PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VII, No. 42. Presbyterian Advocate, Vol. XXI, No. 27 | "ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." | WHOLE NO. 354

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TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, JULY 9, 1859. By Mail, or at the Office, $1.50 per Year, Delivered in the City, 2.00 " " " } SEE PROSPECTUS.

Original Poetry.

Lines Written in a Bible.

Within this Book lies wealth untold,
O, search with earnest mind!
Riches, exceeding gems or gold,
The humble soul shall find.

Turn not away with scornful eye,
This hidden mine explore;
See, here's a pearl that will outvie,
Earth's choicest, richest store.

All earthly gems must pass away,
Their beauty soon must fade;
But *this* shall never know decay,
Nor moth, nor rust invade.

O, part with all, come ye and buy,
This pearl of price untold;
The worth of which, eternity
Itself cannot unfold. MARY.

Nicklesville, 1859.

For the Presbyterian Banner and Advocate.

The Atonement.

NO. IX.

MEANING OF "ALL," "ALL MEN," &c., DETERMINED.

1. As to the word *all*; this word is obviously and often used when every *individual* cannot be meant. Thus we are told, Ex. ix: 6, that *all* the cattle of Egypt died of the murrain; and, in the same verse, that *none* of the cattle of the children of Israel died. And even of the cattle of the *Egyptians*, many were not destroyed by the murrain, because verse 19 informs us that many cattle were still left to be destroyed by the *hail*. Again: Verse 25 states that the "hail smote *every* herb of the field, and brake *every* tree of the field;" and yet, in chap. x: 5, we learn the *locusts* ate the *residue* of that which escaped and remained of the hail. And when it is said, (Zeph. ii:) speaking of the destruction of Nineveh, that *all* the beasts of the nations shall lodge in the upper lintels of it, it certainly does not mean *every* beast in *all* parts of the world, but only such as generally live in places remote from cities, such as the cormorant, bittern, &c. Again: Isa. ii: 2, speaks of *all nations* flowing into the mountain of the Lord's house, which cannot be taken *literally*; but the prophet explains it in the next verse, thus, "*many* people shall go and say, Come ye, and let us go up to the mountain of the Lord." Also, when it is said, 1. Chron. xiv: 17: "The fame of David went out into all lands; and the Lord brought the fear of him upon *all* nations," it cannot mean every land under heaven, but only those circumjacent to Judea. Again: When it is said, Matt. iii: 5, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him," &c., it cannot be taken *literally*; but merely that a *great many* went out for that purpose. Did the Scribes and Pharisees go out for that purpose? In Matt. xxi: 26, it is also said, "*all men* held John as a prophet." Can this mean, that his bitter *enemies*, among the Jews, including the Scribes and Pharisees, esteemed him as such? Certainly not. But simply that a *great many* so regarded him. And when the Saviour says, Matt. x: 22, "Ye shall be hated of *all men* for my name's sake," a *literal* construction cannot be given, as those who became *Christians* certainly did not hate them. And when, Acts ii: 5, it is said, "there were dwelling at Jerusalem, Jews of *every nation under heaven*," the sense must be restricted, as there is no probability that any Jews resided at that time in various nations under heaven, such as China, Japan, Hindoostan, Burmah, France, Spain, Portugal, England, Scotland, or Ireland. Again: It is said, Jno iii: 26, "Jesus baptized and *all men* came unto him," which can mean nothing more than that *many* of the Jews attended on his ministry, which was indeed a very *small part* of the nation; for of the Jews as a *nation*, it was truly said, "he came to his own and his own received him not." These and similar passages fully prove that the word *all* often means but a *part*, and not every *individual*.

The same result accrues from an examination of the words *world*, *all the world*, *the whole world*, &c. Thus, the Pharisees once remarked with chagrin, "Behold, *the world* is gone after him" The Jewish nation was but a small *part* of the world, and but a very *small part* of that nation followed Christ; and yet it is called the *world*, because a number followed him. Again, it is said, Luke ii: 1, "There went out a decree from Augustus, that *all the world* should be taxed;" which can mean nothing more than that the countries subject to the *Roman Empire* should be taxed. In Acts xvii: 6, it is said, "these that have turned *the world* upside down, are come hither also," which of course simply means *those parts* of the world where the Apostles had preached the Gospel. And when Paul says to the Christians at Rome, (i: 8,) "Their faith was spoken of throughout the *whole world*," he can only mean throughout those *other* churches planted in several *parts* of the world. In Acts xi: 28, "Agabus signified by the Spirit there should be a great dearth throughout *all the world*," meaning obviously only the countries adjacent to Judea; just as when it is said, (Gen. xli: 51,) "*all* countries came into Egypt to buy corn, because the famine was sore in *all* lands," the countries *adjacent* to Egypt are clearly intended. It is thus clear as the noonday, that these universal terms often mean but a small part. If time permitted, it were easy to show that *all men* often means all *sorts* of men, irrespective of sex, estate, nation, character, &c; as when Paul says, 1. Cor. ix: 19—22, which see, that *all*, or the *world*, often means the Gentiles, in opposition to the Jews; as, Rom. xi: 12, "If the fall of *them* (the Jews) be the riches of the world," (the Gentiles) as instantly explained in the same verse—that the *world* is occasionally used for those who do not believe, in opposition to the Church; as, Rev. xiii: 3, 4, "*all the world* wondered after the beast, and they worshipped the dragon," which (verse 8,) is explained to mean "all that dwell upon the earth shall worship him, whose names are not written in the Book of Life," &c., and as (John v: 19,) "the *whole world* lieth in wickedness," does not, of course, include the Church.

Enough has been said to show that those universal terms, when used in connexion with other subjects than that of Redemption, are often necessarily *limited* in their meaning, and of course may be thus limited when Redemption is the subject. Besides, the *whole world* sometimes means the *worse part* of the world; and why may it not, by a similar synecdoche, mean the *better* part of the world; thus, (Rev. xii: 9,) "The devil and Satan, which deceiveth the *whole world*," i. e., the wicked and reprobate in the world; and, a passage already quoted, "the whole world lieth in wickedness," i. e., the godless, graceless part of the world. And when Redemption is the subject, what in the analogy of language, and the Scriptural *usus loquendi*, hinders to understand such general expressions to mean the *better part* of the world? The passages containing such expressions, and which are usually relied on to prove universal Redemption, can prove it *only* by proving universal salvation. This has already been fully shown in a previous part of this discussion.

But we notice a few of the more prominent Scriptures relied on by Arminians and others. And First. 1. Jno ii: 2, "He is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*." To understand this passage, we must remember that John was pre-eminently a minister to the *circumcision*, i. e., to the Jews as distinguished from the Gentiles, (see Gal. ii: 9) that this epistle is a *general* one, not, as Paul's were, addressed to a particular Church, because the believing Jews were scattered through all the surrounding countries—that even *converted* Jews were still more or less prejudiced against the Gentiles, and that in the passage quoted, John would have the believing Jews understand that Christ is the propitiation, not only for the sins of believing *Jews*, but *Gentiles* also; that the partition-wall is now broken down, and that Jew and Gentile are now *one* in Christ Jesus. This is certainly a natural and consistent view of this passage. Another passage much relied on is 1. Cor. xv: 22, "As in Adam all die, even so in Christ shall all be made alive." But here notice first, the subject is not *redemption*, but the *resurrection of the dead*, in relation to which, it is cheerfully admitted that every individual, good and bad, shall rise from the dead. Second, it cannot mean that all who die in Adam shall have a glorious resurrection, as that *cannot* be true without inferring universal salvation; thus proving too much, it proves nothing. Heb. ii: 9, is another passage often quoted to sustain the doctrine of universal redemption, "That he by the grace of God should taste death for every man." But to understand an isolated sentence, the context is of vast importance. In the next verse, those for whom Christ tasted death are called *many sons*, who are to be brought *to glory*. Now first, if Christ tasted death for *all* alike, why say for *many?* Second. How came the wicked to be called *sons*, a term nowhere in the Bible applied to any but the righteous. Third. Those sons are to be "brought to glory;" is this true of the ungodly? These are serious objections to the Arminian construction of this passage, viz: that *every man* means every individual of the race. Besides, to compass the glorification of these *many sons*, is the express design (see v. 10,) of the Captain of their Salvation being made perfect through sufferings; and as that design cannot be frustrated, *every man*, in this passage, must mean *every son*. Confirmatory of this construction, the same persons for whom he tasted death, are called in v. 11, sanctified, and whom Christ is not ashamed to call his brethren; and in v. 13, they are called "the children which God hath given him." Now as the *context* so manifestly teaches the doctrine of a particular redemption, the ninth verse cannot certainly *contradict*, but must accord with the context, and consequently *every man*, in v. 9, must be construed to mean every one of the *many sons* to be *brought to glory*, who are verified sanctified and called Christ's brethren. Of course, this passage cannot prove that Christ died alike for all men. In addition to all this, there is no Greek whatever for the word *man*, in this passage; it is a mere expletive inserted by the translators. Why may we not read every *son*, instead of every *man?* This would accord exactly with the context. Another passage supposed to prove universal redemption is Rom. v: 18, "By the righteousness of one, the free gift came upon all men unto justification of life." It is, however, a fatal objection to such use of this passage that the blessing said to extend to all is not a bare *possibility* of salvation, but *justification of life*; and, the same persons, v. 17, are said to "receive abundance of grace, and of the gift of righteousness." Can all this be truly said of every individual of the race? Then certainly none can be lost. Besides, the *all men* to whom the *free gift* comes unto justification of life, v. 18, are manifestly the same as the *many* who shall be made righteous, v. 19, and of course, the passage fails to prove a universal redemption.

Matt. xviii: 11, has been adduced for the same purpose, "The Son of man is come to save that which was lost." But Christ does not say he came to save *all* that were lost; nor does the original word, *apololos*, imply this; it denotes merely that salvation supposes all that partake of it, to have been in a lost state, and of course, it proves nothing in favor of a general redemption. Another passage often quoted to establish the doctrine of universal redemption, is 2. Cor. v: 14, 15; "We thus judge, that if one died for all, then were all dead." The context clearly shows that the Apostle is here proving not that *all* were dead *in* sin, but *to* sin; and if so, the word all is necessarily limited by the very nature of the subject. Thus Paul speaks of them (v. 1,) as having full assurance of their salvation; v. 2, as groaning to be clothed upon with their house which is from Heaven; v. 5, as having the earnest of the Spirit; v. 11, as having the Apostles made manifest in their consciences, i. e., their consciences attesting the success of their ministry to them, for which they had occasion to glory on their behalf, all which phraseology clearly shows them to have been a converted people. The context then requires, that when Paul, addressing his fellow-Christians at Corinth, remarks that if Christ died for you all he meant all, then are you all dead; not dead in sin, but *unto* sin and *unto* the world, from which the conclusion flows that they are bound, v. 15, to live not unto themselves but to him that died for them, and rose again.

The Fullness of Christ.

The happiness we derive from creatures is like a beggar's garment: it is made up of pieces and patches, and is worth very little, after all. But the blessedness we derive from the Saviour is single and complete. In him all fullness dwells. He is coeval with every period. He is answerable to every condition. He is a physician to heal, a counselor to plead, a king to govern, a friend to sympathize, a father to provide. He is a foundation to sustain, a root to enliven, a fountain to refresh. He is the shadow from the heat, the bread of life, the morning star, the sun of righteousness; all, and in all. No creature can be a substitute for him; but he can supply the place of every creature. He is all my salvation, and all my desire; my hope, my peace, my life, my glory, and joy.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth, but thou art the strength of my heart, and my portion forever. I cannot be exposed, I cannot be friendless, I cannot be poor, I cannot be fearful, I cannot be sorrowful, with thee.—*Rev. William Jay.*

For the Presbyterian Banner and Advocate.

Another Minister Fallen.

The Rev. Richard H. Morrow is no more He died of consumption at Blairs Mills, Tuscarora Valley, Pa., on Friday, June 10th, in the 37th year of his age. In his infancy he was dedicated to God in baptism, and trained up by pious parents in the nurture and admonition of the Lord In early youth he was hopefully converted to God, publicly professed his name, and dedicated himself to his service. It was his earnest desire and fervent prayer that he might be permitted to preach the unsearchable riches of Christ God granted him the desire of his heart, but his work was soon done. His career was brief, but his labors for Christ and his kingdom were blessed of God in the salvation of many precious souls.

Mr. Morrow pursued his preparatory studies in the Academy at Academia. He graduated at Jefferson College, after which he engaged for some time as teacher in the Milnwood Academy, at Shade Gap, Pa., then under the management of the lamented and beloved brother, the Rev. J. Y. McGinnis. His consistent Christian character, his cheerful disposition and social nature, as well as his ability as a scholar, and success as a teacher, greatly won upon the affections of his pupils, and secured for him the love and esteem of all who knew him. His influence in this Institution and vicinity was eminently for good, as many who will read this can testify. But his soul longed to be more fully engaged in his Master's work, and after struggling through many difficulties, his wishes were crowned with success.

His theological course of study was attended at Allegheny and Princeton Seminaries, spending two years at the former, and one year at the latter Institution. In April, 1854, he was licensed by the Presbytery of Huntingdon. He was earnestly desired to take charge of the churches of Burnt Cabins and Fannettsburg, Pa., in his immediate vicinity But so great was the need, and so loud the call for ministers in many parts of the West, he felt constrained to go there, that he might preach the Gospel to the destitute, and not build on another man's foundation. About this time he received a unanimous call to the church of Cedar Rapids, Iowa, then in its infancy, which he accepted, and entered on his labors in June, 1855. He was ordained and installed by the Presbytery of Cedar, and continued pastor of the church of Cedar Rapids, until compelled by declining health to resign his charge. He was the first and only pastor, greatly beloved by an attached people. He had the pleasure of seeing the work of the Lord prosper through his instrumentality, and his church increase in her membership four-fold during the four years of his pastorate. It was during his successful labors here, that he received a cordial and unanimous call to the churches of McVeytown and Newton Hamilton, Pa., in the bounds of the Presbytery of Huntingdon. Many were the inducements to accept this call, yet he promptly declined it, having devoted himself to the Western field. He loved his Master's work, and his soul rejoiced in the welfare of Zion. As a preacher, he was plain, pungent, practical. As a pastor, he was zealous and laborious, and spent much time in pastoral visitation. As a man, he possessed, in an eminent degree, the happy faculty of gaining the friendship and esteem of all that knew him. As a Christian, he was humble, consistent, and devoted, one who walked with God and communed with him much in prayer.

His health gradually failing him under the wasting disease of consumption, he was sent by his Presbytery as Commissioner to the General Assembly at New Orleans, hoping, he might be benefited by a visit to the South; but he returned without any improvement. Finally, he was compelled, when no longer able to officiate, to resign his charge; but he ever retained a strong affection for his people, and manifested the deepest interest in the welfare of the church till the day of his death. When told on his dying bed, they had selected a successor, his soul rejoiced, and gave thanks to God. His pastoral relation was not formally dissolved until April last, but in January preceding he returned to Pennsylvania, that he might die, as he did, surrounded by a large circle of mourning relatives and friends.

From this time he sank rapidly. But as earth receded from his view, heaven with all its joys, became brighter to his vision. His mind was clear and calm to the last. He manifested the most entire resignation to the will of God. Not a murmur escaped his lips. In his greatest sufferings he would sweetly smile and say, "It is all for the best." On the Sabbath preceding his death, we administered the Lord's Supper, when he was very anxious to be carried into the church, that he might once more commemorate the dying love of his risen Redeemer. But his extreme debility would not permit it. He was soon after taken to that house not made with hands, eternal and in the heavens, to sit down to that table, where he should eat and drink, and rejoice forever in the immediate presence of God. That Gospel which he preached to others, cheered and comforted him through all his sufferings, even to the hour of his death. When asked concerning his faith in Christ, he replied, "I have not a doubt" He seemed to be "always confident" On one occasion he said, "A light from the Cross illumines the darkness of the grave." To a ministerial brother he said, "Be faithful, be diligent—the time is short, stand up for Jesus." Twice before he died, he took an affectionate leave of his beloved wife, his aged mother, his brothers and sisters, who had gathered around his dying couch. He spoke in a most affecting manner of his little boy, Howard, an only child, who had gone before, and whom he believed he should now meet, and know, and embrace. His last words were, "Come Lord Jesus, come quickly." Thus he passed away. "And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

G. V. A.

Narrower—Still Narrower!

The narrow limit of the longest life is every day becoming narrower still. The story is told of an Italian state prisoner, who after some weeks' confinement became suddenly aware that his apartment was become smaller. He watched, and saw, with horror, that a movable iron wall was gradually encroaching on the space, and that as the movement came on, it must soon crush him to death, and he could calculate it to a day! But you have not that advantage. John Foster yet more appropriately resembles our time to a sealed reservoir, from which issues daily a certain small quantity of water, and when the reservoir is exhausted, we must perish of thirst: but we have no means of sounding it to ascertain how much it originally contained, nor whether there be enough remaining even for to-morrow!—*National Preacher.*

From our London Correspondent.

The Rapid Development of the War Struggle—The French Emperor's Strategy—Austrian Mistakes—Victor Emmanuel and the Zouaves—A Great Victory for the Allies—Paris Illuminated—Milan in Insurrection—Peace Hoped For—Attitude of Prussia—Rifles and Invasion—Home Politics—The Ministry in Peril—The Liberal Re Union—Battle of Parties—Revivals in Trade and Commerce—The Weather and the Crops—Spiritual Sunshine and Showers—Marvellous Revival in Ulster—The Home Mission of the Free Church—Open Air Preaching in Scotland and England—The Idiot Asylum, and Results—A New "Palace" at Westminster—Arrogance, Intolerance, and Jesuitry of the Cardinal—Agitations and Perils at Home—Postscript.

LONDON, June 7th, 1859.

THE WAR is now assuming gigantic proportions, and great issues seem almost at hand. The Austrians have lost prestige; and, more than this, one defeat after another—compelling them to retire from Sardinian soil—has developed the poverty of strategic counsels on the one hand, and a deep laid and masterly policy on the other. The Emperor of the French has been taunted because he did not at once rush into the field, and wage or risk a great battle. But he was acting with his usual cool sagacity. He was doing the very opposite of his adversaries; namely, taking home to himself the counsel given to all chess players, "Make no useless moves." While Austria might have marched on Turin, and even threatened Genoa—while she might have struck blows severe and terrible, ere the French troops were more than half in the field—she has exposed herself unnecessarily, and been driven back with disaster. All the while, heart and hope were given to the Sardinians; the echo of their successes spread over Italy, rousing the population more and more. The Emperor, meanwhile, was collecting and pushing forward vast stores of provisions, and every kind of warlike *materiel*, including troops freshly arriving every day at Genoa.

Montebello's main glory was due to the Sardinians; so was the passage of the Sesia, at Casteggio, and the victory at Palestro, where Victor Emmanuel performed prodigies of valor. One regiment of French Zouaves were in the fight. I have seen these troops in Paris and I have been lately conversing with one who was familiar with their exploits before Sebastopol, and certainly they are the very ideal of men ready to dare or to do any thing. On this last occasion this regiment, finding the Austrians attempting to cut off the communication between the Sardinians and the French, and the former (who had been fighting for many hours,) sorely pressed, dashed across the Sesia and moved right up to Borgo Vercelli. With cat-like, elastic step, regardless of bog, rice grounds, bullets, and grapeshot, on they rushed. In crossing the river, they were plunged so deeply that their powder was rendered useless; and as they pressed up a steep embankment, where an Austrian battery vomited forth its deadly fire, they fell in dozens. The last discharge was when they were within a distance of twelve yards. The Zouaves then leveled their bayonets and closed up for the final dash! Five guns were captured, and the artillerymen slain. The Sardinians took two other pieces of cannon. Then came a continuous struggle in the town of Palestro, which was re-captured street by street, and house by house, with terrible loss to both sides. The Austrians thrice returned to the charge, and showed great gallantry. The French troops, as a body, took no part in the fight, which, as they were close at hand, occasioned great loss to the Sardinians, and excited much vexation and anger. In this affair, the French Zouave and Sardinian loss of killed and wounded was about two thousand men; the Austrians are said to have lost six hundred prisoners, eight guns, and about three thousand men. The Zouaves say that there was not such fighting since Inkermann.

A great victory came on the heels of that struggle. The French Emperor had succeeded in misleading his enemies as to his tactics, crossed the Po in an unexpected direction, and seems to have caught the Austrians in a snare. On Saturday last, just at the hour when a Grand Mass was being celebrated at Vienna, by the Pope's Nuncio, for the success of Francis Joseph, his dynasty and the Pope's throne together received a tremendous, if not indeed, a brain blow. The telegram to Paris ran thus: "The Emperor to the Empress. At 11 30 a great victory was won at the bridge of Magenta; five thousand prisoners are taken, and fifteen thousand of the enemy are killed or wounded." Further particulars were promised. The enthusiasm awakened by these tidings was immense, and on the night of the 5th inst., Paris was said to be brilliantly illuminated; but *now* this appears to be postponed. The tidings of this morning indicate that the Allies were pressing forward toward Milan; the capital of Lombardy, the Austrians having evacuated the town, and apparently (although there are rumors to the contrary,) the Castle also. Certain it is that the people of Milan are in insurrection. Yet still there are *doubts* as to the decisive character of the battle of Magenta; the Austrian telegrams say that the fighting was to be renewed, and one announcement, through Frankfort on the Maine, is to the startling effect that the French and Sardinians had been driven back behind the Ticino. All these doubts will be cleared up speedily, and other results will be patent to your readers before these lines are in print.

Meantime, *peace* is longed for, and even *hoped* for, and the funds rise accordingly. If France and Sardinia win a great battle or two, then it is thought diplomacy will step in. It is affirmed this morning that Prince Esterhazy is here on a Special Embassy from Vienna. Further, it is stated that two great Powers are prepared to propose that the entrance of the Allies into Milan, and their undoubted welcome there, shall be regarded as settling the question, whether Austria is to rule longer in Lombardy, at all events, that it shall be made a separate kingdom. The Duchies of Modena and Piacenza, with the fortress of Piacenza, are to be added to the Austrian dominions. The idea, however, of allowing the Lombardo-Venetian territory, although dissevered from the Austrian Empire, to be governed by a Grand Duke of the House of Hapsburg, is "too bad," if the diplomatists—as is said—have broached it.

The PRUSSIAN GOVERNMENT refuses to join its forces to those of Austria in Italy, or even to march forces to the banks of the Rhine. They only promise to move if Germany is attacked. All this caution on Prussia's side, in spite of a perfect *furore* of hate and proposal of the actual invasion of France, poured forth by the German press, and largely shared in by the German population, indicates how powerfully English neutrality, as well as "mother wit" on the part of the Prince Regent, tends to keep Europe out of a *general* war. The overthrow of the Derby Ministry would undoubtedly conduce to the downfall of Austria, and the consequent settling of the Italian question. Our Government provokes France by ostentatious preparations for defence against an invasion. Some day they may be needed. We hear of large orders for rifles, sent to the United States, and also that the armorers of Liege have contracted with our Minister of War to furnish four hundred thousand rifles.

HOME POLITICS are again full of interest. In spite of all the remonstrances of the *Times*—which has acted a very despicable and selfish part—as well as in the face of the deprecations of the Ministerial journals, the Liberals, as a body, have resolved to unite in voting down, and voting out of office, if possible, the Derby Cabinet. The *Morning Star*, on Saturday last, sufficiently indicated the feeling of Mr. Bright and his friends, as to the necessity of following up the successful vote that compelled a dissolution of Parliament, by a suitable and corresponding move now. But this, it is called, could only be effected by a widening of the basis on which a new administration is to be formed; that is, an admission into the Cabinet of a fair proportion of the Ultra-Liberals, and a clear understanding of honest dealing on the great question of Reform. It was sufficiently significant to find the name of Mr. Milner Gibson, a prominent member of the Manchester school, appended to the circular convening the meeting at Willis' Rooms, side by side with the names of Palmerston and Russell, without drawing the conclusion that a real union of the Liberal party was at least probable. No doubt that did not pledge the sixty Independent Members of the House of Commons; and moreover Roebuck had already declared his intention to oppose any attempts to overthrow the Derbyites. As, however, his speech was, it is said, made under the excitement of a "post-prandial stimulant, somewhat stronger than water, it was just possible that "ARTHUR"—(as well as "Philip—SORER,") might think more wisely and more consistently of his position and duties toward his natural political allies and associates. At the worst, the harm he can do is but small.

The meeting of Liberals, convened by circular, was held yesterday. Nearly three hundred were present. Roebuck opposed a vote of want of confidence in the Government. Horsman and Lindsay thought it would be better to wait till it was known what the Ministers had to say or propose; but with these exceptions, the meeting was unanimous. The understanding is, that if the vote is successful—which absentees and Wiseman's Irish Derbyites make somewhat doubtful—that the Bright party shall have a share in the Government, while yet conceding so far that only a ten pound county franchise and a six pound rating for boroughs shall be the basis of a New Reform Bill.

A GREAT RECOVERY has taken place in trade and commerce since the panic of last month. The funds have risen, and the last monthly returns of exports, published by the Board of Trade, indicate an extraordinary elasticity of the revenue. The late monthly returns actually exceed those of the corresponding period even of 1857, very considerably. Shipping, however, still suffers from lack of full or remunerative employment, foreign vessels being able to compete, at great advantage, over our own, in consequence of the working of our Navigation Laws. One member of the last House of Commons lost his seat for Sunderland, a great ship building port in the North of England, because he had refused to vote for a change in, or rather an inquiry into, the Navigation Laws. These laws are on a *free trade* basis; but the lack of reciprocity by the United States and other countries, coupled with other causes, occasions depression in shipping.

THE WEATHER is of the most favorable description—alternate hot sunshine and warm showers, and the growth of vegetables, of all kinds of grass and cereals, is almost beyond precedent. At Manchester, a large business is being done with India. The price of provisions is again declining; and if peace can be preserved in the sense of entire neutrality on our part, the blessings in store this year for England, are very great. The goodness of Providence is most conspicuous, and this while many alas! remain "the unthankful and the evil."

The showers that fall so frequent and fructifying, and the genial sunshine that unites with the rain in making the land one great garden of beauty and promise, prompt many a Christian heart to long and pray more earnestly that ours speedily and in fullness may be the sunshine and the showers that are Divine. God has promised "SHOWERS OF BLESSINGS," and here and there they have fallen, and are falling. I alluded in a former letter to the remarkable outpouring of the Holy Spirit, and the resuscitation of spiritual life which began to manifest themselves this Spring, in the neighborhood of Ballymena, in the North of Ireland. The ground was hallowed by the prayers and preaching, and by the eminent success of some of the Great Fathers and Founders of the Presbyterian Church in Ireland, two hundred years ago. Ever since—amid general defection in Ulster, in the last century—truth and life had their representatives in that region. The names of Elder, of Finvoy, and Henry, of Connor, men venerable and holy, who held aloft the torch, while Arianism and Pelagianism were obscuring the heavens, will be familiar and dear to some of your readers. The writer had personally an opportunity, years ago, when just licensed to preach the Gospel, of tracing and marking the marvelous succession of true and holy witnesses both clerical and lay, which remained in that quarter since the early part of the 17th century. One of the ministers who has been called to take a prominent part in this movement, is the Rev. Frederick Boick, a native of the County of Meath, and one of the early converts of the late lamented Josias Wilson, when he held his first charge at Drogheda. The ministers have, however, been rather guides than leaders in this thing. Young men's prayer associations brought the blessing down, and now every one of the converts is saying to his brother, "Know thou the Lord."

Bodily agitations have accompanied this awakening, such as you know were not uncommon in New England, in President Edwards' days, nor at the same period in Scotland and Wales. Satan *may* have something to do with this; but powerful emotion, and the terror of conviction, may act on the nervous system in matters of religion just as terror would do in other scenes of imminent or apprehended danger of temporal destruction. The fact remains that it is an intelligent and extraordinarily vigorous apprehension of the truth as it is in Christ, that alone gives peace, and that the moral and social change on the community corresponds marvelously to the extent of the great awakening. People at their looms within doors, have broken out in prayer, on the conversion of their souls. The laborers in the field have thrown down for a while, their agricultural implements, cried out for immediate pardon, and then rejoicing in Christ, have arisen to praise God for his wondrous mercy to their souls. The movement spreads, and it remains to be seen whereunto this will grow. The following is from the *Ballymena Observer*:

This remarkable movement, which was first exhibited at Connor and Ahoghill, is now extending throughout the town and neighborhood of Ballymena, with the most astonishing celerity, accompanied by symptoms, and followed by results, for which none are able to account upon any established theory—whether of bodily suffering in its action upon the mind, or of mental operation in its influences upon the body. The prevailing opinion is that the movement is attributable to the supernatural action of the Holy Spirit—that it is God's work upon the heart, producing an instantaneous conviction of sin, accompanied by an appalling sense of impending danger; and resulting in a thorough conversion to a life of faith, and works of corresponding holiness. In this opinion the greater number of the local Protestant clergy appear disposed to concur—and some of them have taken a very warm and leading interest in the proceedings. On the other hand, some of the Roman Catholic population say that it is the work of the devil—the proof being that all of that persuasion, heretofore affected, have renounced the Roman Catholic faith; and, to the consternation of the priests, the movement has this week spread into districts of the country extensively inhabited by families of their communion. Some medical gentlemen who have had frequent opportunities of witnessing the physical agonies, which are a remarkable feature in nearly all the cases, pronounce the cause to be an epidemical ailment of a type hitherto unknown. They affirm that it affects the brain and nervous system—more or less in proportion to the constitutional susceptibility of the sufferer, producing temporary aberration of the mind in some cases, and in others a species of what may be called hysterical excitement, but they admit that this condition of the body may be used as an instrumentality for the Spirit's work upon the soul.

The *first fruits* of a harvest gathered from among Ulster Roman Catholics, is here indicated. Hitherto as a rule, they have, in contrast to many Romanists in the West of Ireland, held fast to their blind guides.

THE HOME MISSION of the Free Church of Scotland, is an organization emphatically aggressive and revival in its character, and has been signalized during the last twelve months, by multiplied tokens of the Divine blessing amongst the masses who otherwise would never hear the Gospel.

OPEN AIR PREACHING is thus necessarily one of the most effective modes of usefulness, and is now general over the United Kingdom, at least in many places it prevails. It may be considered a recognized institution; in London especially. Lord John Russel advocated it for the courts and alleys of the city proper, at a meeting held on behalf of the London City Mission, last week. Last week, returning homeward, I found a number of persons gathered round a young man who stood at a cab stand and spoke with great earnestness and clearness. Another young man, in a kindred spirit and style, gave some parting counsels, and a spirit of attention prevailed. On Sabbath evenings, after the evening services in the places of worship, you find preaching in many nooks and corners, off, yet within sight of the great thoroughfares. The Rev. Robert Maguire, Incumbent of Clerkenwell Parish, after his evening discourse in the church, proceeds immediately to Clerkenwell Green, a spacious opening, and there crowds listen to his sick and full proclamation of the glorious Gospel. Every Lord's day evening, the Rev. Mr. Alford, another Episcopal clergyman, and head of the training School of the Church Missionary Society, preaches in front of Highbury church. I may add, that the Home Missionary operations of the Congregational body, extending over all the English Counties, and with a revenue of above £7000 per annum, embrace open air preaching.

The Christian and benevolent activities of the age, develop themselves in manifold forms. The Hospitals, provided for almost every form of disease, would require from me a separate notice of great length.

The IDIOT ASYLUM, also, is peculiarly unique and successful in its work among a class of whose mental improvement there has hitherto been cherished scarce the shadow of hope. This institution now concentrates its agency at Earlswood, in Surrey. There are two hundred and seventy-nine inmates, viz., one hundred and eighty-seven males, and ninety-two females. Food, good and ample, is provided, great attention is paid to physical and industrial training, and in some cases the development of the intellectual powers has been remarkable. Here is an illustrative case selected from the appendix to the Annual Report:

H. B., aged fifteen years, has been an inmate of the Asylum for six years. At the time of admission she was paralysed on the right side, more especially the right hand; she was subject to strong and frequent fits; in temper was self-willed and obstinate, and on the least contradiction would bite her hands till the blood came; she could not dress herself, beyond putting on shoes and socks; could not work at all, or write, but knew a few of the letters. At the present time she can wash and dress herself, with a very little assistance; dress younger children, make beds, sweep and dust neatly, and can use a knife and fork at table; she has learned to read well, and can add up mentally with tolerable correctness; does plain needlework; can write a small-hand copy (with the left hand;) has learned to sing; in knitting or plaiting does not progress, owing to her lame hand. In temper she is very much improved; on general subjects is intelligent. The fits are now very slight, and weeks or even months will intervene between them.

The Annual Revenue of this noble institution, was £18,637 last year, and is constantly increasing.

A NEW "PALACE" at Westminster has just been *created!* What a startling strange announcement. And yet it is true. Cardinal Wiseman has done it, and priest, or rather "Father" Roberts, has announced it. In my last, you had full particulars of the rescue of a kidnapped little girl from this priest's hands, by the help of that fine old British right of *habeas corpus* secured by Magna Charta. All manner of Jesuit doubling was employed, to avoid, and affidavits were sworn on the Popish side, which Wiseman doubtless concocted, which Ignatius Loyola, if alive, would applaud with holy rapture, which that first class and "canonized" Saint, Francis Ligneri, thoroughly endorses in a book that the Cardinal has published, but of whose moral character our Lord Chief Justice most cruelly said, that they were "evasive, illegal, and untrue." Nevertheless, priest Roberts comes out with a letter to the *Times*, protesting against the remarks made in that paper on his doings, and actually dates his letter from "THE PALACE," Westminster. This means a Bishop's palace, and gently reminds us all that the Cardinal is the real Archbishop of Westminster. This kind of thing shows that His Eminence has not learnt wisdom, and that he is doing his little best to make his Church and himself more detested than ever by a free people.

In Ireland, mobs override the law in their fanatical violence. Lately a mob surrounded the house of a dying woman in Kilkee, in the County of Kilkenny; the Protestant clergyman who was attending her, and whose communicant she had been, "was," according to the account given in the local newspaper, "flung body and bones into a raging mass of human beings." The priest was then carried in triumph into the cottage, drew from the dying woman, surrounded by infuriated faces, a prompt recantation, and under the pressure of the mob, and his own awful imprecations of Divine vengeance, made her, her husband, and her two children, sign a declaration that they "renounced, abjured, and reprobated the Protestant religion."

The Cardinal and his friends are waxing more and more in pride and impudence, just as their craft at head quarters is in the greatest peril. Antonelli is managing things at Rome with a high hand, so as to disgust every body, and the Papal dragoons have deserted in great numbers. The very offensive conduct of the Pope's Nuncio at Vienna, in leading the service and prayers for the extirpation of the French and Sardinians will not be forgotten by and by, when a *Reckoning Day* arrives. J. W.

P. S.—It is believed that the French losses in Saturday's contest, reached at least six thousand killed and wounded.

I and Vile.

One cheering word, sinner, poor lost sinner, for thee! You think you must not come to God because you are vile. Now let me tell you there is not a saint in this place but is vile, too. If Job, and Isaiah, and Paul were obliged to say, "I am vile," O poor sinner, will thou be ashamed to join the confession, and say, "I am vile," too? If I come to God this night in prayer, when I am on my knees by my bedside, I shall have to come to God as a sinner, vile and full of sin. My brother sinner! dost thou want to have any better confession than that? Thou wantest to be better dost thou? Why, saints in themselves are no better. If Divine grace does not eradicate all sin in the believer, how dost thou hope to do it thyself? and if God loves his people while they are yet vile, dost thou think thy vileness will prevent his loving thee? Nay, vile sinner, come to Jesus vilest of the vile! Believe on Jesus! thou outcast of the world's society. I bid thee come to Christ. Christ bids thee believe on him.

"Not the righteous, not the righteous;
Sinners, Jesus came to save."

Come now; say, "Lord, I am vile; give me faith. Christ died for sinners; I am a sinner. Lord Jesus, sprinkle thy blood on me": I tell thee, sinner, from God, if thou wilt confess thy sins, thou shalt find pardon. If now with all thy heart thou wilt say, "I am vile, wash me," thou shalt be washed now. If the Holy Spirit shall enable thee to say with thine heart now, "Lord, I am sinful—

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

thou shalt go out of this place with all thy sins pardoned; and though thou comest in here with every sin that man hath ever committed on thy head, thou shalt go out as innocent, yea, more innocent than the new-born babe. Though thou comest in here all over sin, thou shalt go out with a robe of righteousness, white as angels are, and pure as God himself, so far as justification is concerned. For "now," mark it, "*now* is the accepted time," if thou "believest on Him who justifieth the ungodly," O may the Holy Spirit give thee faith that thou mayest be saved now!—*C. H Spurgeon.*

A Touching Incident.

While an aged and poorly clad female was asking alms, at the corner of Fourth and Chestnut Streets, Philadelphia, a smart looking sailor passed within a few feet of her, gazing intently on her haggard face for several minutes. She approached him, and extended her palm in silence.

Instantly his hand found its way to his capacious pocket, and when he drew it out it was filled with gold and silver, which he forced her to accept, saying, "There, good mother, take this; you may as well have it as the landsharks. The last cruise I had out of New York found me with four thousand dollars on hand; but as the neighbors told me my mother was dead, I got on a spree with the money, and spent it all inside of a week, and then I shipped again." "O good, good sir! you are too kind to an old body like me." "For your sake I will take it. O! you remind me of my poor son, George While! where are you now?"

"George While," hurriedly exclaimed the now excited sailor. "Why that's my name!