this difficulty to say that this arises from the apathy and selfishness of the Church. This may be admitted without relieving the objector; for "all power in Heaven and on Earth" in the Church and out of it, is lodged in the hands of the Almighty Redeemer; he is "made head over all things to the Church"—i. e., he is invested by the Father with supreme control over the whole universe of matter, of motion, and of mind, with special reference to the benefit of the Church. So that the great Redeemer could, if such had been his purpose, have waked up the energies of a slumbering Church, to transmit this important information to all the nations; and certainly would have done so, if he had died, designing by his death to save them all. Instead of this, untold millions of the race have gone, and are still going, down to the tomb and the judgment, uncheered by a solitary ray from the Sun of Righteousness, or a single offer of pardon and salvation. According to this view of the subject, infinite love and wisdom are thus presented to the intelligent universe as having purposed and provided salvation, at infinite cost, for every individual of the race, and yet, after the lapse of nearly six thousand years not more than a one-third of the race has ever heard the joyful news! As having "found a ransom" for enslaved millions grinding in the prison house of sin and Satan, and yet as not "proclaiming liberty to those captives," or "the opening of the prison doors to those who are bound!" As having furnished a "Great Supper," a most magnificent and costly feast, for unnumbered millions of every age; without even having sent them an *invitation* to partake of it! As having done, by infinite odds, the *greater part* of the work of their salvation by dying to redeem them, and yet failing to perform the *smaller* part of *informing* them of the design of his death, and *applying*, by his Spirit, the purchased Redemption. Is all this credible? and yet these inferences flow manifestly and irresistibly from the premises.

But some may reply, (as some have replied,) the heathen are in a safe condition *without* the Gospel, and of course the Saviour did then no harm in not informing them of his great and glorious Redemption; to which I reply, that if this be true, then the following corollaries or inferences are inevitable, viz:

(1st.) It would be unspeakable cruelty to send them the Gospel at all, or make any, even the most remote attempt, to evangelize the heathen, as the Gospel will certainly occasion, if it does not cause, (as in every land where the Gospel is published) the eternal perdition of vast multitudes of the race. The salvation of all the heathen being sure without the Gospel, why endanger the salvation of any by sending them the Gospel? Every foreign missionary should be instantly recalled, every station broken up, and all the Bibles, religious tracts and publications burnt to ashes, if the heathen are safe without the Gospel. Every dollar, of course, contributed for Foreign Missions, is worse than wasted.

(2nd.) If the heathen are safe without the Gospel, our blessed Lord, however benevolent his intentions, seems to have made a most unfortunate mistake when he commissioned the disciples to "go into all the world and preach the Gospel to every creature," inasmuch as the fulfillment of this commission can but result in the eternal damnation of countless millions of the race! Paul, too, the most illustrious foreign missionary the world ever saw; with a heart all on fire with love to the Saviour and the souls of men; borne upon the wings of the most glowing benevolence from city to city, and from country to country, blowing the Gospel trumpet with almost seraphic energy and zeal, deserves, after all, no higher reputation than that of an amiable, well-meaning, but most misguided enthusiast, the tendencies and results of whose labors among the Gentiles were fraught with boundless mischief to the souls of men. The same may be affirmed of every foreign missionary from that day to the present.

6. If Jesus Christ *designed*, by his death, to benefit all men alike, how comes it that he said, Jno. x: 15, "I lay down my life for the *sheep*!" I am aware, it has been said, Christ did not intend, by this remark, to express the least *limitation* in the design of his death, else he would have said, "I lay down my life ONLY for the sheep." But seriously, can any candid, unprejudiced, intelligent man really imagine, that in using this expression, the Saviour did not intend to express peculiar regard for "the sheep?" Had he forgotten the obvious distinction between the sheep and the goats? Or are those terms employed synonymously to designate the same class of persons? If, in the very same sense, he laid down his life for all mankind, including the goats with the sheep, why say, "for the sheep," in particular? What sense would there be in making a distinction where there is no difference? The disciples might have responded, this is no peculiar mark of love to us, since you lay down your life, in the same sense, for all mankind. Besides, how, on the principle opposed, can Christ, who, the Apostle says, "is the Saviour of all men," in one sense, be the Saviour, "specially of those that believe"? If, in the same sense, he is the Saviour of all men, there is obviously no particularity in the salvation of believers. While, in some sense, then, Christ may be justly said to have died for the entire race, it cannot be truly affirmed, he died to procure them eternal salvation; and yet this is the *very* peculiarity which marks the design of his death "for the *sheep*," and for "those that believe."

Besides, the sheep for whom Christ died are marked by certain traits of character which do not apply to the whole world; thus Jno. x: 14, "I know my sheep and am known of mine." This knowledge manifestly includes love and affection, as may be seen in various passages having reference to Christ and his people; but such language could not be truly uttered of the whole world. Moreover, Christ says of his sheep, Jno. xxvii: 8, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand;" they are here described as those who shall certainly and infallibly be saved. But this certainly cannot be truly affirmed of the whole world. Again, the very term "sheep," implies a description of persons who truly believe; this is clear from the Saviour's remark to those who rejected his person and Gospel, in verse 26, "Ye believe not because ye are not of my sheep." Again, Matt. xxv: 32, 33, sheep is the term used to represent believers, who are placed on the right hand of the judge, in contradistinction from the term goats, used to represent the wicked who are set upon the left hand. Now, can any candid, intelligent mind really believe that Christ died for the sheep and the goats precisely with the same design? And that, too, when he expressly declares of the goats that he "never knew them;" i. e., as his children, with the knowledge of affection. He, of course, knew them well, as his enemies, opposed to his Government and grace.

7. Again: Jesus Christ could not have designed, by his vicarious sufferings and death, to save all mankind, because he is said to have died for the Church. Now, the term Church, in the Bible, and in common parlance, means generally the opposite of the world; i. e., the Church and the world divide the race, and are nearly synonymous with the righteous and the wicked. I know, indeed, the term Church sometimes includes unconverted persons; but, in all cases, in which Christ is said to give himself for, or die for the Church, it stands opposed to the world, for which, with a design to save, he neither died nor prayed. But what saith the Scripture here? Christ is called (Eph. v: 23,) "the Head of the Church," and the Church is called the "body" of which he is "the Saviour," verse 23, latter clause. In verse 24, the Church is said to be "subject unto Christ," which cannot be affirmed of the world; and in verse 25, Christ is said also to have "loved the Church and gave himself for it;" and why? "That he might (verses 26 and 27,) sanctify and cleanse it, with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." How absurd the idea that Christ gave himself to accomplish for the world what he is here said to have done for the Church! And if he did, how sadly has he been disappointed! The term Church, in all these quotations, as well as many others, must mean that Church which is elsewhere called "the Spouse of Christ," wedded to him by the bonds of a living faith, and by his death, certainly and eternally saved. The death of Christ, moreover, is the Rock (Matt. xvi: 18,) on which he "builds his Church, against which the gates of hell shall not prevail;" which can be true only of those who are finally saved. Such, too, alone can "be the Church of God," which he hath "purchased with his own blood," Acts xx: 23. Again, Christ says, (Jno. xv: 13,) "Greater love hath no man than this, that a man lay down his life for his friends." Friends is the name bestowed on those for whom Christ died, and who, as such, are the objects of his highest love. Nor can it be reasonably objected here that what is thus said about his friends, was said to his immediate disciples, because the context clearly shows that what was said respected their character, not as ministers but as Christians, and of course, is applicable to all true believers of every age. Though by nature "the children of wrath," as well as others, and "enemies to God by wicked works," yet, for them, Christ's expiatory death works out a glorious reconciliation, an *At one-ment*, and they become his friends.

Of similar import with the word Church, are such expressions as the following, viz: "His people," (Matt. i: 21,) whom, as the name Jesus imports, he designed to "save from their sins"—"a peculiar people," (Tit. ii: 14,) "My people," (Isa. liii: 8,) "For the transgression of my people was he stricken," "Many," "He bare the sin of many," verse 12, "My blood, shed for many," (Matt. xxvi: 28,) "By the obedience of one shall many be made righteous," Rom. v: 19. Now all these Scriptures, and these are but a sample of the Bible phraseology on this subject, clearly, nay, irresistibly show that Christ did not die in the same sense for all; nay, they can never be reconciled with that supposition.

8. Once more: Reason and common sense obviously require that Christ's Redemption and intercession should be coequal and co-extensive, if the former is universal, so must be the latter. But when we look at what is called, by way of eminence, our Saviour's intercessory prayer, (Jno. xvii.) it is manifest that he prays, in this chapter, 1st. For himself; 2. For his immediate disciples; 3d. For all future believers. And the world may be challenged to show, from this chapter, that he supplicated spiritual and saving blessings for any other part of the race. Here then is a stubborn yet important fact. The world (verse 9,) for which he does not pray, stands opposed to the Church; between them the race is divided. Now, if Christ, as this chapter unquestionably proves, did not pray for the world, can any man possibly imagine that he died for the world in the same sense in which he died "for them which the Father had given him?" verse 9. And for whom also he specially interceded! Having died for the world, as many contend, could he fail to intercede for the world? And that, too, when his intercession is just as necessary as his death? Having done, by infinite odds, the greater work, would he fail to do the less? Is it befitting the character of Christ to do his work by halves? Is he like the man that began to build, but was not able to finish? The painful work of Redemption being finished, is it rational to suppose he would leave *un*finished, the much easier, though equally necessary work of intercession? And as he certainly could not fail to intercede for those for whom he died, that intercession also, is always prevalent with God; "Thou hearest me always," Jno. xi: 42. Now, as salvation is the object of this intercession, and as Christ's intercession cannot fail to secure its object, it is perfectly manifest he does not intercede for all mankind, else all mankind must be saved; and if he does not intercede for all mankind, of course he did not die for all mankind. This conclusion can only be avoided by the assertion that Christ died for millions for whom he would not pray! An assertion as irrational and absurd, as it is derogatory to the character of Christ.

And should any reply that he prayed on the cross for his murderers, who, it cannot be supposed, were all saved, I answer that he was unquestionably heard in that for which he prayed. It is gratuitous to say that he prayed, on that occasion, for the salvation of all his murderers—of this there is no evidence. When he prayed, "Father forgive them, for they know not what they do," it is obvious that he had direct reference, in his prayer, to the awful stupidity and ignorance of his murderers, not knowing what they did, and that the direct object of his intercession was that God would not visit them with his immediate vengeance as they richly deserved, but grant them respite, with opportunity for repentance. In answer to this prayer, they were spared for a season, the means of grace extended to them, and those among them whom the "Father had given him," gathered into the Church on earth, and finally home to glory. On the day of Pentecost, some probably of those (possibly all,) who were immediately concerned in the crucifixion of Christ, became the subjects of renewing and converting grace.

For the Presbyterian Banner and Advocate.

Nebraska.

BELLEVUE, May 3d, 1859.

MESSRS. EDITORS:—Perhaps a word from the outskirts of our beloved Zion may not be unacceptable to your readers, though we cannot speak of the refreshing manifestations of the Lord's presence, nor of the work of his Holy Spirit in changing the sinner's heart. It is with us a "day of small things," yet not, on that account, to be despised. It was apparently a day of small things, when a few followers of Christ landed on Plymouth Rock, only two hundred and forty years ago! Since that memorable day, what hath God wrought? Who could have anticipated what we now see? But a few years ago, and our fair Territory was the dwelling place, and hunting grounds of the Indians; now farms are scattered here, and there, school houses and churches are springing up, and already the moving masses are setting their faces toward the more distant West, the land of newly discovered gold; and it becomes the people of God to follow this mass of human beings with their prayers, and with the living teacher and Word of God.

Rev. Mr. Bergen has left Omaha for a season. Thus there is only one minister North of this place, besides Rev. Dr. Sturges, of the Omaha Mission. There are two other Presbyterian ministers, but they are not preaching. There are also South of the Platte, Rev. Mr. Giltner, of Nebraska City, and Rev. Mr. Billingsley, of Brownsville. As Brother Giltner was attached by the Assembly to Council Bluffs Presbytery, we have not much more than a quorum of working members in our Presbytery, that can get together; yet we have not failed to meet regularly since our organization. The last meeting was in this city. We have under our care four churches North of the Platte, and three South, containing in all about one hundred and thirty or forty members, many of them gathered in during the past year. We organized here about a year since, with six members. Since then, eleven have been added, two of them by profession of faith.

A church building has been completed here, at a cost of about $2,500, and was on last Sabbath, 1st inst., publicly and solemnly dedicated to the service of God. It is a plain, neat building, thirty by forty feet. The walls are "concrete," or built of stone, sand, and lime. The Ladies' Sewing Society of this place, spent over one hundred dollars in furnishing the pulpit, lamps, and blinds for the windows. A very fine copy of the Bible, and Hymn Book of our Church, was presented to us by Mr. Moses Webb, of Brooklyn, N. Y. As the times were hard, we were only enabled to complete our building by the liberal assistance of the Hon. Walter Lowrie, of New York, and a donation of $300 from the Church Extension Committee. This is, I believe, the first Presbyterian church furnished and dedicated in Nebraska. The one at Brownsville is nearly completed, and I presume will be shortly dedicated. That at Nebraska City is not finished, but they have been worshipping in it for some time, and I trust Bro. Giltner will be successful in securing means to finish it. At Omaha City they have only a foundation, and some materials, at a cost of about $4,000. The mistake there, and at Council Bluffs, was in attempting to put up too large and too costly buildings. The consequence is, that they are dependent on others for a place in which to worship.

There are in Nebraska eight Presbyterian ministers, and eight organized churches; but one of the ministers is at the Omaha Mission, and two others are not preaching, leaving only five laboring among the inhabitants of the country. And what are they among so many!

The Methodist ministers are pretty numerous. Some fifty or sixty from Kansas and Nebraska were reported at the late meeting of Conference in Omaha City. They and the Congregationalists have some church buildings completed, but I do not know how many. It is a disadvantage to us to have Bro. Giltner connected with Council Bluffs Presbytery, while the church is connected with ours. It was done by the General Assembly, at the suggestion of some from Eastern Iowa, to save the life of Council Bluffs Presbytery, and in that the existence of the Southern Synod of Iowa, which had no meeting last Fall, as a Synod, as none from these Presbyteries could attend, *solely*, I believe, for want of means to bear their traveling expenses. It is quite a journey to travel over Iowa to meet the brethren there, and I think a different arrangement could be made, to the advantage of all. It would be easier to go to Kansas than across Iowa, as there are boats now passing up and down the river every day or two.

It would be a comforting thought to have some assurance that more laborers would come to this part of the Lord's vineyard. They could have plenty of work, and a fine opportunity to practice self-denial, and walk by faith, leaning on the promise that "bread shall be given, and water shall be sure." Partiquarly do those going, many of them from their homes and families, in pursuit of gold, need to be followed by the ministers of Christ. Doubtless there will be suffering and disappointment, and this may incline them to listen to the Truth.

Yours, fraternally, W. H.

From our London Correspondent.

Further Notices of May Meetings—The Tract Society—Its Chairman, and his Review of the Past—Soldiers in the Throng—A Sign of the Times—General Summary of Tract Operations, and Funds—The Ragged School Union—Its Age, Schools, Industrial Classes—Shoe Black Brigades, and Other Results—Society for the Jews—Its Fields of Effort—Encouragements—Supporters and Funds—The Irish Church Missions and Popery in Ireland—London Missionary Society—Its Report—Dr. Miller, Lord Stanley, and Sir John Lawrence—India, and Capture of Tantia Topia—Decease of Eminent Men—The Elections, and Ireland—The Ministry and its Demerits—The War.

LONDON, May 20th, 1859.

THE MAY MEETINGS have continued to bring together the Christian people of the metropolis, and many, also, who come up to London specially on their account at this season of the year. I shall proceed to give you some additional notices to those already forwarded.

THE RELIGIOUS TRACT SOCIETY held its annual meeting in Exeter Hall, and the Chairman was an excellent Scottish Nobleman, the Earl of Kinnaird, who has for many years been a tract and book distributor among his own tenantry. His opening address was very excellent. It embraced a review of the *emergencies* in a religious and national sense, of which the Society had taken advantage, by producing suitable and seasonable publications. Thus, at the time of European convulsion in 1848, the condition of our own masses had come prominently into view, and the Society had published "The Glory and Shame of Britain," "The Operative Classes of Great Britain," and other works, which had roused the community to an interest in those classes which is now bearing manifold fruit.

In like manner, in 1851—the year of the great exhibition—when "croakers" foretold all sorts of evils, even pestilence and famine, and revolution, from the presence of foreigners in this country, the Society had published books and tracts in many tongues, for the benefit of visitors from various nations. The Sabbath question, also, had brought out the Society's energies in a remarkable way; four thousand Libraries, also, had been established throughout the country, by its influence. Colportage in Scotland, carried out by fifty agents, receives great aid. The periodicals were warmly lauded, especially the *Leisure Hour*, and the *Sunday at Home*.

Allusion was made to what had been done for India, and the speaker expressed the hope that the Christian religion will no longer be ignored in that country. The noble Lord concluded, by relating an anecdote of a distinguished officer, who had been accustomed to scoff at the zeal of his nieces in circulating tracts. One of them, when he was leaving to assume a foreign command, "put a tract into his hand. He had a long voyage out, and having much idle time, he chanced to take up the tract, and he read it through. The effect was, that he became a completely changed being, and he is now one of the most earnest, God-fearing men in Her Majesty's service."

Here let me mention the number of soldiers present at the meeting. Special reference was made to this, by Dr. Miller, of Birmingham, in an animated and able address. I have been present at every annual meeting of the Tract Society, with one exception, for the last seven years, and if there were red-coats among the audience, they were so few as not to be distinguished. But this year "some scores," as Dr. Millar said, were present, and took the deepest interest in the proceedings. Several of them, I observed, wore the Crimean medal, with four clasps, and had been in the thickest of the fray at Alma, Inkermann, and Sebastopol. The Tract Society had, by its publications, cheered and comforted them in their hardships, and in the Hospitals it had furnished them with many a pleasant and profitable hour's reading, by its periodicals, &c. This feature of the meeting is one of the many tokens that indicate a rapid growth of religion in the army. The same was manifest still more strikingly at the Anniversary of the Soldier's Friend Society, where a large number both of officers and men, were present and took the deepest interest in the proceedings. This last Society has now an income of £5,000 per annum, and combines both Churchmen and Nonconformists, in one common and noble object.

The General Summary of the Tract Society was most interesting. During the last ten years it has circulated 4,023,049 publications on the subject of Romanism, and 4,001,008 on the due observance of the Lord's day. The *Sunday at Home*, and *Leisure Hour*, have each attained a weekly circulation closely approaching 100,000. The *Child's Companion* reaches 120,000 monthly. The sales have risen from £42,393, in 1850, to £76,223. Upwards of 13,000,000 of tracts, and more than 5,000,000 handbills have been put into circulation in twelve months; while the annual circulation of periodicals during the year, exceeded 11,000,000. The total issues for the year, from the Depository, were 37,174,843, making the total issues for fifty-nine, 819,000,000.

One thousand pounds has been appropriated for libraries for the private use of Foreign Missionaries and their families, and in this thoughtful grant to those so often far away from literary and religious reading resources, the Church, London, Baptist, General Baptist, Moravian, Free Church, and other Missionary Societies, participate.

The total receipts of the Society for the year, from all sources—sales, subscriptions, and legacies—was £97,898.

And here let me mention that every farthing of the subscriptions and legacies goes to the proper work of the Society. A penny, a widow's mite, is sure to be sent forth in the shape of a tract; and the business department, so far from absorbing the bounty of the public, pays all its own expenses, rent, taxes, printers, editors, writers, and household staff, of Secretary, Cashier, Clerks, and young men, and yet clears profits to the extent of from £3,000 to £4,000 per annum. These profits also go out for the benefit of the world, in free grants of paper to missionaries, of books and tracts to Foreign Tract Societies, and to home operations of every description.

THE RAGGED SCHOOL UNION had a multitudinous and magnificent meeting. Its sphere is the metropolis. Its Sabbath Schools number 145, with 22,700 scholars; the day schools are 150, with 15,000 scholars; the week evening schools number 150, with 15,000 scholars—making a total of schools, 482, with 46,660 scholars.

It is to be remembered that these schools sink a shaft into the *lowest* substratum of Society, and that special care is taken to preserve these schools for the class for whom they are designed. No less than two thousand seven hundred voluntary teachers give themselves to a most difficult task, which—in the outset at least, dealing with the wildest of both sexes—implies and involves great self-denial and moral courage.

The *Industrial Classes* are very valuable. They are Ragged Schools and something more; four thousand are gathered into them, and taught various trades. Girls and boys learn to make and mend their own clothes. There are also ten different Shoe Black Societies in London, and whose fine, cheerful boys blacken boots at 1d. per pair, have earned in twelve months, £4,300. Every one of these has excellent clothing, food, and lodging, with religious oversight; a goodly part of his wages goes into the Saving's Bank, and from out their ranks are constantly being drafted off, fine young fellows for confidential employment in all sorts of ways. Indeed, the Ragged School Union has trained some of the finest servants both male and female, to be found anywhere, and then be it remembered, drawn from a class which is habitually drunken and dishonest, and near akin to professional thieves. During last year nine hundred and seventy-five boys and seven hundred and sixty-five girls were thus placed out in situations, besides five hundred more from those Refuges whose peculiar characteristic as distinguished from the Ragged School, is, that it provides a home for the outcast boy or girl, and provides shelter, food, and education, industrial and religious, for several years, until a great process has been completed.

The number of servants thus placed out, who have been rewarded for keeping their places more than twelve months, reached, last year, five hundred and seventy-eight!

The *Penny Banks* continue to flourish. They are sixty-four in number, with fifteen thousand depositors, with deposits for the year, to the amount of £4,300. Farthing Banks have also been established.

The total sum raised by the various Schools and Refuges in the last year, exceeded £28,000, and the whole income of the Union gives the sum of £33,240 raised for Ragged Schools during the year.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, has its missions on the Continent of Europe mainly, although a Home Mission for Jews, in London, Liverpool, Bristol, &c., has been instituted not without encouragement. In the metropolis alone, we have twenty thousand Jews, most of whom speak the German language.

The Jewish mind on the Continent, has been favorably affected toward Protestantism, by the active sympathy manifested by Sir C. E. Eardley and others, with regard to the Romish kidnapping and baptism of the boy Mortara. Another feature of the report was, the *increased sale of the Scriptures* among the Jews. Those of Northern and Southern Italy, who bought the Old and New Testaments, had hitherto been quite strangers to them! At Constantinople and in Egypt, there are hopeful inquirers. The income of this Society, which is specially cherished by Evangelical Episcopalians is large, amounting to £31,305. There is no doubt that it has done and is doing a good work as a pioneer, and has been largely honored in gathering out from the nation, which, as such, is still, under the veil "a remnant according to the election of grace." And if the "first fruits" be holy, so shall the nation itself be when harvest time comes, and when they that sow in tears, yet in faith, shall reap in joy.

THE TURKISH MISSIONS AID SOCIETY, as many of your readers know, is the practical expression of British Christians, for American Missions in the East. It is warmly sustained not only in London, but throughout the United Kingdom, and recently the leading Free Church ministers, have given to it their warm adhesion and support. The receipts for the year amounted to £3,782, presenting an excess of more than £776 over last year. It is not to be forgotten that aid to the American Turkish Missions is the more important from the fact that the Lyon's Society for the propagation of the (Romish) Faith throughout Turkey and Persia, expended last year £25,535.

The real revival progressing in America and elsewhere, is marvellous and most encouraging as to the dead Armenian Church, as well as among the Nestorians. From four thousand to five thousand are now legally enrolled as communicants, and toleration is the order of the day. "Ruling Turks," said the Report, "who begin to despair of their religion, are everywhere showing themselves disposed to honor and protect, and even promote the triumph of Protestant Christianity.

IRISH CHURCH MISSIONS TO ROMAN CATHOLICS occupy a particularly difficult and yet hopeful field. The Society has now completed the tenth year of its existence. The awful Famine of 1848 opened a way for its operations. It has dealt heavy blows and given sore discouragements to Romanism during the decade of its history. Results, besides positive conversions, may be thus indicated—increased freedom from the fear of priestly influence among Roman Catholics; the continued liveliness of the controversy, to the great distress of zealous Papists, particularly in Dublin; the activity of Jesuits and others in tracking the missions; the altered state of popular feeling, rioting and violence having ceased; the effect on the rising generation; converts in the army, many trained in the schools who were Roman Catholics, entering their names as Protestants on the army roll.

The income of the Society amounts to £26,000, and its Agency includes thirty-five ordained missionaries, one hundred and sixty-five lay agents and readers; schoolmasters, sixty eight; schoolmistresses, sixty-five; local committee agents, twenty-one; Irish teachers (in the Celtic tongue) two hundred and thirty-eight. Total of all the Agency, five hundred and ninety-two.

The Rev. Mr. Dallas, an English clergyman, has led the way in the organization and maintenance of this Society. It finds its principal sustenance as to funds, in England also, and among its best supporters are the Evangelical bishops and clergy. Of the former, Bickersteth, the Bishop of Ripon, (who, as a London rector, was its warm friend,) made a noble speech in its behalf; and of the latter, Mr. Ryle, (the Tract writer,) Rector of Helmingham, in Suffolk, gave a graphic description of the state of the mission work in Ireland, drawing special attention to the state of the schools, a personal inspection of which had afforded him the highest gratification.

THE LONDON MISSIONARY SOCIETY had a great meeting this year. The Lord Mayor (Wire) was in the chair, but the state of his health forbade him taking any oral part in the proceedings. The total income reached, last year, was £73,288, besides £11,082 for India, China £7,527, and a considerable sum for other special objects, making the total £92,641, a sum larger than ever before received in the history of the Society.

Native pastors take charge of the churches in Tahiti, since the French expulsion of the missionaries. The Missions in the Austral, Hervey, and Navigator groups, including nearly twenty islands, and about fifty thousand people, present manifest tokens of effectual blessing. In almost all the islands the last vestiges of idolatry have been swept away. Native teachers and Evangelists are now being trained in three of the islands, and free will offerings have been received of upwards of £1,100. The number of native Christians in Church fellowship in seven islands, amounts to seventy-six.

The West India Mission churches amount to thirty-six, and the communicants exceeded five thousand. In South Africa, amid famine and starving Kaffirs, the stations have enjoyed peace, and the greater part of the Missions are self-supporting. Over Madagascar the clouds still hang heavily; the Christians continue to suffer bonds, imprisonment, and death. We might have cherished some hope, after the visit of Mr. Ellis to Madagascar, and the courteous, and almost cordial reception, which he received from the Queen of Madagascar, that her heart might at least so far relent as to lay aside that active persecution, and those cruel executions of Christian converts, male and female, in which she had so long indulged. But this hope is not likely to be realized for some time, and it may be that even the life of the heir-apparent to the throne may be sacrificed. When Mr. Ellis was in Madagascar, the Prince was not without enemies who had sought to destroy him. Surely special prayer should be offered for the suffering martyr Church of that beautiful island of the sea, to whose marvelous increase the Bishop of London so touchingly, and in such a catholic spirit, referred, in his speech on behalf of the Bible Society. It is not too much to say that fuller or more glorious proofs cannot be furnished in modern times, than that of this persecuted yet increasing Church, of the *vitality* and *Divinity* of the religion of the Cross!

Six new laborers for the London Society are about to embark for China. Special mention was made in the report, of the obligations of the Society to Mr. James, of Birmingham, for his powerful and well-timed pamphlet, "The Voice of God from China." With regard to India, fresh missionaries are about to go forth. Indeed the contemplated general extension of the Missions of the Society will involve an increased expenditure of upwards of £10,000 per annum. Dr. Tidman, the Senior Secretary, is famous for his reports, both as to the writing and the reading of them, and if possible he excelled himself on this occasion, concluding with devout expressions of entire dependence for success on the Holy Spirit, and with words of cheering assurance as to the future, which stirred up every heart with hopeful courage and gladness. Dr. Miller, of Birmingham, as an Episcopalian, made a noble speech, and called special attention to a dispatch issued by Lord Stanley, bearing date April 1st, 1859, the purport of which was that from the first the Holy Scriptures have been excluded from the schools, and he can allow of no modification. They may be kept in the library for reference, but there must be no class teaching in the Bible. To these views were contrasted, by the speaker, those of Sir John Lawrence, "an infinitely better authority" than Lord Stanley. Sir John contends that Bible instruction should at least be offered to all who are willing to receive it, and that Scripture instruction given in the right way will never alienate the natives.

Sir Morton Peto spoke strongly against the continued exclusion of the Bible from Government schools in India. He considered that thereby a national affront is given to Christianity.

Of the CAPTURE OF TANTIA TOPEE, and the surrender of chiefs of minor fame, you will have heard ere this reaches you. His execution by the rope took place on the 18th of April. There is still a body of rebels abroad, especially in Nepaul, and the people of that country seem little disposed to molest or drive them out; so that Prince Jung Bahadoor must find himself almost powerless in aiding our forces in the capture of the Begum of Oude and Nena Sahib, as well as in the overthrow of other rebels who have taken refuge in his dominions.

THE DEATHS OF REMARKABLE MEN have excited general attention. Among *savans* and literary persons generally, the death of Baron Humboldt, at Berlin, in his 90th year, has been specially noted. Great honors were paid to his remains, and a funeral service held, at which I observe a hymn to Jesus was chanted. I fear there is no evidence that the author of "Kosmos" ever openly acknowledged that the world which he described so wondrously, had even an Author. No token of such a recognition is there in the work itself, nor have we any intimation that he died in the faith of the Gospel.

Principal Lee, of Edinburgh, is also gone, as well as Dr. Lardner and two venerable Free Church ministers, Dr. Burns, of Kilsythe, (whose parish was the scene of the great revival of 1839, under the preaching of his son, now our missionary in China,) and Dr. Makellar, of Rankeillor, a holy and excellent man, who was called to be Moderator not long after that great Disruption, in which he had borne a prominent part.

THE GENERAL ELECTION is now closing. The Tories have been unusually successful in Ireland, having obtained sixty-five seats. Presbyterian interests have suffered. The only Liberal Presbyterian is Mr. Arnott, Mayor of Cork, (for Kinsale) while Mr. Kirk has been replaced by a Tory at Newry, and in Londonderry county another Derbyite has taken the place of Counsellor Greer, a well known Presbyterian elder. In both these elections, especially the last, anti-Romish feeling, alienated many of the Presbyterian electors from men who had voted against Mr. Spooner's resolution for the abolition of the grant to Maynooth. That, I think no Presbyterian ought to have done, and at the same time it is worthy of notice, that while Messrs. Kirk and Greer suffer accordingly, the Derby Ministry, which gains a corresponding advantage in votes, will stoutly maintain Maynooth College as it is! More than this, it now comes out that Cardinal Wiseman has been trafficing with the Government, and that, through promises given about prison chaplains and other matters, he and English Popish bishops have succeeded in ejecting the Liberal members from South Lancashire, as well as in doing mischief in Ireland itself.

It remains to be seen whether the Ministry will not be brought to book very soon after the opening of Parliament. Their overthrow is to be desired by the friends of liberty and truth. Their real sympathies are with despotism. They discourage Sardinia and the Italians. Last week, when a British man-of-war was saluted by the authorities at Leghorn, (part of the kingdom of Tuscany,) who hoisted the flag of that *Provisional Government*, which takes the place of the fugitive Grand Duke, there was no response from the ship. Inquiry being made, the Captain said he had strict orders to the contrary from England! The *Daily News* attacks the Ministry accordingly. Lord Malmesbury's excuse is, that the new Government is not sufficiently stable for England to recognize it.

THE WAR languishes, as yet, but within three or four weeks blood will doubtless flow, leaving

"Many a sweet bairn fatherless,
And many a widow mourning."

The Emperor of Austria has dismissed Count Buol, and appointed as Prime Minister, Count Rechberg, a statesman, stern, daring, determined. An Empire is at stake!

J.W.

For the Presbyterian Banner and Advocate.

Did Just Right.

The congregation of Round Hill, paid their pastor a visit on the 31st ult. The day was very rainy. But what of that to a people bent on *some* set purpose! What matter if the pastor didn't know of their coming, or his wife was found in dishabille with brush in hand. So much the better. People don't always tell what they do, especially when they visit the pastor *en masse*. They like to do things slily. Enjoy it better. They wanted to trouble him some. Just a little. They wanted to look in to see how he bears being troubled. They found their way into the larder, pantry, provender box, and other places free and easy. They stowed away plentifully, and on the table bountifully. They troubled his low spirits by their presence, and made him forget the late disastrous fire which made him houseless. They troubled his eyes, hands, and pocket, by a portmoniae containing $100.

They felt glad just because they did trouble him. It did their hearts good. Enlarged their kind feelings. They felt the good of giving. After partaking of some refreshments, enjoying themselves generally, especially, and individually, they left for their homes, feeling highly gratified because they *did just right*. P.

Doctrine and Feeling.

We have been surprised to see a Methodist journal quoting the following from a secular paper:

The majority of the Orthodox religious sects address primarily the intellect. They seek to inculcate true doctrine as the foundation for proper feeling and correct conduct. Methodism, on the contrary, endeavors, first of all, to awaken the dormant religious element of humanity; to touch the affections with celestial fire, and thus interest the interior man in the great theme of immortality. The education of the mere external nature, the intellect, is made secondary in importance, and subsequent in the order of time.

Methodism ought to reject such a worthless compliment. It is not true, and if it were, would be very discreditable. How on earth are "the affections to be touched with celestial fire," unless through the truth? What else is it by which this man would rouse them? Is it error, or noise, or fine words, or pulpit histrionics? But these ever succeed in the long run. Had Methodism not preached the Gospel, that is, the *doctrine* of salvation by a Divine Redeemer, her illustrious triumphs had never been won. And if, ever dropping doctrine like his, she addresses only "the dormant religious element of humanity," whatever that may be, the crown will fall from her head. —*Christian Intelligencer.*

Eternal Salvation.

Amid the *glory*, with which the great salvation is so replendent, the thought that it is eternal seems the consummation of its greatness. Soul rejoicing thought, in suffering, or in sorrow to know, that the glory which pertains unto it, is not only *far more exceeding*—but also *eternal*. "Bless the Lord, O my soul," for the *joy* of this salvation—for the consolation there is in him who "became the *author* of eternal salvation—to all them that obey him."

Surely the Christian's constant *resolve* should be "Lord, I *will* follow *thee* whithersoever thou goest."

John Newton in his Old Age.

I have now almost reached my seventy third yearly milestone; what dangers have escaped or been brought through! If my heart would jump to be within three miles of you, why does it not jump from morning till night, to think that I am probably within three years of seeing the Lamb upon the throne, and joining in the praises of the blessed spirits of the redeemed, who behold him without a veil or a cloud, and are filled with his glory and love!

Dying Words.

"I am taking a fearful leap in the dark," said the dying infidel Hobbes.

"This is heaven begun. I have done with darkness for ever. Nothing remains but light and joy for ever," said the dying believer Thomas Scott.

"Oh, for a moment's peace!" cried a dying infidel.

"Peace, blessed peace. Come, Lord Jesus!" whispered a dying Christian.

Advancing.

It is the happiness of a Christian, until he attain perfection, to be advancing toward it; to be daily refining from sin, and growing richer and stronger in the graces that make up a Christian a new creature; to reach a higher degree of patience, and meekness, and humility; to have the heart more weaned from earth, and fixed on heaven. —*Leighton.*

God Unchangeable.

There are many Christians, like young sailors, who think the shore and the whole land do move, when the ship and they themselves are moved; just so, not a few imagine that God moveth, and faileth, and changeth places, because their godly souls are subject to alteration; but the fo