

TERMS IN ADVANCE.
SINGLE COPIES, 10 CENTS.
SIX MONTHS, \$5.00.
A YEAR, \$10.00.
SIX MONTHS, \$5.00.
A YEAR, \$10.00.

REV. DAVID M'KINNEY,
Pittsburgh, Pa.

Presbyterian Banner

VOL. XL. NO. 3. PITTSBURGH, SATURDAY, OCTOBER 4, 1862. WHOLE NO. 523.

Publication Office:
GAZETTE BUILDINGS, 24 FIFTH ST., PITTSBURGH, PA.
PHILADELPHIA, SOUTH-WEST COR. OF 7TH AND CHESTNUT.

ADVERTISEMENTS.
TERMS IN ADVANCE.
A SQUARE (10 LINES OR MORE) ONE INSERTION, 50 CENTS; EACH SUBSEQUENT INSERTION, 40 CENTS; EACH LINE BEYOND EIGHT, 5 CENTS.
A COLUMN PER QUARTER, \$4.00; EACH LINE ADDITIONAL, 35 CENTS.
BUSINESS NOTICES OF 25 LINES OR MORE, \$1.00 EACH ADDITIONAL LINE, 10 CENTS.
REV. DAVID M'KINNEY,
Proprietor and Publisher.

To a Young Friend in Ill Health.
The fairest flowers must fade away,
The grass must withering lie;
The beautiful dew-drops, bright and gay,
In Summer's sunshine die.
The forest trees, by nature clad
In loveliest robes of green,
How soon, alas, their beauties fade,
And withered leaves are seen!
Yes, all must fade! The grass beneath
The mower's hand must lie;
The leaves must fall, and blooming youth
Is doomed to fade or die.
The roses leave the blooming cheek,
Disease is wasting there;
The pallid features seem to speak—
"I should for death prepare."
Dear friend, the kindly warning take,
Prepare to meet thy God!
Your sins and follies all forsake—
Bow at his chastening rod.
Your moments soon may numbered be,
And you be called to go,
And spend a long eternity
In happiness—or woe!
But if the Saviour be your friend,
Although your flesh decay,
You'll joys possess that have no end,
And cannot pass away.
And as the fields and forests bloom
In Spring, with fresh array,
So shall your flesh rise from the tomb,
And live in endless day.
O then to Jesus quickly come,
And at his feet sit down;
He'll bring you to his heavenly home,
And to a glorious crown.

MARY.

THE SABBATH IN THE ARMY AND NAVY.

We cheerfully give place to the following excellent address of the Sabbath Committee, New-York. The Sabbath is the Lord's day. He has put his name upon it. It is a day of rest, which the physical frame of man needs. It is a day of worship; a day to acquire knowledge in the things of God; a day to hear what God has to say to us; a day for the confession of sin, for prayer and praise. The Army needs a Sabbath. The Navy needs a Sabbath. The Government needs a Sabbath. The whole people need a Sabbath. They need the rest, the instruction, the religious culture, the blessing. And those who honor God, he will honor.

The friends of the Sabbath held successive public meetings at Saratoga Springs, August 17th, 18th, and 19th, 1862. Hon. LEWIS BRADSHAW and DAVID HOLLANDER, Esq., presiding. They were unanimously addressed by gentlemen from various parts of the country. In accordance with the request that this Committee would "communicate the proceedings of this meeting to our National and State authorities, civil and military; and take such further action as may tend to the preservation of the Christian Sabbath from needless profanation in the time of war," the Committee respectfully submit the following suggestions:

The profound interest in the morals of the army and navy, and the gratitude felt for every indication of official care in this behalf, have their foundation in the fact that the bulk of the million of men in arms are the sons and brothers of the Sabbath-keeping population of the loyal States, who have left their homes amidst prayers and tears, and entered the bannered and tented camps. Their personal dangers are little considered by millions of throbbing hearts at home, compared with their moral perils. Christian patriotism does not shrink from laying the bodies of their souls on the altar of country; their sons it would only lay on the altar of God. Now, the conviction is as universal as the prevalence of practical Christian morality, that the habit of Sabbath observance cannot be lost without the personal demerit of which it is the established index and support. Wantonly desecrated Sabbaths, then, import little less to the home-circles represented in the army than the demoralization and ruin of the carefully-trained youth swelling its ranks. It would seem that every motive of honor, safety and duty should impel the Government and its military authorities to respect this sacred feeling and to avoid a policy threatening such disastrous results.

In attempting to interpret and give expression to the Christian sentiment of the country, the Committee do not deem it needful to insist on undue strictness of Sabbath observance in the army. Ample discretion may be accorded to military commanders without complaint on the part of citizens and soldiers, where the palpable aim and settled policy are manifest to secure the rights of the citizen-soldier, and to defer to the authority of the Great Lawgiver. It is simply claimed that the period of rest and worship to which our citizen-soldiers have been accustomed at home shall not be thoughtlessly or needlessly interrupted by camp, fatigue or field duties; and that, under all ordinary circumstances, military plans and orders shall recognize the Sabbath as a *blank—a day—non—in* war, as it is in law.

As an illustration of the principle for which we plead, the Committee gratefully refer to the memorable General Orders of Major-General M'CALLAN (September 6, 1861), and Commodore FORTÉ (December 17, 1861), which were hailed with joy by the soldiers and sailors, as they were by the people of the entire country. They embody the true Sunday *regime* for the army and navy, and the motives for adopting it. The rule is this: the suspension of all work—the avoidance of all unnecessary movements; attendance on Divine worship; and promotion by officers and men of the utmost decorum and quiet—unless an attack from the enemy or some other extreme military necessity shall compel the contrary. The motives presented in these Orders are: the necessity of one day's rest in seven for men and animals; the fact that discipline, to be permanent, must be based on moral grounds; the recognition of "our sacred duty to observe the holy day of the Lord of Mercy and of Battles," and the dependence of the army "on the benign favor of the Creator while fighting in a holy cause."

The promulgation of the General Orders may be regarded, perhaps, as the most notable moral incident of this stupendous conflict. Through all the gloom, apprehension and disaster of the past twelve months, what Christian patriot has not gathered inspiration and hope from the fact that the loyal cause had been measurably redeemed from association with license and disorder, and committed to the only career consistent with national self-respect, safety or ultimate success. It is a noteworthy fact, that, amidst the tempest of destruction which has raged in military and political skies, and notwithstanding the unscrupulous hostility to the Sabbath of certain interested classes, not a lip has been heard in reprobatation of these Sunday Orders, or against the officers issuing them, on that ground. On the other hand, the testimony is abundant that the officers of the army and navy who have thus sought to protect the rights and preserve the morals of the men under their command, have won for themselves that enthusiastic love their followers which gives the surest prospect of victory to their arms.

In the light of facts like these, is it too much to claim that the views embodied in the General Orders referred to are to be accepted as the expression of the National sentiment respecting the Sabbath in the Army and Navy? And should not this sentiment take the form of law, or find utterance in the permanent Regulations of the Military and Naval services? May not the enlistment of 600,000 new recruits furnish a fit occasion for incorporating in the Articles of War, or in some suitable General-Order of the General or Commander-in-Chief, the vital principles enunciated in subordinate relations? Those principles, certainly, have no more temporary or local scope. They lie at the basis of military discipline. They are suited to counterpoise the tendencies of camp-life to immorality and irreligion. They shield the Christian soldier's conscience from violence, and his physical energies from wanton waste. They accord with universal religious convictions. They become the Government of a great Christian nation in its conflict with a gigantic rebellion. They would inspire confidence among Christian patriots that the costly offering of their sons will not involve the sacrifice of all that makes them dear; and that the sword of the patriot will not return to desolate by their godlessness the country saved by their valor. And they recognize that relation of dependence on the Divine Arm which the nation has been taught with awful impressiveness, but to which public expression has been too infrequently and inadequately given.

The soldiers and sailors who fight the battles of a Christian people should not trample on the laws of nature and of God. The Divine Architect our most august struggle is not to be propitiated by contempt for his name and day. Our conviction needs to be that of the ancient king whose victorious reign of forty years was crowned with honor and might: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; thine is the kingdom, O Lord, and thou art exalted above all: in thine hand is to make wars, and to give strength unto all." Our battle-cry should be that of the devout Ruler who led 580,000 men to complete victory over a million foes in the plains of Zephath: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we forget this multitude." We must not go against that "There is no wisdom, nor understanding, nor counsel against the Lord: for he is the one who prepared against the day of battle; but victory is of the Lord." The voice of WASHINGTON thus echoed such utterances of Revelation to the Army of the Revolution, and now to the Army of Restoration: "We can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly."

NORMAN WHITE, Chairman.
Henry J. Baker, E. L. Bond, M.D., Nathan Bishop, W. A. Booth, Robert Carter, Thomas C. Doramus, John Elliott, Fred. G. Foster, David Hooley, John E. Parsons, Gustav Schwab, Wm. A. Smith, Otis D. Swan, Wm. Truslow, W. F. Van Wageningen, Wm. Walker, E. S. Winston, O. E. Wood—Sabbath Committee.

JAMES W. BECKMAN, Rec. Sec'y.
RUSSELL S. COOK, Cor. Sec'y.
J. M. MORRISON, (President of Manhattan Bank), Treasurer.
Office of the Sabbath Committee,
No. 21, Bible House, New-York,
September 22, 1862.

*1. Chron. xxix: 11, 12. †2. Chron. xiv: 11.

For the Presbyterian Banner.

The Middle-Aged.

The aged get many words of admonition and comfort from the press and the pulpit, the young much friendly advice, while the middle-aged too often seem to be considered either as completely fitted for life, or nearly so. Only those who are willing to practice the drudgery of correcting themselves, of improving their characters and adding to their virtues, are really valuable; one that would be useful must be willing, if necessary, to alter manners, or education, or any thing that in them is found deficient, or a hindrance to the accomplishment of his purpose.

As a host among God's people, numerous enough "to put to flight the armies of the aliens," now lie idle because in their youth they were not fitted for their work. Why not make amends for these wasted hours by a diligent use of the leisure we may at present possess. Perhaps we would organize a Sunday School or prayer-meeting, distribute tracts, or assist in the singing; but we feel entirely incompetent. We would like to do our special avocations, to say a word for Jesus, but feel that by our awkwardness we would only disgrace the cause. How many middle-aged persons are at this time engaged in the study of the modern languages and the fine arts, only for display; in youth they considered them valueless, or it may have been out of their power to pursue them. If we love the cause of our Redeemer, as its importance to us will not be less diligent or agents or brokers, and that in deciding what is a British and Belgian vessel, the criterion shall be what is British and what is Belgian according to the British and Belgian law. The dues on trading vessels shall give no advantage to native above foreign ships, and each country admit the other to its coasting trade. Property, in trade marks, patterns, or models in manu-

enable us to correct our bad habits—to make the most of the talents entrusted to us—to be perfect and thoroughly furnished unto all good works. How could we be driven from us, if we were persistently engaged in fitting ourselves for greater usefulness in life, and our souls for higher enjoyment, both in this world and the next. In the words of another, many who now live because they do not happen to die, would live because the world could not spare them.

EUROPEAN CORRESPONDENCE.

Garibaldi's Defeat and Capture—What is to be done with him?—The Emperor's Commercial Treaty in his Successive Developments—The New Treaty with Belgium—Trade Treaties, and a Political Millennium—Protection Tariffs and Stern Necessities—The Weather, Harvest, and Trade—The Prince of Wales' "Gone a-Courting"—His Future Bride—Sardinian Blood—M. Guizot and his Reminiscences of English Society—His Portrait of the English People—Retaliation and Frankness—Religion and National Character—The Sunday School Convention—American Delegates—Reports from Switzerland, France, and Italy—Qualifications and Conversion of Teachers—Irland and Scotland—Meetings at the Mansion House and Exeter Hall.

LONDON, Sept. 6, 1862.

"GARIBALDI defeated, captured, and wounded!"—such was the telegraphic news flashed over all Europe, a few days ago. Previous to this great, necessary, and desirable, yet painful and affecting issue, the Papal party all over Europe were filled with high hopes, sometimes alternating with fears. Austria held her dogs of war tight in hand—increasing them by 40,000—ready to cry "have" and overrun Lombardy and other provinces of Italy, if Garibaldi's Italian Expedition were favored, he still desires. On the other hand, the Mazzinian party thought that with the united arms of the Neapolitans, and begin his march on Rome. The clerical party everywhere were in high hopes that the Italian Kingdom would be overrun, the Pontifical States restored, and the King of Naples reenthroned, and all from Garibaldi's outbreak. At Paris, the Emperor may have speculated on the probability of partitioning divided Italy—Italy is favored, he still desires. On the other hand, the Mazzinian party thought that with the united arms of Victor Emmanuel and Garibaldi, "Rome or Death" they would secure a grand object for which they had hitherto conspired and plotted in vain. Garibaldi succeeded in crossing to Calabria, and yet on the main land he was not able to advance, so resolute was the Court of Turin to arrest a progress which would almost infallibly have been followed by the liberation of Italy at large. Garibaldi has failed, and been captured. It is well. But yet how melancholy that such a man should be now like a lion in the toils, when he was fighting sincerely for what all true friends of liberty and Protestantism desire! What is to be done with him? The *Times* says: "There is one very short and easy way of settling it, which would answer all the purposes of the Italian Government. Garibaldi should put himself to his old comrade and friend, on his parole, to leave Europe for an indefinite term. He is as honest as much at home at Monte Video, as he is in Italy, and a few years absence would efface the recollection of an extravagant and intemperate act, and leave on the minds of his countrymen only the memory of his 'transcendent services.' But once place a man before the bar of his country; arraign him as a traitor, and sentence him as a criminal, and his name remains upon him. Others never forget it, and he never forgets. But who would wish such a stamp to be fixed upon the heroic founder of the Italian unity?"

It is clear that no Government dare outrage the opinion of the Liberal Europe, by punishing Garibaldi. The real criminal is the Emperor of the French. He is no longer, says the *Daily News* the insatiable Sphinx, but the U. S. Decided Man. Conquering as he is, he may be yet caught in his own snare. The *Empire* is and has been a devotee mischief-maker. A new paper, *La France*, is her organ, and declares that Rome is not necessary as a capital for Italy. The *Empire* fears that if French troops are withdrawn, judicial wrath will fall on her son!

COMMERCIAL TREATIES are now being ratified wide and far over Europe, and all in the Free Trade sense. Although protective duties, or rather duties for the sake of revenue, are not entirely abolished, yet the great design is to develop trade and international intercourse, and so mutually to enrich and benefit the respective countries. There have been three stages in the history of Treaty of Commerce and Navigation. The first was—as denounced and exposed by Adam Smith—to secure to the contracting parties a double monopoly, each stipulating for the exclusion of all competitors from each other's market in favor of some articles of his own production. The second kind was that in which each contracting party agreed to reduce or take off duties on the produce of the other, in consideration of similar reduction or abolition of duty on his own. The fourth kind is that which has just been brought out in the light of fact and history. We have just concluded a Treaty of Commerce and Navigation with Belgium, which is entirely distinct in its provisions from the three kinds described. Except incidentally, and by way of slight and temporary exception to its general principle, this question does not deal with the matter of tariffs, leaving them, as Free Traders have always advocated, to be dealt with by each Government with reference to the "Ways and Means of the year, instead of being made matters of contract, "so that it may become almost necessary," as a public writer says, "to go to war with another State in order to levy the taxes necessary for the support of the Government, but prohibited by Treaty regulations."

Thus it is provided that the subjects of each country shall have the same trading and navigation rights, that they shall manage their affairs without interference of agents or brokers, and that in deciding what is a British and Belgian vessel, the criterion shall be what is British and what is Belgian according to the British and Belgian law. The dues on trading vessels shall give no advantage to native above foreign ships, and each country admit the other to its coasting trade. Property, in trade marks, patterns, or models in manu-

factures of the one country, shall be recognized in the other as the sole "consumers." The principle is exceedingly simple—in matters of buying and selling, equality between man and man. There is no doubt but that this is the ultimate goal and destiny of national intercourse: there will be in the "golden age" that surely is coming—when *Astræa rediit* shall inaugurate "the good time coming." But meanwhile present urgencies, such as those imposed on Canada by its comparative poverty; and on the United States by the calamity of civil war, as well as the natural desire to shelter for a time, in order to develop native manufactures, postpone that commercial period. Well: after war comes peace; after black night, and "the darkest hour before the dawn," comes morning. God grant that it may soon come to America!

THE WEATHER has been fine for some time, and the prospects of harvest abundance have much improved. Nevertheless the cereal crops are under the average. Corn and four flour low in the market. There are large arrivals from America, and still larger are on their way. The potato crop is better by 40 or 50 per cent. than last year. General trade is good. But the Lancashire operatives are in a sad case, present and prospective.

THE PRINCE OF WALES leaves England this day on an important errand. He goes to Brussels, meet at the Court of King Leopold to meet the future Queen of England. This young lady is the eldest daughter of the heir-expectant of the throne of Denmark. She belongs "to a race which was all but English, and contributing the noblest qualities to our own nature." It is emphatically true that we owe much to the Scandinavian intermixture—the blood of the "Sea Kings" of the olden time, who once swept in irresistible might around the British Isles, against whom Ireland raised her "Raths," (earthly forts), and England, too—as not long since I saw at Weymouth, in Dorsetshire—their blood still tingles in the veins of the bold seamen who man *your* navy and our own, and adds fire force, yes, and a measure of dash and generous impulsiveness which the mere Saxon and Saxon immigration could never have bestowed.

"The Alliance," says a public writer, "is perhaps the last that would have occurred to the friends now about the Princess Royal (the Prussian Court); "she thought, however, of one thing only, and that was the pleasure of seeing her oldest brother with a wife, occupying as soon as possible, the important position of the chief married couple in this country. We have only to glance at our many marriages, far or near, to see that the hope of a son, or a son, so happy and prosperous as Queen Victoria's, was indeed worth trying for. An unfortunate—even a marriage of mere convenience—a late attempt to repair the follies of youth—a hasty plan for the rescue of an expiring dynasty—these and other varieties of the sacred contract, abound in our annals as beacons to be avoided. Even within the memory of the living, the Court has been for many years together a moral scene of scandals to gratify the evil tastes of the many who yearn for greatness, or who like details of weakness and misery for their own sake. The hope that the Court may continue what it now is, the salutary influence is felt over the whole Empire, reinforced the sisterly endeavor to find a future Queen for England. That endeavor we believe is crowned with success, and before many months, we trust, will be crowned with the marriage of the nation on the sight of three young Princely families branching already out of the auspicious union so recently and so sadly concluded."

M. GUIZOT has published "An Embassy to the Court of Saint James in 1840," which supplies valuable reminiscences of a French Ambassador in England, and he a man of mark and powerful mind. His portrait of English Society is worth studying, as being such as most well-inclined foreigners are disposed to think of it. It is as follows:

"I have lived for some time in England, we feel ourselves in a cold but wholesome air, in which moral and social health, is stronger than social disease; although the latter is still abundant. When I say that the air is cold in society as well as in the climate, I don't mean to say that the English people are cold. Observation and my own experience have taught me the contrary. We meet among their lofty sentiments and ardent passions; they are also very capable of profound affections, which, once entering into their hearts, become often as tender as they are deeply seated. What they want is instinctive, prompt, and universal sympathy; the disposition, which, without special notice, or tie, knows how to comprehend the ideas and sentiments of others, to humor or even to mingle with them, and thus to render the relations of life easy and agreeable. It is in this respect that the English estimate social intercourse lightly, and are not extremely curious as to what others think or do. But their curiosity always requires to accommodate itself to their dignity and timidity. Through awkwardness and shyness, as much as through pride, they seldom exhibit what they really feel. Hence results, in their external relations and manners, deficiency of grace and warmth, which shills and occasionally repulses. Even among themselves they are little frank and cordial. They have almost always an air of disdainful and caustic reserve, which breathes and inspires a secret and trivial discontent. In the main, they feel a great need of, and a strong desire for, intellectual movement and recreation. They are fond of conversation, and when matters are under varied and anti-mated features, they enjoy it much. But of themselves, and with a few brilliant exceptions, they seldom display enthusiasm, or take the initiative. They know not how to do what pleases them, or to enjoy to ease their own intelligence. The fire is there, but covered up; the spark to kindle it must come from without."

All this is true enough, the last remark especially true. The English can bear also to be told their faults, better than ever they did; and the present intermingling of nations, and the friendly comment of the best of the French press—even the caricatures of other French papers—are taken in good part. English reticence is much the better of Irish frankness of intercourse and address; and *like frankness* on the principle, I suppose, that people love their opposites, as a tall man, or dark,

loves to mate with a little wife, blonde and not a brunette.

Our insular position injures us as to the common knowledge of languages, which on the Continent is so extensively possessed; especially by Germans and Russians, who far excel us in this matter. But in this too, we are improving rapidly, and modern languages are receiving attention on commercial grounds and reasons, to an extent hitherto unknown. M. Guizot concludes as follows: "I studied with deep interest this great society so strongly constituted, and at the same time so free, in which so many contrasts destroy the harmony of the whole, and in which human nature so liberally develops itself, although restrained by curbs, and counterpoises, which prevent its pretensions and extravagances from proceeding to the last excesses." I learned much in this moral and social study which opened to me at every step, new horizons, without making me forget my domestic solitude. The English are right in attaching the highest value to their interior life, to their home, and above all to the closeness of the conjugal tie. They would not find in their country, in public life, that movement, variety, and facility, that harmony of all the relations which elsewhere and for any people (I) almost supply the place of happiness. A foreigner, a man of intelligence, who had lived much in England, remarked to me: 'If one were in good health, happy at home, and rich, it would be well to be an Englishman.' The terms are too exacting, and there are in England at least as much as elsewhere, many happy lives within more moderate conditions. But it is certain, that to enjoy English society we must cling to domestic serious gratifications, rather than give ourselves up to the lighter employment of the world, and the current of events."

This last is worthy of notice, as faithful. To a foreigner's eye as was said long ago, "The English take their pleasures sadly," and M. Guizot puts it significantly, and more philosophically, when he says that they prefer serious gratifications to light amusements. "All that he does justice to is 'Domestic Constitution.' The home life which England and America know in connexion with the Bible and the Family Altar, but which alas! save to a lamentably small minority, is still wanting among the upper and middle classes of the French people. M. Guizot, although a Protestant, and I trust a sincere Christian, also, (as Dr. Grandpierre, of Paris, speaking last year with me at Geneva, said was his own conviction) writes in the foregoing passage that the English are distinguished by their knowledge of the spiritual and pious portion of the British nation, both in and out of the Established Church. True Christianity always modifies national characteristics, although it does not destroy them. Especially does it tend to humanize and bring into cosmopolitan sympathy and brotherhood, Christians of different temperaments and nations. What will it do—rather, what will it not do when its French mission shall be realized, felt, and made tangible, visible, real—in the wedding of all hearts into one, beneath the shadow of THE CROSS. "Come forth out of thy Chambers, O King of glorious Majesty * * * * * The Bride waiting for thee, and all things sigh to be renewed!"

A SUNDAY SCHOOL CONVENTION has met and parted in London—not without most interesting proceedings and happy influences. A mighty stimulus has been given by it, not only to the quarter of a million of teachers in Great Britain, but also to the scattered, and yet important efforts for the salvation of the young in France, Switzerland and Italy. The American Sunday School Union was well and wisely represented, and at a great meeting in the Egyptian Hall, Mansion House, Alderman Abbis in the chair, the representatives of the United States were the Rev. T. H. Vincent, of Illinois, and Mr. Chapin, of Massachusetts, who were the first speakers, and were most affectionately received. Then came a Swiss pastor, M. Nagel, from Neuchatel, who delivered a speech, in English, of great value and interest, as to the development of the Sabbath Schools in connexion with the increasing vitality of the Swiss churches—especially at Geneva and Neuchatel. This gentleman (it was intimated from the chair, amid cheers), had spent months in studying our language, in order that he might be able to address the London Convention. He achieved, with the use of notes, and notwithstanding the use of notes, a great success. His matter was excellent.

Pastor Cooke was the next speaker. He is a Wesleyan minister, son of an English father and a French mother, born in France, and speaking and preaching there in French, his mother tongue—yet a John Bull in aspect, rich in humor, and speaking English admirably. His father, Dr. Cooke, has been many years a Wesleyan pastor in France. His narrative of the origin of the Sabbath in England, his indications of the extent of the movement in Paris itself—where there is an annual gathering of children in one public building, and to the visible favorable impression of the people as to Protestantism—was very pleasing. The French pastors have great labor and anxiety in connexion with the young: their parishes are so wide, the children are so scattered, and the priests so busy in their attempts to seduce, and absorb into Romanism. The French pastors are themselves Sabbath-school teachers, and the Episcopalians have each an organization, but no church building. The Old School worship in the School Hall of the Female Seminary, and the New School in the Baptist church one half the time. The Episcopalians have occasional services in the Methodist church. These are all the church accommodations for about two thousand inhabitants, with a very large floating population.

At present we are in a deplorable condition as to preaching. The Campbellite church is supplied by a refugee from Tennessee, who does not give satisfaction to the congregation. Consequently there is but a slim attendance on the Sabbath. The Baptist church is supplied every alternate Sabbath by an aged father who lives several miles out in the country, a good man with a limited education. The Catholics have some kind of service every Sabbath. The Methodist church is supplied by a good man, who conducts a dentists office, doing the work himself. He comes far short of giving satisfaction to his church. The Cumberlandians have a good minister living here, who does not preach to them, unless from inability to support him. The New and Old School

teachers were discussed at one of the sessions of the Conference of which I have been writing. The main topic of interest was the question, whether, in any case, those should be employed who had made no profession of Christ, and who had given no visible evidence of personal conversion and decision. The *pros* and *cons* were very ably put before the meeting. Among the speakers who advocated the employment of teachers who were willing to teach, and who seemed to be heartily in earnest, even without an open profession, was a quaint and humorous old gentleman, an Alderman of Macclesfield, whose epigrammatic terseness was quite a treat. The Rev. Dr. McIntock, an American Wesleyan minister, (last year, and perhaps still stationed at Paris,) followed on the same side. He is witty as well as weighty; a man of ruddy aspect, ready speech, and happy power of such in. He affirmed that his own knowledge many who had come as volunteers, without making me forget my domestic solitude. The English are right in attaching the highest value to their interior life, to their home, and above all to the closeness of the conjugal tie. They would not find in their country, in public life, that movement, variety, and facility, that harmony of all the relations which elsewhere and for any people (I) almost supply the place of happiness. A foreigner, a man of intelligence, who had lived much in England, remarked to me: 'If one were in good health, happy at home, and rich, it would be well to be an Englishman.' The terms are too exacting, and there are in England at least as much as elsewhere, many happy lives within more moderate conditions. But it is certain, that to enjoy English society we must cling to domestic serious gratifications, rather than give ourselves up to the lighter employment of the world, and the current of events."

Valuable information was given by Dr. Urwick, of Dublin, at the Conference, as to Sunday Schools in Ireland. The first school was instituted by a curate of the Church of England, in 1777, in the County of Down. There are now upwards of 21,000 Protestant teachers, and 239,000 scholars in Ireland. As to Scotland, family teaching was the real Sabbath School, and was in operation before the institution called by this name was in existence. "The extent of this family teaching," said the Rev. J. Inglis, might be judged of from the fact that formerly, in Glasgow, when a young man wished to be admitted to the ministry, he was examined him as to his religious knowledge—as a qualification to become the head of a family." There are now 40,000 teachers in Scotland, and 400,000 children, besides 80,000 young people who are instructed in Minister's Classes.

In Australia 110,000 children are being educated, or one in twelve of the population.

Near the close of the meeting at the Mansion, the Rev. W. Byrnes, of the Bahama, spoke of the numbers of true believers—fruits, in part at least, of Sabbath Schools—"brethren like this." Here he turned and made a negro, well dressed and handsome, stand up, embracing him in the sight of the meeting; and then turned to the Rev. Mr. Vincent, of Illinois, saying, "Your flag will never shine bright, until the stripes on it cease to be emblematical of the stripes laid on my brethren of color." An aggregate meeting of teachers met in force last night, at Exeter Hall. This closed the Convention. J. W.

For the Presbyterian Banner.

Mattison, Illinois—A Pastor Wanted.

MR. EDITOR:—It is religion that gives character to any place. If by religion is meant church organizations and church buildings, then this is a religious place. For a new town, of six years' growth, on the open prairie, this place has made a good beginning for churches. We have here a Methodist Episcopal church with a fine building, capable of seating five hundred persons, including the end gallery. Also, a Baptist church, old side—as to doctrine, as old as the oldest, *hard shell*. A Cumberland Presbyterian church, with a respectable sized building, inclosed but unfinished, with a heavy bell hanging over it. Also, a Campbellite, and a Catholic church. These are all the church buildings in the place. The Old and New School Presbyterians, and the Episcopalians, have each an organization, but no church building. The Old School worship in the School Hall of the Female Seminary, and the New School in the Baptist church one half the time. The Episcopalians have occasional services in the Methodist church. These are all the church accommodations for about two thousand inhabitants, with a very large floating population.

At present we are in a deplorable condition as to preaching. The Campbellite church is supplied by a refugee from Tennessee, who does not give satisfaction to the congregation. Consequently there is but a slim attendance on the Sabbath. The Baptist church is supplied every alternate Sabbath by an aged father who lives several miles out in the country, a good man with a limited education. The Catholics have some kind of service every Sabbath. The Methodist church is supplied by a good man, who conducts a dentists office, doing the work himself. He comes far short of giving satisfaction to his church. The Cumberlandians have a good minister living here, who does not preach to them, unless from inability to support him. The New and Old School

Presbyterians have no regular preaching. Such is a description of the outward prospects of religion in this little city.

This community is moral and intelligent. They have been accustomed heretofore to church-going on the Sabbath. For want of instructive and edifying preaching, they are fast losing Sabbath regularity. Unless a kind Providence sends godly ministers soon to preach in this place, the people, Satan will send his emissaries. Here is a ripe field for a true minister of the Gospel. No better can be found in all the vast extent of the great North West. I speak respecting the Old School church. While the church is but of recent organization, and is truly a missionary field, yet a few weeks since they gave an invitation to a minister with whom they were acquainted, to supply them six months, with a view of permanency, promising him in connexion with two other feeble churches, a salary of \$800. This he declined for personal reasons. It is hoped the Master will soon send them a suitable man. Such a man is one who truly loves the work of the ministry in all its duties, above every other work. Loving it will heartily engage in all its peculiar labors. The minister's work does not end in the pulpit on the Sabbath. He who ranks his ministerial work is done for the week, when he finishes reading a tame moral essay in the pulpit on the Sabbath, to a congregation of perishing souls, has fearfully mistaken his calling. The man who thinks he can sustain himself here in the West, with little study and little labor from house to house, deceives himself. The people are intelligent and active. There is not that steady, treadmill, everyday-slike habit of business, as in older States. No doubt the climate has something to do in inducing that quick, restless spirit, that characterizes Western men and Western business habits. Here everything is a whirl of activity.

No man of any life, but partakes of the influence, and falls unconsciously into the current. This spirit pervades the churches. The man who cannot enlist the feelings and gain the attention of the congregation on the Sabbath, cannot preach to such sinners to their edification. They soon tire with his "unbeaten oil." If his own soul is not on fire with his subject, he cannot enlist his hearers' attention. This is one reason for so frequent ministerial changes, here in the West. The people must be interested. This must be done either in matter or manner. With fervor and energy in delivery, the matter is oftentimes overlooked. Lacking these, the subject matter, well handled, and clearly expressed, by the congregation will listen long attentively.

In Mattison, at the present time, there is an open door for much good to be accomplished by a faithful minister of Jesus Christ. With the Master's blessing Zion's walls can be rapidly built, even in these troublous times. The people are very desirous for a preached Gospel. The number—who are members elsewhere—making arrangements to locate here, is very large. Many of them are very desirable, and will make efficient members. Unless they are looked after at once, they may, like too many others, be introduced into other fields, from surrounding influences. The great importance of this place in a commercial point of view, admonishes the Church not to neglect the present golden moments, to fully occupy it for Christ. The untold influence it exerts, and must necessarily exert, over a large portion of this part of the State, should arouse every lover of Christ's cause to establish at once a self-sustaining church.

It is hoped these lines may meet the eye of some minister fully qualified to occupy this field. Let no one think of this place, who has failed of success in Eastern churches. This field demands a strong man. What we mean by this, is a man who can preach—not read. A deeply pious, earnest and devoted man. A man of ministerial ability in every sense of the word, and having good common sense. Such an one, with the Divine blessing, can gather a self-sustaining church immediately. Two or three men have said to the writer, "Why does not your church get a minister who can preach? If they will get the right sort of a man, we will unite with the church and help support him; we will not unite with the church unless we see it is going to do some good work." Men were raised Presbyterians, and are now in other communions. Two of them have given one hundred dollars each a year to the salary of their minister. Presbytery last week directed this church to be united with the Negro church—twelve miles distant on the Central road—for the present, and the Committee on Missions to recommend them to the Board of Missions for sufficient assistance and supplement. A man of a minister who obtains a suitable man. Six hundred dollars can be raised, with a little aid from the Board, for a good man. If he can write and draw out the Presbyterian element here, this amount and more can be had for his salary in this place alone, after the first six months. The church has no fund to pay candidates for preaching. When the right man is sent along by his Master, his salary will begin from his first sermon.

This ends, for the present, these hasty sketches. M.

For the Presbyterian Banner.

Extract from the Minutes of the Session of Elder's Ridge Church.

"For a period of thirty-two years from its organization, the God of Zion has spared this church the stroke of bereavement in any of its ruling officers. But now one who was associated with us eight years, watching for souls, has been called to his account—gone to receive his reward. "On the morning of Saturday, Aug. 23d, 1862, John Thom, Esq., in the 77th year of his age, after a week of most painful suffering, but cherishing a full hope of blessed immortality beyond the grave, sweetly fell asleep in Jesus.

"Whilst with us, by conversation and prayer, by contributions and other species of Christian activity, he showed a deep and abiding interest in the prosperity both of this congregation and of the whole Church of God. "When the Master came, he found him watching. "And I heard a voice from heaven saying unto me, write, Blessed are the dead that die in the Lord from henceforth. "Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

God's mercies are like a large chain, every link leads to another; present mercies assure you of future ones.