PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VII, No. 42. Presbyterian Advocate, Vol. XXI, No. 38 | "ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." | WHOLE NO. 355

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TERMS,—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, JULY 16, 1859. By Mail, or at the Office, $1.50 per Year, / Delivered in the City, 2.00 " " } SEE PROSPECTUS.

Original Poetry.

Judges vi: 37.

When Gideon's fleece, with dew was wet,
Then all was dry upon the ground;
The sign was changed, and then the fleece
Was dry; and dew lay all around.

The Jews, a favored people were,
When they enjoyed God's smiling face;
But unbelief caused them to fall,
And Gentiles now do fill their place.

The dew of Heaven, once on them fell,
They were a church built on the rock;
Rejecting Christ they were cut off,
And Gentiles grafted in that stalk.

The Jews again shall be brought in,
With fullness of the Gentile race,
And each together then will go,
Up to God's courts to sing his praise.

Lord build the Gospel city up,
May it extend both far and near;
Then news will spread from hill to dale,
The city's built, and "God is there."

Oakland, Pa., Feb. 19, 1858. J.K.

For the Presbyterian Banner and Advocate.

The Atonement.

NO. X.

DISCUSSION CONCLUDED.

An examination of the particular passages relied on to prove universal redemption, would show them all to be quite consistent with a redemption so extensive (and no more) with salvation. But we must briefly notice a passage or two in which some are said to perish for whom Christ died. Rom. xiv: 15, "Destroy not him with thy meat, for whom Christ died." Because Paul exhorts *strong* believers to use their Christian liberty so as not to occasion the stumbling of *weak* believers, (see the preceding context,) that, *therefore*, Christ died for all, including all reprobates, and those who had been thousands of years in hell, and such as never heard the Gospel, is a remarkable instance of *jumping* to a conclusion without premises; such logic as this, if not ridiculous, is certainly unworthy of a respectable antagonist. But, says one, does not the passage say that he may perish for whom Christ died? I answer, nothing of the kind is even intimated; others are simply commanded *not* to do by an uncharitable walk, what *tends* to his destruction; that's all. But, says another, why should Paul exhort one *not* to do what he could not possibly do, if the that Christ died for could not possibly perish? I answer, though as to the *final event* the one could not perish, the other might so abuse his liberty as that his conduct might *tend* to the destruction of less established believers, through God, by his grace, should *counteract* this tendency. May not a man be justly exhorted from attempting what, if he *should* attempt, he could not perform? Assuredly, he may; else we should not exhort Infidels and Atheists from attempting to subvert and destroy the Church; a work they never can accomplish. Besides the objection from this passage supposes that every one is *charmed* that any one, by an uncharitable walk, attempts to destroy. Can this be true? 1. Cor. iii: 11, in the context and construction, is so remarkably similar to the foregoing, as not to require a separate examination. 2. Peter ii: 1, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them," &c., is involved in more darkness and uncertainty. And, 1st. It is uncertain whether, by the *Lord* here, is meant Jesus Christ, as the original word is *despotes*, which is seldom, if ever, ascribed to him. 2d. It is uncertain whether the *purchase* of these false teachers refers at all to their eternal redemption by the blood of Christ. 3d. It is uncertain whether Peter speaks of this purchase as *a reality*, or simply in accordance with their own apprehension and confession. On the other hand, it is quite certain, 1st. That none of the distinguishing marks and fruits of redemption are ever ascribed to these false teachers. 2d. It is equally certain, also, that the *purchase* of these false teachers is here said to be a special *aggravation* of their sin; and yet, on the Arminian theory, redemption by the blood of Christ cannot possibly be a *peculiar* aggravation of the sin of any, because that theory asserts that Christ died for *all alike*. On the whole, it is highly probable that Peter speaks, not of the *fact* of their purchase, but of the *estimation others formed* of them, and of their own *profession* of being purchased by him whom they pretended to preach. Besides, it is the usual mode of Scripture to ascribe to all in regular church fellowship, whether true Christians or not, what is proper only to such as are true spiritual members of the Church. And as these false teachers *professed* to have been bought by Christ, Peter might very consistently, even on the theory we oppose, press upon these teachers of "damnable heresy," with tremendous power, the awful *aggravation* of their guilt; the mere *fact* of their being bought, being no more true of *them*, on the Arminian theory, than of *Infidels*, *Turks*, and *Pagans*. Enough, however, has been said to show that this passage, though confessedly obscure, yields no support whatever, to the theory of Universal redemption.

Two or three closing reflections:

I. Atonement supposes *variance* Its chief meaning, as we have seen, is *reconciliation*; but reconciliation supposes two parties at total variance with each other. Those parties are God and the sinner. To the sinner, the fact that his Maker and God is "angry with him every day," *ought* to be a tremendous thought, and should awaken in his bosom the most serious apprehension. To embitter this apprehension, let the sinner reflect that the *cause* of the variance lies at his own door. God is innocent in this matter; has done nothing to *create* the variance. Besides, if this variance continues a little longer, the sinner is inevitably lost, as God will not always "wait to be gracious," "nor his Spirit always strive with man." How earnestly concerned, then, should the sinner be to be reconciled to God! His all is at stake! God, the other party, need not be much concerned to be reconciled to the sinner, as God can *lose* nothing if the sinner refuses to be reconciled; nay, he will ever bring glory to his name even out of the woes and anguish which the justice and power of God will visit upon the unreconciled in the dreary caverns of despair.

II. Without a *third* party, no Atonement is possible. And yet, *without* an Atonement, the variance spoken of can never be removed. The *sinner* can make no Atonement, and, with perfect reverence, we may say, that God, simply as God, could not make an Atonement. *No* being could, simply as God or man; but a Being combining, in one person, both those natures, is necessary to this great achievement. Hence the revelation of God and man, in one person, in the character of Jesus Christ; hence the "great mystery of godliness, God manifest in the flesh," &c.

III. In the foregoing discussion, we have seen the boundless fullness and sufficiency of the atoning merit of Jesus Christ. This is a necessary sequence from the dignity and glory of his person and character. Hence, as ambassadors of Christ, we do most sincerely invite every sinner to come to Jesus Christ, as the great pacificator, assuring him that none that come will be rejected. "He hath made peace by the blood of his cross," and, upon the most satisfactory grounds, will reconcile to his Heavenly Father, every penitent, believing sinner. And, in extending this invitation, in our Master's name, to every sinner, we are not trammelled in the "least" by the secret purposes of God. Those purposes are his own, and can never be the rule of our conduct, and with them we have nothing to do. God will mind his own business, but commands us to walk in the observance of revealed duty: "*secret* things belong unto God, but things which are revealed, unto us and our children." And whatever difficulties sinners may make out of the apparent collision between the secret purposes of God and the free offer of salvation, one thing he may rest assured of, viz., that no apology of this kind will screen him, in the great day, from the wrath of God.

For the Presbyterian Banner and Advocate.

Do You Remember?

Do you remember how you once stood by an open coffin, and gazed with awe upon the altered features of the dead. Perhaps it was the pale face of your father, perhaps a mother's, a husband's, or wife's, or that of a beloved child. Do you remember your thoughts as you looked upon the still, calm countenance, the eyes closed; never again to beam in fond affection upon you! And, though, like Gehazi, you had lain a staff upon the face of the sleeper, yet "there was neither voice nor hearing;" and you had to cry out in the bitterness of your soul, "Oh, my father! my mother!" or, "Oh, my child is not awaked; behold, the child is dead, the child is dead!"

That pale face, those closed eyes, that silence spoke to you of *eternity!*

Do you remember the time when a mother took her wayward child by the hand and led him to her room, and there she knelt, and with her hand upon her boy's head, wept and prayed. *You* were that boy! How she besought God for you, and oh! how she talked with you. Can you ever forget it? She was anxious not only for your earthly happiness, but also for your eternal. Yes, her prayers, her tears, her admonitions, all spoke to you of *eternity!*

Do you remember your beloved father? How *he* taught you; how he prayed for you; his earnest warnings, and his deep solicitude that you might become a Christian. You remember it all. Though you may have wandered many a mile from the old homestead, although the rains and snows of many years may have fallen upon his grave, yet memory brings back the thoughts of a father's anxiety. He, too, spoke to you of *eternity!*

Or do you remember the time when you were laid low by sickness, when death seemed so very near. You remember the weary days and sleepless nights, and the horror of soul as you thought upon a world to come, "where the fire is not quenched, and the worm dieth not." It was then you spoke to *yourself* of *eternity*.

And now, where does the reader expect to dwell, in eternity? Where are you to be? If you answer "in heaven," then, are you traveling through the world, with your face set toward the heavenly city? Does your every day life show that you are in earnest, and are you fully assured that you have an inheritance reserved in heaven for you?

Reader, are you the victim of a false hope, thinking all safe for heaven, whilst you are living an unprepared life for its pure and holy enjoyments?

They who are Christ's, and only they, are heirs of eternal life, and it is for these alone, that the inheritance is reserved. Amid all your cares, your hurry, and business, forget not the thought of eternity, for death will most certainly come, and the eyes now gazing on this page will be closed on earth, forever, and your eternity be commenced. Whilst weeping friends may stand around you, and mourn your departure, you will have commenced your long, never ending eternity in another world; will it be a change for the better or the worse. Perhaps a long train of mourners will follow your body to the grave, and then return again to their homes, and amid the cares and pleasures of the world, soon perhaps forget you; but *you* will be in eternity, and these remembrances will follow you there, and may be the cause of terrible remorse. "Son," said Abraham, to the rich man, "son, remember."

Oh, yes! you will remember the many privileges you once enjoyed; the misspent time; the idle, lazy Sabbaths; and the remembrance of the pale face in the coffin; of the prayers and tears of your mother; the anxiety and counsels of your father; your sickness, and the striving of the Holy Spirit with you—all these, in the world of woe, will increase the burden of anguish and remorse.

With an anxious desire that you may not suffer thus, these lines are written, if perhaps you may be made to think on your ways, and be wise in time. Then, to-night, as you lie down to slumber, when the silence and darkness close about you, think of these things, for it may be that these remembrances, if you change not, are to cause you remorse, remorse forever!

Reader, you have again been spoken to, of *eternity!* S. L. C.

The Gospel is Triumphing.

It is true that we often take desponding views of Christianity. It is aggressive, and and it is progressing. We are indebted to Mr. Sharon Turner for a collection of statistics, showing the advance the Church has made. Here is an abstract of his showing:

There were Christian communicants in the First century,	500,000
Fifth "	15,000,000
Tenth "	50,000,000
Fifteenth "	100,000,000
Eighteenth "	200,000,000

True there was one century, during the madness of the crusades and looking up of the Bible, after which there was a decrease. But take the past, and you have an advance of 5,000,000 each century, or 146 every day. Is there not really something inspiring in such a view?

It is stated that actual statistics show, that during the last fifty years "the number of members in the Evangelical Churches in the United States has increased from four hundred thousand to three millions and a half, being an increase of eight-fold," while our population has increased only four-fold. So much for the oft-reiterated statement, that the growth of Evangelical Churches has not kept pace with the growth of the population.—*Western Watchman.*

For the Presbyterian Banner and Advocate.

Westfield.

MESSRS. EDITORS:—Agreeable to the resolutions adopted by the Presbytery of Beaver, at North Sewickley, June 15, 1859, in relation to the severe and threatening dispensation of Divine Providence, in extensively destroying by frost, the provision upon which our population were depending for sustenance, and the propriety of observing a certain day (the last Wednesday of the same month) for solemn fasting, humiliation, and prayer, we gave notice of the same, at the earliest convenience, and earnestly recommended its observance. We also conferred with the United Presbyterian brethren in our immediate neighborhood, soliciting them to unite with us in the observance of that day for the purpose above specified. When the hour for public worship arrived, the house was filled to overflowing. Between six and seven hundred persons on this occasion seemed unwilling to be represented by any of their fellow beings. Old and young, apparently anxious to confess their sins of omission and commission, and to acknowledge their entire dependence upon God for both temporal and spiritual blessings.

With this large and attentive audience, the services were introduced by solemnly invoking the Divine blessing. After the introductory exercises, a sermon was preached by the pastor, the Rev. T. G. Scott, from Gen. xli: 9, "I do remember my faults this day;" from which the speaker, in a concise and very earnest manner, enumerated:

I. The most aggravating sins or faults of which we as a people are chargeable, both by omission and commission.

II. That the claims which God, the Church, and our fellow beings have upon us, either directly or indirectly, are in a great measure forgotten by us; and that we have a natural dislike to a remembrance of our faults.

III. That God will bring, or cause our faults to be brought to our remembrance, sooner or later.

This was proven,

First. By numerous examples from Scripture.

Second. By an allusion to the different means he now employs, for that purpose.

1. By the preaching of the Word.

2. By adverse dispensations of Divine Providence.

In this connexion the threatening dispensation which lead to the special observance of the day, was referred to as making its own application.

Thus having our faults brought to our remembrance.

IV. A practical expedient was then recommended:

First. To confess our sins.

Second. To repent of our sins.

Third. To forsake our sins.

And in conclusion, the following resolutions were proposed for consideration.

Resolved, From the convictions of conscience, from the light of revelation, and from the adverse dispensations of Divine Providence, that we as individuals, and as a people, are spiritually defective.

Resolved, That we deplore our proneness to forget our responsibility to God, and our sins both of omission and commission.

Resolved, That we express our gratitude to Almighty God for the kind and merciful manner in which he has brought our faults to our remembrance.

Resolved, That we unite in petitioning Heaven for grace to enable us to confess, repent of, and forsake our sins.

Resolved, That we labor to make a wise improvement of all the dispensations of Divine Providence, whether prosperous or adverse.

After a recess of thirty minutes, the people were again in the house of prayer. Some time was then spent in devotional exercises—reading Scripture, prayer, and praise—after which the Rev. John Neil, of the United Presbyterian Church, gave a brief, but earnest and very appropriate exhortation, concluding with the well-timed caution, not to think that by the observance of the day, that we had brought God under any obligations to us, for after all we were unprofitable servants.

After singing the one hundred and thirty-third Psalm, the people dispersed, I trust, with impressions not soon to be erased.

A MEMBER OF SESSION.

For the Presbyterian Banner and Advocate.

Sowing and Reaping.

Whatsoever a man soweth, that shall he also reap.—GAL. VI: 7.

There is another principle, applying to this moral reaping, which is very startling—we must reap. It is not so in the natural world. A man goes out to sow his field. I follow him with the text, "Whatsoever a man soweth, that shall he also reap," and he is not much concerned. He takes it as a general statement, that the same thing will grow which was sowed; he can reap if he chooses. It is not so in morals. Sow and you *must* reap There is no help for it. It is in the very nature of things. The stone hurled loose on the mountain's brow, *must* roll to the mountain's foot. The stream gushing from the steep hill side, *must* go, babbling, to the marsh below There's a law running all through the universe of God. Things are so, and they *must* be. Linger long at the wine cup, and the trembling hand, the thick tongue, the muddy brain, *must* come. Disgrace, shame, ruin *must* come. Give yourself up to revelry, and the dance; worship at the shrine of fashion and folly; grimace like a court fool, in the halls of wine and wit—and *manliness must go* Self-respect, public confidence, *must go*. Poverty *must come*—bankruptcy and confusion of face. You sowed, and you *must reap*. Can't help but reap. Sow bitter thoughts in your heart, and you must reap them. Reap them thrice over—discontent, shame, remorse in the heart where you sowed them. Reap an angry brow, a repelling look, a sullen frown; wrinkles prematurely come, and strangely many and deep, on your own face. Reap them, too, in the shadows they cast on the heart of brother, son, wife, or neighbor—shadows that hang like midnight over a sensitive spirit, which may end in melancholy, suicide, or a drunkard's grave. A father scowls like an ogre on a sensitive boy, who sits by his side on the hearth stone at home. He speaks in anger—drives him from his door. The poisoned word rankles in his heart, and drives him out into a wicked world. Temptation meets him. Pleasure sings in his ear, sweeter songs, alas, than were ever sung at home. She leads him to the Club room and the gaming table. He becomes a Sampson in sin, an eloquent Apollos in Satan's service. He rallies a band that causes a hundred gray heads to go down in sorrow to the grave, brings disgrace on a hundred homes, and ruin on thrice a hundred souls. And who is responsible? The stern father by the quiet fireside? A frown caused this all. A smile might have saved it. He sowed—shall *he* reap? "Whatsoever a man soweth, that shall he also reap" He *must* reap. The necessity extends to the single act of reaping, and to the whole extent. He *must* reap, and he *must* reap the *increase* from the sowing. Startling thought.

This principle, too, throws a flood of light on the relation of the present life to the future life. A principle so simple that it is a marvel how ever so many mysterious and doctrinal complications have gathered about it. We know that when a field is all sowed, and the grain is buried under, *there's no help for it then*. We can't go back and gather out the grain from the damp soil. There it must stay, and the ground grow it. Whatsoever is sowed, must grow and be reaped. The present life is the field. The future is the harvest-time. What a man sows in time, he will reap in eternity. There's no magic in the simple fact of a man's blood ceasing to flow, to change his entire heart, life, will, and blot out the record which has been entered up against him. When a man has passed through life, low, mean, selfish, and uncharitable, drawing a bandage across his mouth, stopping his breath, will not make him, in the twinkling of an eye, generous, large-hearted, liberal, and charitable. What he sowed, he will reap. *What he was, he will be.* When death comes, a man can't go back over the field of his life, and gather out the seed which has been buried under. *It must grow and be reaped.*

H.

From our London Correspondent.

Fall of the Derby Cabinet—Its Duration and Services—The Constitutional System and its Working—The Division List—The Debate—The New Parliament's First Night—A Great Speech—A Trick Defeated—The Cardinal and the Vote—The Prompting from Rome, and the Tory Coquetting—The War and Austrian Defeats—Disaffection in the Ranks—Is Peace Coming Soon?—The Emperor's Proclamation to the Lombards—Is he Sincere?—Dr. Cullen's Fears and Imprecations—Difficulties in Forming a Cabinet—The Men and the Policy—The Cause of Evangelism Advanced by the Fall of the Tories—Church Patronage and India—Lola Montez and Slavery—Homœopathy and its New Advocates.

LONDON, June 14th, 1859.

THE DERBY MINISTRY is overthrown. Its tenure of office has lasted for about fifteen months. It came into power at a peculiar crisis, by reason of Lord Palmerston's unpopular Conspiracy Bill, which in opposition the Derbyites supported, up till the moment that they found an opportunity of vaulting into power. Palmerston deserved the rebuke and the check. The insolence of office on his part, was becoming intolerable, and several of his appointments were morally bad. But, as "sweet are the uses of Adversity," he and his followers, with the Liberals as a body, have learnt lessons on the "shady side" of the House, to which they are likely to give practical endorsement when once more in office. First of all, the defunct Administration paid special attention to the Navy, and now can boast of an efficiency in that great branch of national defence and influence such as never has been known before. Next, they have set an example of great courtesy in receiving deputations, &c., such as Palmerston sometimes forgot to manifest Farther, they have from their very weakness and squeakability, made concessions which prepare the way for greater progress in the Liberal sense of the term. And, lastly, the Liberals and the Whigs have now closed up their ranks, and any Administration to be efficient or, indeed, to live, must ignore mere family Whig traditions and exclusiveness, and be comprehensive, and representative of all sections of the party of progress.

On the whole, the Constitutional system works both on your side of the Atlantic and on our own. There is always a class of minds that are and will be conservative, as far as possible, of old landmarks, and not given to changes. This would degenerate into obstructiveness, and lead even to revolution, but for a Liberal and *en avant* party. Between the two, Despotism is impossible, order is preserved, legislation is the result of deliberate counsel, and true liberty marches onward.

The Division List gave the Liberals a majority of thirteen. The adverse majority that compelled the Cabinet to dissolve Parliament, was thirty-nine. The gains of a general election were insufficient to do more than to make the Conservatives a more compact and powerful body than before; and of six hundred and fifty-eight, they can reckon on three hundred and ten votes. But Lord Derby said on Saturday last, at a banquet given by one of the City Companies, that in opposition, his friends will pursue a patriotic course, and that, a new Ministry may expect, in all measures for the general good and prosperity of the country, their cordial support.

The debate was a remarkable one, occupying the nights of Tuesday, Thursday, and Friday last, respectively. I was present on the first evening, after having witnessed the Royal procession on the occasion of the Queen opening Parliament. The house rapidly filled up after the Speaker took the chair. A compact body sat behind Disraeli; a still more numerous body of Liberals were at the back of Palmerston. The two Chiefs came in late; Palmerston sitting, as usual, with his hat almost over his eyes, and unmoved in feature; while the amendment on the address agreed upon between himself and Lord John Russel, and endorsed by Mr. Bright, was being moved on the one hand by a very clever young patrician, the Earl of Egerton (son of the Duke of Devonshire,) and resisted and ridiculed, in a most extraordinary and ingenious speech, by the Chancellon of the Exchequer, on the other. Taken as a literary and oratorical effort, as embracing the gay, and grave, the lively and severe, nothing could be finer. The speech had two parts; the first an off-handed series of replies to the preceding speaker, and then the great artillery of wit and ridicule, and argument, and rhetorical peroration, as previously thought out and prepared. Never was the English language more nobly honored, or its flexibility and power better tested.

A trick, however, unworthy of the leader of a great party, was attempted to be played off on the House, which being foreseen, was defeated. With great apparent joyousness, Disraeli praised and welcomed as perfectly constitutional, the amendment of "no confidence" in the Cabinet which had been proposed. And twice over did he urge a decision "within twenty-four hours," in solemn tones, as a matter of the weightiest importance. Why? Was it that Prussia was about to attack or invade France? Did it mean that there was no time for the protracted battle of parties, while England was on the verge of being whirled into the maelstrom of war? So one would have thought. But—the secret was, that the Tories had their supporters in the House almost to a man, while if the division had been taken on Tuesday night, as the Chancellor urged—seventeen members of the Liberal party not having taken the oaths at the table of the House, could not have voted on the division, and so the Derbyites would have had a victory! All the while that evening, the compact body of the Conservatives—the Ministers on the front benches, among the *rest—sat mute by command!* But Palmerston was too old a fox thus to be caught The younger men were put up to talk against time, and then about eleven o'clock he himself rose to reply to Disraeli, spoke long and well, and so rendered a division impossible that evening.

The Ministry afterwards showed fight, yet rather feebly, and they had two Liberals to speak for them—Roebuck, who was laughed at, and Lyndsay, who believed that the Lords would pass a Reform Bill for their own party purposes, which they would be sure to reject as coming from the Liberals. Mr. Bright made a very elaborate speech, and so was it with Lord John Russel, who closed the debate.

In Ireland, the Protestants say that "Cardinal Wiseman has done it all." True, Lord Derby, and Lord Eglinton as Viceroy, denied that there was any compact. But Tory candidates did coquet with Romanist electors, did hold out promises and prospects which won for them votes, and secured success, and they would not pledge themselves to their Protestant friends to vote against Maynooth. This was resented by the Empire at large. Wiseman is most unpopular, and Cullen the same. They hoped for a Charter for the Popish University in Dublin; but Lord Derby in reply to Lord Shaftsbury, said there was no intention to grant it. They boasted of great things to be done about chaplains for prisons; but the *Times* scouted the pretension. The truth is, Derby was regarded at Rome as the friend of Austria; the Pope and Antonelli told Cullen, of Dublin, and the Cardinal here, to give him all their support in Ireland and England, and the Tories, "nothing loth," accepted the favor, to their own apparent aggrandizement, but to their moral damage and detriment. As to the Irish Roman Catholic members, they have not, as a body, followed the lead of the Cardinal. Eight only voted for the Government, including Bowyer, the pervert, and the Cardinal's creature, of course. But twenty two Romanists voted with the Liberals, and thus turned the scale. It bodes evil, however, to find that such a body has the power of decisions so grave, in their hands.

THE CAUSE OF THE ALLIES receives a fresh accession of strength in the downfall of the Cabinet, and in the triumph of Palmerston and his party. The Tories could not express sympathy with the sentiment, "Italy for the Italians;" but the Liberals can consistently do so, and their voice is all the more powerful, as it comes at a seasonable moment, when Austria has been sustaining a series of defeats, ending in a great battle, which drives them not only from Milan, and clears the greater part of Lombardy, but threatens the Southern Tyrol territory, and above all, compels the abandonment and evacuation of such strongly fortified places as Piacenza, Lodi, and Bologna. True, they have still immense forces, but their morale is shattered, and their prestige almost gone. It now appears certain that General Guylai, the Austrian Field-Marshal, was totally incompetent for his post, and through his mismanagement, coupled with the amazing sagacity of the Emperor and the marvellous skill of that Emperor's ally, General McMahon, now a Marshal of France, the battle of Magenta was so disastrous. It is also clear that disaffection prevails in the Austrian army. Poor Italians have been put in the front in every combat, fighting against their will; and among the seven thousand prisoners taken at Magenta, a large body were Hungarians, who in sections threw down their arms, only too willing to become the captives of those who were their avengers on the hated oppressors of their native land. Very many, however, had previously perished in the deadly conflict.

The following gives us some insight into the feelings of the Hungarians, as well as a painful glimpse of the battle field of Magenta, after the fight, and the treatment of prisoners:

A letter from Buffalora of the 6th, in the *Débats*, says:

I went, yesterday, to see the field of battle. After having passed the bridge of San Martino, to ascend the steep which leads toward the positions occupied on the previous day by the divisions of Generals Zobel and Lichtenstein, belonging to the second and seventh *armee*, traces of the battle were distinctly visible. All the victims of this sanguinary contest had not been buried; here and there were to be seen a number of bodies, some lying on their backs with their arms crossed; others, with their faces to the ground, their hands full of earth which they had convulsively seized in their dying struggles, and others scarcely to be recognized as human beings their heads being completely smashed by cannon ball. In one spot, among a heap of fifty Austrians, were seven or eight Zouaves, their bayonets completely bent; and at a short distance was an Austrian officer with his hands joined together on his chest, like one of those statues which are seen on tombs; there was a red spot on his forehead where a musket shot had entered. A person who understood German spoke to some prisoners whom we met on the road; they were all Hungarians. 'We should not have been taken unless with our own will,' they said; *we gave up, because we hate the Austrians as much as the French themselves do. Do not, therefore, believe we should have been otherwise taken. We were engaged in the war of 1848.* It was impossible to discover the slightest trace of braggadocio in this language. It was said simply, with the accent of truth. I will now give you some idea of the manner in which a convoy of prisoners is managed on the march. A platoon of soldiers heads the band, and another closes it. Here and there at intervals are soldiers on the flanks. All have their muskets loaded. If a prisoner attempts to escape, he is killed on the spot without any notice; and the same fate awaits them if they refuse to advance, unless they are exhausted and unable to proceed. If an enemy's force is fallen in with, and an attack is apprehended, the prisoners are ordered to lie down on the ground, and if one of them attempts to rejoin his comrades, he is knocked on the head. The slightest attempt at rebellion also brings a volley. From these regulations it may be easily understood how readily a small party of soldiers can conduct a large body of prisoners. The convoy which I met was no less than two thousand five hundred in number, and the escort was not more than sixty. On their arrival at Novara, where a large crowd awaited them, the Lombards at the head of the column waved their caps with delight, and looking up at the windows cried out, "Vive l'Italia! Viva la Francia;" The Hungarians say nothing. The Germans are silent.

NEGOTIATIONS FOR PEACE are not, perhaps, far away. The hope of this raises the funds and stocks. The rumor has been that the French Emperor was about to come to Paris, partly with that end in view, and would send Marshal Pelissier to take the chief command in Italy. The young Emperor of Austria, however, is not likely to give in, unless after a pitched battle, and a crowning defeat. The Austrians are always tenacious, and it is hard to believe that they will evacuate Italy altogether, unless under the sternest compulsion of an extremity that leaves no option. More than this, Italy will be satisfied with nothing less, and diplomatists dare not propose less in the face of all that is enlightened and free in Europe. The Emperor of the French issues a proclamation from Milan, assuring the Lombards in the most solemn manner, that he dreams not of conquest in Italy; that her liberation is his object, and that if others are unable to understand that the spirit of our times and the ideas of conquest are foreign to each other, he cannot help it, but he does not belong to their number "I do not come here with the preconceived system of dispossessing your sovereign, nor to impose my will upon you" He then urges them to arm for the war of liberation. The following from the *Morning Star*, expresses, as I venture to think, pretty nearly, the true state of the case:

We believe—and may say so without hesitation—that there appears to be a great deal of sincerity in this. Long before the French Government enjoyed the special advocacy of some of our London journals, which formerly could not heap enough of ignominy upon that Government, we drew a line of demarcation between Louis Napoleon's weakness and his strength. We smote him because he was ambitious, but at the same time did not keep back the praise due to him for being a man of modern views, and to a certain extent a free-trader like ourselves Even the very reason which, as is said, once induced Lord Aberdeen to look with suspicion upon him, namely, that he is not a real prince, made us treat him as a man of whom more is to be expected than from the policy of an ordinary prince We never have forgotten, in judging of his possible designs, that he has seen the people from a near point, and particularly the people of this country. But this never has made us think less severely of that ambition which prompted him to win a throne by violence and carnage, and which now prompts him to attempt to render that deed forgotten by using the military power he thus has acquired, for the promotion of a popular cause abroad, not at home, as must always be kept in mind.

The new Ministry will tend to restrain any over vaulting ambition on the part of the Emperor, inasmuch as Palmerston is his personal friend, and liberal England is too powerful to be despised. The French Alliance will now be no longer a thing collapsed and in peril, but a reality; and for myself, I look very cheerfully to the future, rejoicing in the conviction that the throne of Antichrist totters more and more, and that although its final overthrow may not be at hand, the Papacy, as a temperal Power, has received a concussion from which it will not recover. Dr. Cullen has issued a Pastoral, in which he betrays uneasiness, even while stoutly maintaining that injuries done to "the Church," have always been Divinely avenged, and indicating a similar fate to Napoleon III. as befell his uncle, who was compelled to sign an abdication at Fontainbleau, the very place where he long held Pius VII. a prisoner.

DIFFICULTIES in the formation of a new Cabinet, unexpectedly presented themselves to the Queen, who, honestly desired to do what was best for the country. She sent for Lord Granville, the son of an illustrious father, who fought for Liberalism side by side with Charles Fox. Lord G. is the Whig leader in the House of Lords; he is frank, manly, and upright, and altogether worthy. Lord Palmerston professed his willingness to serve under him. But Lord John declined to serve under any one except Palmerston. The advanced Liberals suspect Lord Granville of German sympathies, and that he is not a zealous Reformer. As matters now stand, Palmerston is to be Premier, and Lord John, Foreign Secretary. Many would have preferred to have seen Palmerston directing our Foreign affairs. But Lord John will go for *peace*, and his name will not alarm the Continent. Mr. Cobden will be offered a seat in the Cabinet, (as soon as he arrives from America,) as President of the Board of Trade. Mr. Milner Gibson, and other advanced Liberals, will also be in office.

THE CAUSE OF EVANGELISM will, I doubt not, profit by a change of Ministry, especially in two important points; the one, the better distribution of Church patronage, and the other, the overthrow of the Stanley "neutrality" policy in reference to the Government schools in India. Not that on the last point, Vernon Smith and other Liberals will be a whit more friendly to the introduction of the Bible into the schools than is Lord Stanley. But Lord Shaftsbury, and the great Evangelical and Missionary bodies, will exercise a very powerful influence over a Cabinet which has no Tractarian sympathies, which depends largely on the support of the great middle class, and which cannot afford to despise public opinion. Rumors seem to indicate that Lord Shaftsbury himself may take office in the new Ministry. At all events, he has been extremely active in the way of interviews with Lord Palmerston.

LOLA MONTEZ has been—among other topics treated of—giving a lecture on American slavery, in St. James Hall. She speaks very severely of Garrison, and other abolitionist leaders, as having been the greatest enemies of the liberation of the slaves, and also says that the zeal of the Eastern States on the subject—as measured by the anti-slavery anniversary at New York, in 1857, of which she was cognizant—is much abated. The *Morning Star* attacks the lecturer, and controverts and denies both her premises and conclusions.

HOMEOPATHY VS. ALLOPATHY, is now a topic ventilated very fully in the *British Standard*. Dr. Campbell, the editor, introduced it a few weeks ago, in connexion with the review of a pamphlet just issued by a well-known and veteran London physician, Dr. Conquest. The latter has been an Allopathist all his life, and even now does not abandon it. But he has come to the conclusion that *both* systems have a large measure of truth on their side; deprecates the system of hunting down homeopathy as mere quackery, and goes so far as to predict that its principles will eventually overcome ignorance, prejudice, and pride, "and effect that mighty revolution in medical practice which will be attended by the prolongation of life, and the increased comfort of existence." He also says, "only a knave or a fool would affirm that Homeopathic remedies are always successful, and it would be as monstrous to deny, and the denial would justify the strongest condemnation, were any man to assert that there are not many cases in which Antipathy and Allopathy can and do cure disease, and more in which they may be auxiliaries to Homeopathic practice." The Homeopaths are in great delight even with this *qualified* adhesion to their cause. They seem to have great success among the higher classes here, and they are opening a magnificent hospital in Great Ormond Street, Russell Square, for poor patients. Cholera statistics are also published by Dr. Campbell, which, from reports from the Continent of Europe, as well as the United States, the deaths were greatly more numerous when the cases were treated Allopathically. In two hospitals in London—each pursuing an opposite system—the deaths were thirty six per cent. in the one, and sixteen in the other. The Government Board of Health is charged with suppressing the report of statistics furnished by the Homeopathic Hospital. Their own physician, however, visited their institution, and went as a prejudiced man. But after seeing results, he declared that he saw several cases which did well under their treatment, which would have sunk under the other, and that were he to be afflicted with cholera, he would rather be in the hands of a Homeopathic than an Allopathic adviser. To all this, the Allopathists would, in effect, say, medicine can do little or nothing in Cholera—patients are virtually *let alone* by the Homeopaths; their globules do neither harm nor good. Dr Campbell is enthusiastic in the matter. I merely chronicle the controversy as a fact, and pronounce no opinion J.W.

P. S.—Prince Metternich is dead, and with him begins to pass away the era of the treaties of 1815 It is said that his recent advice to the Emperor of Austria was to fight and resist to the last

The Austrians have continued their retreat, and the *Patrie*, of Paris, says that the States of the Church, including even Ferrara, are now abandoned by them. The lesser States of Germany still threaten, but Prussia will seek peace, while Russia, in a diplomatic note, warns the petty States that they have no treaty-right to invade or attack France.

A Heavenly House.

I once met with a very aged colored woman, who, in giving me the history of her humble life, mentioned the following circumstance: "We lived a good while in the family of Dr. Livingston, of New Brunswick. Oh, that was a good time for old Joe and I. *That was a heavenly house*—worship every morning and evening, and *always called in*."

Such was Aunt Betty's idea of "a heavenly house," and she was not very wide of the mark: where God is worshipped "every morning and evening," and the humblest members of the family are *always called in*, that is *a heavenly house*. The peace, holiness, and joy of heaven are foretasted there. The God of heaven himself dwells there. The exercises of heaven are begun there. And to its happy inmates, that is, to those who sympathize and delight in these daily offerings of prayer and praise, it is the vestibule of that "heavenly house" where they praise God day and night for ever.

All that I have heard, and I have heard much, of Dr. Livingston as a perfect gentleman, a polished scholar, a profound Divine, and an eloquent preacher, never penetrated me with so deep a veneration for his character, as this hearty tribute from an humble domestic, long after his death, that while here on earth, "he walked with God," and "blessed his own household."—*American Messenger.*

Saturday Evening.

Reader, do not let this season pass without some profitable reflections. Carefully review the week; sum up the blessings you have received from a Father, whose provident care has kept you in life, in health, in comfort, while others every way your equals, and perhaps superiors, have been prematurely cut off, or spared to live in misery. Think of this, think of it with gratitude. Calmly and carefully review the transactions of the week. Have you been industrious, and frugal? Have you habitually controlled your temper and your tongue? Have you thought of the poor and infirm, and to the extent of your ability relieved them? Have you labored to make your home pleasant and attractive; have you acquired or imparted any useful knowledge? Have you answered any of the great and important ends of your existence? Look these questions in the face; answer them honestly and without evasion—and your sleep to-night will be more quiet, and your future life better than the past.

Teach Children to Love.

A father had better extinguish his boy's eyes than take away his heart. Who has experienced the joy of friendship, and values sympathy and the affection of the soul, and would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasures of the heart? Who would not rather follow his children to the grave than entomb his parental affection? Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of filial, parental, and fraternal love. Think it not a weakness—God is love. Love God, love everybody and everything that is lovely. Teach your children to love the rose, the robin, and their parents. Let it be the constant object of domestic culture to give them warm hearts and ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong. Religion is love to God, and love to man.

Holy Ground.

Every house should stand upon holy ground; for surely that ground is sanctified, when the head of the house sets up an altar before which he and his household, day and night, raise up holy hands and hearts, and praise the gracious Giver of all that sweetens life. Surely that root is sanctified where parents are "faithful in great things and in little," where the daughters are Marys and Marthas, the sons Samuels and Josephs, and the maid servants are taught to serve him who was "the servant of all;" and the "men-servants are taught of all;" where there is not a chamber in which the sigh of repentance, the music of praise, and the voice of entreaty has not been heard; where the will and the knee have not bent together before the Lord. O, that the "living would lay this to heart," and every house in the land of the living thus stand upon "holy ground!"

"I Take Care of my Lambs."

Let teachers and parents weigh well the significance of the following extract:—"A gentleman in England was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly p