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PITTSBURGH, SATURDAY,

MAY 3, 1862.

WHOLE NO. 501.

To the Fallen.
Oh! mourn for the vanquished,
Oh! mourn for the slain,
Whose blood in deep torrents
Now reddens the plain!
See! the legions of darkness
Are trampling them down,
(In the fields that have echoed
Their father's renown!

Oh! mourn for the vanquished;
Oh! mourn for the brave,
Who for God and for freedom
Have gone to the grave!
See! they sink as despairing
On the far-distant plain,
Where now they are bleeding,
And bleeding in vain!

Oh! mourn for the vanquished;
Thou chosen of earth!
For the torch of a demon
Is red on thy heart;
The shriek of despair,
From the heart-broken daughters,
Is filling the air!

One prayer for the dying,
One tear for the dead,
Then strike, O my brothers!
For the heroes that bled;
Arise in your fury,
Arise in your might,
And down with the foun-

Or God and the Right!

For the Presbyterian Banner.

The Power of Example.
Example is better than precept... So says the old adage; and the reason is obvious. Mankind are imitative beings. Whatever they see in others, particularly in those they love, they strive to imitate. From earliest infancy, this is always the case; and, we think, no one will dispute the point. Now, we are of opinion, that this inherent principle, or law of nature, is implanted within us by an All-wise Creator for a good purpose, and for our mutual benefit. There are always those, in every grade of society, who may be justly styled leaders, whose example, in almost every particular, followed with avidity; and that circle, in which they move, takes its character much from the conduct of those persons. If such be of a serious and pious deportment, others will try to be like them, and thus they may be by the Divine blessing, accomplish an incalculable amount of good; but if, on the other hand, they be of a giddy, volatile, or dissipated character, those who try to imitate them will be corrupted, and led into very many foolish and hurtful ways. So true is it, as Solomon says, "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed!"

Among no class of people is the power of example more evidently seen, than among the young. Hence the importance of good, amiable companions. Look at that young man or young woman who strives to conduct themselves in a becoming manner, who endeavor to show by their walk and conversation, that this world is not their home, that they look beyond it, and all its trifling enjoyments for their pleasures! The amount of good influence of such a one will accomplish, will be known only in eternity! Then will their works follow them! But let such be thrown a little off their guard, (as all are liable to be,) let them but step a little aside from the narrow path of rectitude; and how soon will the votaries of pleasure grasp at this as an excuse for their running into every excess of sensual gratification! How little does the youthful Christian think when they are thus drawn aside, for a season, into the world—how little, we say, do they think, that their influence, at that time, is only on the side of evil! Oh, how careful should they be, that "their good be not evil spoken of!" How careful should they that have "named the name of Christ" be, to "depart from all iniquity!"

But if the example of even the Christian may be, at times, of a deleterious influence, what must be that of those, who, like Galileo, "care for none of these things;" who can, deliberately and wilfully, rush into every species of wickedness! These, too, have their imitators, and followers, and how often is the unwary youth led on, by such examples, to commit crimes, at length, from which he would once have recoiled with horror! First, the profane oath, the intoxicating bowl, or the gaming-table, is viewed with disgust; then they become tolerable, then they begin to indulge a little, drawn on by the example of others, and every downward step accelerates their speed, till they descend to the very sine of iniquity. Thus, as says the poet, "they first endure, then pity, then embrace!"

Dear youth, if such be the power and influence of example, both good and evil, which will you choose for your companions, the wise and good, or the vicious? Which would you desire to imitate? And in which would you influence others by your example? Now is the time to form your character, and remember the old saying, "A man's character is known by the company he keeps."

MARY.

For the Presbyterian Banner.

Striking Passages Illustrative of Various Scripturc.

NO. II.

Man is born unto trouble, Job v. 7. Had we known no guilt, we should have known no grief!

Death, where is thy sting? I Cor. xv. 55. Believers, though saved from death's sting, are still exposed to its stroke!

Evil pursueth sinners—Prov. xiii. 21. There is not a more restless fugitive upon earth than he that is continually pursued by his own guilt!

The wicked are like the troubled sea, when it cannot rest—Isa. lvii. 20. What rest can those find that carry their own disturbance with them in their own bosom wherever they go?

We should not lust after evil things, as they also lust—1 Cor. x. 6. There is no sinner vagabond than he that is at the beck of his own lusts!

Happy is the man that feareth always—Prov. xxviii. 14. It is better to fear and not sin, than to sin and then fear!

It is He who makes us, and not we ourselves—Ps. c. 3. Man is not his own maker, therefore he must not be his own master.

MAC.

For the Presbyterian Banner.

Supplies Appointed by the Presbytery of Baltimore.

Crooked Creek and Appleby Mano-
L. M. Graves, Stated Supply for six months.

Wayne—G. W. Meachin, First Sabbath in May; to administer the Lord's Supper.

D. W. Townsend, Third Sabbath in May.

J. H. Donaldson, First Sabbath in June.

P. Kennedy, day at discretion.

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bath in April.

G. M. Spargrave, Fourth Sabbath in May; to administer the Lord's Supper.

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Bethesda—S. P. Kennedy, Stated Supply for six months.

How to Believe.

The meeting had been addressed, in some of the requests for prayer, read, by some anxious sinners, who complained that they did not know how to believe in Jesus.

A gentleman arose and said, that some time ago, he called upon a man in great distress of body, but in still greater distress of mind. Said the speaker: "So great was that man's agony in view of his condition, that I soon became almost as much distressed as he was. The poor man said to me, with an imploring look and

voice, 'You see how I am. What can I do?' What shall I do?"

I replied, 'You must believe on the Lord Jesus Christ.'

"Oh!" said he, "that is what they all tell me. But I cannot believe. I know not how to believe. I cannot do it. I cannot believe. What oh! what am I to do?"

I thought how I could illustrate the nature of simple faith. I took out of my pocket a bank-note. It was a two-dollar bank-note of the Atlantic Bank of the City of New-York. I read it all over to him. "The Atlantic Bank promise to pay—" orearer, two dollars on demand." And then I read the names of the President and Cashier. I then held up the bill before him, and inquired,

"How much is that worth?"

"He answered, "Why, it is worth two dollars."

"Well, but this paper itself is worth nothing. What makes this bill worth two dollars?"

"It is the promise to pay, on the part of the bank, that makes it worth two dollars."

"Very well; all, all that gives this little rag of paper any value, is the promise to pay, and not merely the promise, but your confidence that the promise will be kept?"

"Precisely so," said he.

"You have not a doubt about it, have you that the bank would keep their promise, and pay you two dollars, at their counter, on presenting this demand?"

"Not a shadow of doubt, about it," he replied, with promptness and decision;

"course, they would pay it."

"And confidence that on demand this promise would be kept, makes this little piece of paper worth two dollars?"

"Exactly so," he readily replied.

"Very well, you have faith, I see, that the Atlantic Bank of the City of New-York will keep its promises to pay. You have faith in the bank?"

"Yes."

"Now, let us open the third chapter of the Gospel according to John, and at the sixteenth verse we read this declaration and promise: 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' If you can have faith in the Atlantic Bank, can you not have faith in God?"

"I do not know about that," he replied.

"I said: 'God is not a man that he should repeat.' Hath he said, and shall he not do it?" Hath he spoken, and shall he not make it good? Have faith in God! And then I repeated again, the sixteenth verse of the third chapter of the Gospel, according to John, and left him to his own thoughts.

The next morning I called upon him, and as soon as I saw him, he said: "I have been thinking over this matter of trusting in the promises of God, and I think I can—and all who were present—a season of the kindliest interchange of love, and Christian fellowship. It would seem that all the good things of the land were brought and laid upon the tables; and beds, and in the pantry and the granaries. There was flour, and wheat, and corn, and oats, and meat, and clothing for beds and family. There were chairs, glasses, cupboard ware, and, in short, a great variety of valuable articles, amounting in value to more than one hundred and twenty-five dollars.

After more than one hundred persons had feasted to the full, at a table of their own furnishing, with the pastor and his family, and they had sung and prayed together, they all went to their own homes, feeling happy, and well assured, that they had done good to one of God's servants.

A VISITOR.

For the Presbyterian Banner.

Work of the American Foreign Christian Union

in Italy.

The Rev. E. Edwin Hale, the Society's missionary and agent at Florence, in the month of February, wrote that he had been under the necessity of hiring rooms both at Portoferraio (in the Island of Elba) and at Verres in Piedmont, and furnishing them with plain and cheap chairs, tables, etc. Our readers will be interested in the statement which he makes in reference to missionaries that are laboring under his direction. But why should not have ten, or rather twenty such laborers at work without delay?

The Bible reader at Verres has encountered some opposition in his field of labor of last month. Some "lewd fellows of the baser sort" have twice attacked him in returning from his evening meetings, and the last time inflicted some serious wounds and bruises by stoning him. He says, after describing the attack made upon him, that he loves to think that the wounds on his limbs are in a better state than the wounds on the consciences of his enemies, and hopes that the good Samaritan with oil and wine will heal them.

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"Evangelicals," but to Catholics only. All these things taking place in a short time, have produced apparent damage to the holy cause; I say apparent, and nothing more; because the mass of the population knows already the falsehood of its own creed. Many have no difficulty, in proclaiming in the squares, the coffee-house, and other places, the truths of the Gospel; but for certain considerations they abstain from coming to our worship; though they say that they study the Bible by themselves at home. As soon as Rome shall be conquered, and all power to injure taken from the priests and "codinis," (those who favor the return of the old state of things in Italy,) these will openly declare themselves "Evangelicals." One may say with truth, that nearly two-thirds of the population of Portoferraio are of such sentiments.

The country is also becoming enlightened; and from Capoliveri, Longone and Rio, I have received information from brethren, with whom I correspond, that the holy Gospel is continually gaining greater influence.

As "Mr. Hume and Mr. Forster hold their fashionable stands" in the West End of London, gypsies and fortune tellers are pandering to a like morbid craving for communion with the kingdom of darkness.

The Times gave a second article, probably thinking it had gone too far in puffing Forster, and almost endorsing Spiritualism, and so it opens with an amendment thus:

"While Mr. Hume and Mr. Forster hold their fashionable stands" in the West End of London, gypsies and fortune tellers are pandering to a like morbid craving for communion with the kingdom of darkness.

Some from Rio Marina will come here for Easter, in order to celebrate the Lord's Supper. I think that with them we shall number twenty. And perhaps others may also come from Longone.

I have heard of the arrest of the colonel (in Florence) and of the confusione of the "Amico di Cosa"; (the sale of it had been forbidden in the streets of Florence) and of the process against Gavazi. For me they have confiscated the "Buon Capo d'anno"; [a little tract which he published on the first of January], but I had others printed during the night, and sent them all over the island; they have been gladly received, and more are demanded. As long as the Roman question is undecided, these abuses of power will exist.

Let us pray God that the downfall of Rome may soon come. In divers ways all our affairs suffer greatly from it.

I have nothing more to tell you—but to salute you from the heart, and all your family every blessing from God.

MELCHIORRE PRECCININI.

The Anchor Within the Veil.

Amid the shadows and the fears,
That overcloud this home of tears,
Amid my poverty and sin,
The tempest and the war within,
I cast my soul on thee,
Mighty to save even me,
Jesus, thou Son of God!

Drifting across a sunless sea,
Cold, heavy mist encircling me,
With snared around, along its road,
Drifts along life's broken road,
I cast my soul on thee,
Mighty to save even me,
Jesus, thou Son of God!