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TERMS IN ADVANCE. 

REV. DAVID M'KINNEY, Pittsburgh, Pa.

The Errors of the True Christian. Blame not the spirit, blame the shrine! The frail, the human heart of sin, Where oft religion's light Divine Is sullied by the gloom within. Then ere thou blame the faithful few For speech unwise, or zeal undue, Bid the quenched dew-drops of the morn Glitter as when they gemmed the thorn, The trampled snow upon the earth Be pure as at its heavenly birth; Expect thy roses in the storm, Fadeless in hue, and fair of form, And bid the limpid streamlet swell, Bright through the city, as the dell. 'T were vain; yet ev'n the sullied snow, Dimm'd flowers, fall'n dew, and darken'd rill, Despite the sarthly taint they show, Beauty and blessing scatter still.

### Midnight Hymn.

BY HANNAH MORE. Where'er I am, whate'er I see, Eternal Lord, is full of thee: I feel thee in the gloom of night, I view thee in the morning light.

When care distracts my anxious soul, Thy grace can every thought control; Thy word can still the troubled heart, And peace and confidence impart.

If pain invade my broken rest, Or if corroding griefs molest, Soon as the Comforter appears. My sighs are hushed, and dried my tears.

Thy Wisdom guides, thy Will directs, Thy Arm upholds, thy Power protects; With thee when I at dawn converse. The shadows sink, the clouds disperse;

Then, as the sun illumes the skies. O Sun of Righteousness, arise! Dispel the fogs of mental night, Being of beings, Light of light!

#### For the Presbyterian Banner Wakes.

Doubtless many readers of a Christian newspaper will be at a loss to know the meaning of the word which stands at the head of this article. What are wakes? Addison, in the Spectator, has the following passage: "Had you staved there a few days longer, you would have seen a country wake, which, you know, in most parts of England is the eve-feast of the dedication of our churches." Dr. Kennet, in his Parochial Antiquities, published in 1695, says: "These wakes were in imitation of the ancient love-feasts; and were first established in England by Pope Gregory the Great, who, in an epistle to Melitus the Abbot, gave orders that they should be kept in sheds or arbories made up of anches or boughs of trees around the "This laudable custom of wakes," he adds, "prevailed for many ages, until the nice Puritans began to exclaim against it as a remnant of Popery," &c. The remark, made by Brande, in his Encyclopædia, that these feasts were not "uncommonly followed by revelling and drunkenness," is a strange commentary on Dr. Kennet's "laudable practice,"

leads us to think the Puritans were not so "nice" as he would have us believe, in speaking against them. This custom is still kept up, however, in many places in our own country by people of Irish descent ind in the Papal communion. I have seen m enthusiastic Irishman ride up, postaste, to a neighbor's door, to borrow the money with which he might buy whisky or the "revel" connected with the dedition of their church. The word "wake,' among us, is now

inerally applied to another custom. bster defines the word, "the sitting up persons with a dead body, usually atided with drinking." I am told this stom is very common among Irish popuions in country places. And just here. may be observed, is it not curious how depravity of man has prostituted the sacred seasons to the basest uses! stmas, Hallow-e'en, the dedication of ches, and the vigils kept over the saremains of the departed, all have been secrated to revelry and drunkenness! But would it be believed that this cusm, with slight variations, is still observed Protestant communities who have had e Gospel preached among them for three four generations? The writer has fown instances, not five hours' ride from ar own city, in the heart of a dense otestant population which has had the ispel preached for forty years, in which is old Irish custom of wakes has been served. And these wakes were not vigils," but emphatically "revels." Forer sacred be the custom of two or four osen friends keeping devout watch over e remains of the dear departed. But rever execrated be the heathenish pracce of filling a house with thoughtless esters and merry-makers, destroying all te solemnity of the occasion, and harrowng up the feelings of the mourners, while remains of a friend or neighbor lie one and neglected in an adjoining cham-And let no Christian fear "giving ence" by refusing to allow such orgies be held in his house. Let who will take ice from such a refusal, the sacred stillwhich hangs around the dust of our arted friends must not be broken by the

he writer of this has been astonished. inquiry, to find how general, in some nunities, the observance of this cusstill is; and has given this hearty connation of it in the hope that it may and influence some of those commu-Yet he is aware that people who ge in, or allow, such heathenish pracdo not often read the religious news-, or anything else religious. aders, if there are "wakes" in your

borhood, do not rest until you have to every good man of your acance about them, and they have been ad forever. Too long has this nof Rome rested on our fair Prot-

#### For the Presbyterian Banner From the South-western Army.

sers. Editors:—The camp is not ost favorable place for writing, espesince the field officers and staff of a fantry regiment has been ordered to ly three wall tents-about ten feet in campaigning. We are now reto that: and consequently the chapures a most inconveniently small

# Presbyterian Banner. WHOLE NO. 534

PITTSBURGH, SATURDAY, DEC EMBER 20, 1862. VOL. XI., NO. 14.

meetings in this weather out of doors. The Times gives the full text of this foreign wheat, the product of Summer Here, in Moscow, Tenn., we have found a address, which protests against "the tone climes, is largely needed for mixing, in church, which we occupy every evening. and spirit of certain articles in a certain order to the production of first-class flour. How long we shall remain here, the most sagacious of us cannot conjecture; but we appoint a meeting for "to-morrow evening, penitent. It admitted a very able article Northern counties, or of Scotland. Our ff God will;" and if my regiment, or any a few days ago, signed, "Historicus," from free trade system brings us abundant corn other, shall move to-morrow, perhaps the a lawyer in the Temple, London, in the from every country which has a surplus. meeting may still be held. At present, we course of which the writer, defending Lord America has already sent us large supplies, make them prayer-meetings—let soldiers Palmerston and the Cabinet against the and Prussia is contributing to an unexam

it crowded as closely together as convenience will allow. This makes it convenience will allow. This makes it convenience will allow. The Morning Star remarks on the reacnient for the devout of many regiments to tion in English opinion and feeling which come together. There are more truly religious men among them than we antici- was dazzled with Southern successes. The Daily News warmly supports the ministepated. When one walks through a camp. rial policy, and writes very able and temand hears the sound of cursing on every perate articles on behalf of the North. side, he is very apt to form the idea that At the same time as a matter of opinion, the fear of God is entirely banished from most people think that a separation must the place; but he hears, after a time, that ultimately take place, while others look to there are pure voices less vociferous. great results from the fleet of the United find many who are willing to speak for

States in river warfare.

Christ, and to lead in prayer. The general

spirit of the Christians among us is ex-

cellent. It was well remarked by an officer

in one of our meetings, that if all our army

were like the body there assembled, we

But this thought reminds us of that

which causes many hearts sadness—the

wickedness of the army. Some Northern

papers have given an exaggerated account of

the ravages committed by the troops since

we marched from Corinth; but there has been

wrong-doing enough to make one fearful

that God may withhold his blessing from

us. It is not true that the army burned

all the buildings along the road; but it is

showed that the men were in the Southern

versally condemned.

try, all family arrangements, are brok-

en up. The churches and schools suf-

High Schools have been ruined; at Cor-

hospital again. The Methodist Female

nistory. All America ought to learn,

EUROPEAN CORRESPONDENCE.

The British Anti-Slavery Society—Its Defence of the North—The Times and Press—Anti-Slavery Reaction—A Romish Archbishop and Faction Fights in Ireland—A Late and Bad Harvest in Ire-

land—The New Protestant Prelates—Sketch of Dr. Thompson's Career—York and New-York— The York Minister Visited—The Cathedrat Ser-

THE BRITISH ANTISLAVERY SOCIETY,

vhose fundamental principle is that "slav-

holding is a sin and a crime before God,"

and therefore "that unconditional emanci-

nation wherever slavery is maintained, is

lone consistent with Divine law and with

the requirements of justice and humanity,"

has issued an address intended to counter-

act "the efforts made to infuse into the

minds of the people of this country, sen-

timents friendly to slavery." The Society

deprecates all war, but holds that the South

was not only the aggressor, but design-

edly provoked an armed contest with the

United States Government, with the ex-

press sole object of founding a Confedera-

cy to perpetuate slavery." That is certainly true, and very happily stated. The

ing slavery forever in those territories.

negro Republics of Liberia and Hayti.

Further, by the Confiscation Bill-consid-

in the rebel States within a specified peri-

LONDON, November 19, 1862.

should be absolutely invincible.

DR. LEAHY. a Roman Catholic Prelate, has issued a Pastoral Address to the Ro- orthodoxy as a defender of the doctrine of man Catholic peasantry of Tipperary and the true and proper Atonement and Sacriadjoining districts, in which he makes ex- fice of Christ, in reply to the assaults made traordinary revelations. It reminds one upon that cardinal dogma in Essays and of the olden times of Faction Fights so graphically recorded by William Carlton, "the Irish Walter Scott," in his "Tales" reason to think that he is virtually Evanand Stories of the Irish Peasantry." Most gelical in his views and sympathies. people thought that these bloody feuds were at an end, and that, as in the Hyde Park, Berkerhead, and Belfast Riots, Romish hate had expended itself in assaults on " (faribaldian "enemies of the Pope, or on Protestant yeomen. But we find that it is true that empty houses were generally fired —the men saying that their being empty otherwise in the South of Ireland. The Dublin Morning Journal (Romish organ) thus explains the origin of these feuds,

army; and that, therefore, their houses which have wrought such havoc: ought to be burnt. It is not true that all "The cause of the feud which has led property was appropriated by the soldiers to such deplorable results, was so trivial as we passed; but a great deal was. Sweet potatoes were all taken, unless unu- and ludicrous that it would be almost insually well concealed. Many houses lost credible if given on a less authority than much by pilfering soldiers and servants. this pastoral. A spark struck in a dis-Chickens and pigs, calves and sheep, were pute between two men about an insignifialmost all taken. A scene of disorder, and cant fact, has blazed out in a flame of facalmost of insubordination, both painful and tion and has now become a wide-spread ludicrous, culminated, when we reached conflagration. The cause was too ludicrous our encampment at Davis' Mills, in Missis- to be more than alluded to by the Archsippi, a few miles from this place. Brigadiers were trying to hinder men from Morning News gives the history of the oricarrying off chickens and pigs before their gin of the feud as follows:— In former faces; and tried in vain: the men broke times there was a bull located near the was the highest point of the disorder. he was three years old, and another swore immediately, made; the Quartermasters when a lesser matter would suffice for riot, were set to work to supply the men with what was necessary; and the vile fever in the army's blood subsided. This outbreak seemed to follow all the Then there came another trial by battle, laws of an epidemic: it commenced at the same time in both of our marching col- and defeat one side or other added fuel to umns—from Bolivar, and from Corinth; make the flame of discord grow. Thus it it raged with the same symptoms in both; went on. Its existence has been marked hood of many a wife, and the orphanage resistance that could be offered by paraland misery of many an innocent child. yzed or puzzled field officers; and the un-From time immemorial they have fought holy excitement simultaneously subsided their battles. Fair or market, wedding or in both parts of the army, and is now unifuneral, race meeting or hurling match, have seen them find some opportunity for This devastation, after all, is but a the deadly strife." type of the mischiefs of war. All indus-

The pugnacious qualities of the Celtic race have always been conspicuous: on the fer or are destroyed. Within the sphere battle field, in political and fanatico-religof our marches in this region, we have seen | ious collisions, the fury of the race has Ripley, Miss., in which two flourishing shown itself. Here, in London, under the influence of drink, they fight with one aninth, one; at Lagrange, Tenn., two. Our other on Saturday nights, in the Seven brethren, Waddel and Gray, are still there, Dials, or Field Lane, or in other localities and something of their congregations re- where they "most do congregate." A main; but their college is gone - the "shindy" they like for its own sake; and young men into the Southern army; their when to this is added hereditary hate, the book-shelves hold medicines; their building results have been oftimes terrible both in Highland glens and in Irish Fairs. In the has been hospital, then prison, and now North of Scotland this fierce spirit is largely subjected by religion; and in truth College, at the same place, has the same the lineal descendants of the hostile clans from that which is passing now, that to of the 17th and 18th centuries, are knit cause a war, except in the direst necessity, in holy love beneath the shadow of the Cross. Popery in such a pastoral as that of Dr. Leaby, virtually confesses its failure. It is impossible that any peasantry possessing the Bible, and permitted to read t from childhood's days, as well as to hear the Gospel of the Great Forgiver, could furnish the records of such mutual and murderous hate as this. Dr. Leahy deserves credit for his honest denunciation of such wickedness, but thereby, I repeat, vice Minus Preaching—Chanting versus Metrical Psalmody—" Intoning" Criticised — Cathedral Cost and Learned Leisure" Cut up a Bishop into confesses the weakness of a Church which witholds that Living Word, which even when it does not spiritually change and Fifty Pieces' — Mr. Spurgeon — The Pope a Railway Obstructor — Cruel Treatment of the Jews — Lotteries at Rome — The "Loan" Trick — Father convert, always educates conscience and elevates the standard of public morals. Passaglia and his 10,000 - Rome's Coming Even when kneeling at Mass, it is a shame to have it to tell, but the truth it is, that men calling themselves Christians and Catholics on the Lord's own day, in the house of God, kneeling at his altar, then

and there thirst for one another's blood, and scarcely put foot outside the sacred threshold, when they fall upon onea nother with the fury of demons. and scanty to a powerful degree. Indeed, with the exception of the lamentable failure of the crops, or rather their destruction by the excessive rains of the Autumn | Parliament. of 1816, followed by the scourge of typhus fever, there has been no parallel to the present scanty crop for sixty years. The utes against the slave trade which other ad- moist climate, as a rule. Hence it seems speedy settlement of the territories by a on the potato. From the uncertainties non-slaveholding population, and prohibit of drought on the one hand, (following

heavy rains and stiffening the clay soil into iting the rendition of slaves escaping from factures; the drafts on the peasantry to better state of things were to be inaugura- ciliation. erately made non-retrospective—it in ef- ted as to the use to be made of the verdure

feet proclaimed emancipation to the slaves peculiar to the Emerald Isle. Ridings of Yorkshire, I found that but a spirit, life, and real usefulness. True it is, od, a majority in Congress has ratified the plan of compensated emancipation for such | short time had elapsed since the wheat | that in some Cathedrals, the Olden Gospel Slave States as may take advantage of it." had been gathered in, and that it had been of Hooper's days is oftimes heard—as at And lastly the President's Proclamation is saved so hastily as to make the grain very Carlisle, from Dean Close, and elsewhere. of privacy, furniture, of any thing quoted with approbation as to conditional soft and inferior. England has a large This, I trust, will increase, as well as Speor privacy, rurniture, or any pointing of any pointing of the last of January, 1863. wheat crop; but as to bread-making, cial Services for the masses, such as have

and officers occupy most of the time as they may please. The chaplains lead and ex"mediation," asserted that the great heart kets, therefore, rule low, both in England hort. The church is crowded; and proba- of the English nation was anti-slavery to and Scotland, and famine prices are not bly would be so, were it twice as large. A the core, and that there was no reason why aggravating the really awful distress in whole division is encamped here-most of we should befriend the South, but that we Lancashire, as was the case in the fearful

THE NEW ARCHBISHOPS are Dr. Longley and Dr. Thompson; the former removed from the Northern to the Southern Archdiocese; the latter created Bishop of Gloucester a few months ago, and to the astonishment and envy (?) of the other Bishops, (many of them his seniors, as he is only forty-two years of age,) he succeeds
Dr. Longley at York. The Times gives a synopsis of Dr. Thompson's antecedents, which are highly honorable to his abilities, to his liberality and breadth of view as to University (Oxford) reforms, and as to his The Bishop of London, Dr. Tait, was

offered the dignity of an Archbishop in

the North, but to his credit he preferred hard work and administrative influence and usefulness in his old diocese in London. In truth the Archbishop of York has a comparatively easy post. I spent a few days lately, in the city of York. You have your New York, which doubtless received its second name from the old York of the mother country. What a difference between the New and the Old: the one 'going ahead" with such rapidity, and already the metropolis of the United States; and the other with its forty thousand inhabitants, its ancient streets, its quiet iver Ouse—with a few barges trading on ts bosom, or an occasional small steamer taking a few passengers to Goole and York Hall; with its ancient narrow streets, quaint Elizabethan houses, its double Museum, filled with rare specimens of the reptiles of the Saurian ante-mundane period, on the one hand, and with rich and away from them, carried off their booty, and escaped in the multitude. But this Proper commands and arrangements were as lustily he was four. It was at a time dral, of York is its glory, and has been so for ages. Even to one who is not an Ecclesiologist, or Antiquarian, this magnificent structure is very imposing in its external architecture, in its pealing bells, in its or midnight of the fleeing hours, and above all, in its noble interior. Here renovation and restoration have been recently at work as in most of the Cathedral churches, and in both, at first it met with only the feeble by the ruin of many a home, the widow- other ancient ecclesiastical edifices of England. The barbarous taste of the last century whitewashed the noble marble or granite pillars, daubed and disguised the roof, filled the naves or choir with highbacked pews, and set up pulpits more hideous than even could be found in any conventicle. Now all these outrages are being redressed. Thus it is at Beverly Minster. in Yorkshire, which I have also lately visited, and where I saw for the first time the Friedseat, a stone chair, which, the moment that a fugitive murderer or other criminal reached and sat down in it, secured to him the right of "sanctuary," and immunity from the vengeance of the law. I was present at a Sabbath afternoon

service in York Cathedral. The choir was quite filled. Instead of the chilling cold vhich salutes you on entering St. Paul's Cathedral, the place was comfortably heated, and as the shadows of evening fell, jets of gas poured forth their radiance over the congregation. The Dean occupied his proper seat—as "Diaconus," he superintends, overlooks, and directs the public worship, and sees that all things are done in order. The present Dean is the Honorable and Reverend Augustus Duncombe. He was promoted to the Deanery by the Derby Ministry, when last in power, he being the brother of Lord Forrester, one of the Conservative Peers. But Dr. Duncombe is a good man, not a bigot, and always presides over the York Auxiliary Anniversary of the British and Foreign Bible Society. The whole of the service, (including the prayers, and excepting the Scripture Lessons,) was intoned. The choir, men and boys, with a clergyman as their precentor and leader, numbered nearly thirty persons. The chanting of the osalms for the day, together with the "Te Deum" and other sacred songs, and the Anthem, are defensible. Indeed it is, I think, far liker the Hebrew and original mode to sing or chant the Psalms in prose than in modernized rhyme, or metrical paraphrase. David himself has suffered from the Procustes' bed into which he has been forced by Tate and Brady, and (let us THE HARVEST in Ireland has been late be just, even with all my own earliest. associations drawing the other way,) above

all, from the Puritan version of Rouse, as ordered and endorsed by a Presbyterian But, virtually, to sing Confessions of Sin (not as in Scripture Psalms, such as the 51st,) Collects, and Supplications—as is nountain districts were still unreaped in done in Cathedrals by intoning—seems the first week of the present month, and at grotesque and unwarrantable, and I fear it other places, even in the North of Ireland, ministers to formalism and to self-decep-North, on the other hand, gets full credit the shocks of grain were still in the fields. tion. In the Cathedral at York there is for all that it has done, enforcing the stat- The great drawback of Ireland is its damp, daily service, morning and afternoon, and except a few tourist strangers and some ministrations had allowed to become inop- as if the people will gradually turn it into ladies, the choristers and the clergy alone erative, prosecuting slave traders to con- a great pasture country for cattle and are present. In the morning of the Lord's viction and punishment, promoting the sheep, depending little on the outcrop and day, besides the full Liturgical service, there is always a sermon, but none in the afternoon or evening. The short "Evening Prayer" service-short when read-"It has also abolished slavery from the lime-like hardness,) or a "dropping sea- under the intoning system, and coupled District of Columbia; it has virtually re-son" from April to November, on the pealed the Fugitive Slave Act, by prohib-other, as well as from the growth of manu-hour. My heart was sad to see about seven hundred persons, rich and poor, the rebel States into the lines of the Uni- England and Scotland, as railway, dock, gathered together and allowed to go away, ted States army; it has recognised and en- and bricklayers' laborers, as well as their that Lord's day afternoon without hearing tered into diplomatic relations with the emigration to the Colonies, Canada, and from the lips of an ambassador of Christ, the United States; it would seem as if a the Proclamation of Amnesty and Recon-

The Cathedral system is pleaded for as giving centrality and solidity to the Church. When lately in the North and East But if it effect this, it is at the expense of

been held in St. Paul's and Westminster Abbey, for successive Winters and Springs. The expense of Cathedral establishments is enormous. True, the Canonries and Deaneries afford repose and learned leisure to real students; and Bishops themselveslike Newton, Butler and Horne-have thus been enabled to burn the midnight lamp, and produce many works which the Church Catholic will "not willingly let die." Presbyterianism wants some Refugium et Hospitium pituum system for its real scholars and students, its true Doctors and Teachers. But it would not be necessary to set up a hierarchy-to give a Bench of Bishops, " palaces" and Cathedrals, with revenues varying from £10,000 to £25,000 per annum, inorder to promote and advance sacred literature. Cathedral towns generally owe far more of life spiritual which is in them, to Nonconformists than to Churchmen. Aggressive and evangelistic Cathedral dignitaries there are; but they are the exception to the rule. The costliness of Episcopacy and its inefficiency, was well put by Mr. Spurgeon, when lately referring to the excellent Pastoral Aid Society of

into fifty preachers, each having the fiftieth parts of his pay, and the Pastoral Aid Society will have plenty of laborers." Archdeacon Law, an eminent Evangelial, has been nominated to the Deaconry of Gloucester Cathedral.

the Church of England: "Cut up a Bishop

THE POPE still continues to be the grand obstructive of Italian liberty, and of commercial prosperity. It is too bad, that the Emperor of the French should give himself bayonets, deprived of his own arms, he over to a retrograde party represented by La France, and that the Cabinet of Turin is now being snubbed and rebuked because Victor Emmanuel, through Count Duran-

It is curious to find, by an analysis of the Emperor's reply to Duraudo's communication, what a pack of unprincipled men are doing the editorial dirty work in connexion with La France. Infidels and Jews figure most prominently. The Jew Director goes regularly to the synagogue every Saturday, while yet doing his best to keep at Rome that Pope, who, like all his predecessors, treats the Jews at Rome with scorn, will not suffer them to trade beyond the that this book, "some how or other," said the Rabbi at Rome to the Rev. Mr. Herschell, of London—as I heard the latter publicly state, at Geneva, in September, 1861,) "some how or other, ever since 1848, the year of Revolutions, we Jews have got the notion that that book of yours is destined to upset the Papacy.' Jews at the press of Germany are the men who rouse and direct Liberal opposition to the absurd and narrow-minded King of Prussia, who, under the plea of Divine right, is obeying a military camarilla, and

treading the Constitution in the dust. The Pope tries to turn a dishonest penny by the lottery system at Rome. Thus it has been for a long time; demoralization, the gambling spirit and poverty being the results. Lotteries, too, are drawn on Sunday, and a priest presides! Lately, the Pope has got a few hundred thousand francs n this way, but his exchequer is in a sadly lepleted condition. An attempt was made by Antonelli to get a "loan" from the Directors and Proprietors of the new railway just completed between Rome and Naples. The Pope was always afraid of railways; the ound of the whistle is shocking to the ears of Cardinals; it indicates an iron age inaugurated, materialistic, practical, irreverent to red-stocking gentry, and totally opposed to the spirit and genius of that golden time when Galileo was condemned for the heresy of saying that the earth went round the

Divine Providence permits the Pope to remain at Rome for great ends-and one of these seems to be the education of the people of Italy in the conviction, now rapidly growing, that the Church of Rome must in tself be swept away before real liberty can be enjoyed, and that the temporal and spiritual powers being essential to the system, the motto must be, "delenda est."

FATHER PASSAGLIA, the ex-Jesuit, the champion of the "Immaculate Conception." is the man who, above all others, is a Reformer and a bold pioneer of great and marvellous things. Not less than 10,000 clergymen of Italy have actually signed a docu- with a thin layer of snow, when he fell ment and memorial to the Pope, originating down very hard. As he was limping away with Passaglia, imploring the Holy Father from the place he met an old man, and said to abandon the Temporal Power! True to him, "Take care, sir, when you get to there are 70,000 or 80,000 (what a swarm that tree-box; there is very smooth ice of locusts!) priests and ecclesiastics in It- there, and I got a bad fall." The old man aly, but considering the superior status as thanked the boy, and said, "God bless to intellect, and morals, and in many cases you." as to high office in the Church; also, considering, moreover, that poverty comes gen- where the water had run out and formed erally along with the publication of honest very smooth ice, some had boys saw an old convictions, the fact is most noteworthy woman coming along, when they said to and encouraging. "The man," says the one another, "Let us throw some snow on Times, "who can raise 10,000 priestly sig- the ice, and we will have the fun of seeing natures in Italy against the temporal power, the old woman fall." She did fall, and is certainly a great man. Father Passag- broke her leg. lia has achieved this feat, and we mark it as an epoch in the religious history of the obeyed this Commandment to the letter, world. We are much deceived if this is the others broke it; and if the old woman not the beginning of a great change in the had died, they would have been accounta-Roman Church. For the first time in his- ble for her death. tory, a large body of Roman Catholic priests have declared themselves in favor of separating the spiritualities of the Pa- Commandment; and the feeling that pacy from the temporalities." It is further prompts you to do it is, just as far as it pointed out as worthy of notice, that the goes, the feeling of a murderer. attack on the temporal power for the first time comes from those who are Romanists versy." The "general controversy," howfoes, and finding her own sons within rising up to rebuke and condemn, will fall, never

to rise again. Yes: "Rome shall perish—write her guilt In the blood that she has spilt."

sun when he shineth in his strength."

#### Sentinels for the Soul.

The camp has been chosen, the tents are pitched, and now night comes down on the wearied soldier. The drill, the march, or perhaps the fight, has tried his powers of endurance; and right gladly does he lay himself down for rest, to dream of dear ones left in his home, and of happy days in the future. He feels secure, though the enemy may not be distant; he rests, conscious that at least he shall not be taken unawares, and that even in the night attack he will be roused to defend his country's honor. What is it that thus assures and secures him? Were all asleep, how foolish would be the dream of safety! how soon might the enemy creep on the de-fenceless host, to spread death and terror around. But all are not asleep. Yonder beyond the line of camp, some are watch ing with ear open for the slightest sound. and musket ready to give the alarm. Fur ther on, in the deep woods, another walks to repel with quick signal the approach of the foe. The pickets guarding each road through night and day, in the cold rain or the fierce heat, defend their comrades' slumbers. They hold, as it were, the very lives of thousands in their watchfulness, and rightly the heavest punishment is declared against the unfaithful. History embalms some of those who have laid down their lives rather than not perform their duty. What soldier heart does not thrill

at the story of the French captain who was o, continues to ask for Rome as his Capi- performing what his position and duty re-A camp without a sentinel, and in a hos-

tile land! Can the soldier imagine anv position more reckless, more rash than that? A commander who would thus expose himself would deserve defeat and disgrace. To warn against such foolishness would be hardly necessary in any warfare. There is a different sort of conflict, where good and faithful watch is just as much called for. Every man in his own life has an enemy to fight and a guard to confines of the Ghetto—the den in which, keep. That enemy is sin. It is a bitter like criminals, they have festered for ages and powerful foe. It would bring us all and whose feet, every year, the Chief Rabbi at Rome must bow down and kiss, in order to obtain a fresh annual license for from loving Jesus Christ and trusting in up to God's judgment with unpardoned the Hebrew population to remain and trade | Him, by which trust only, the Bible says, the Eternal City. A Cardinal Vicar we can be saved .- Acts iv: 12. When has lately expelled the entire Jewish population from a town not far from Rome. his dear Son, it strives to draw him away This Cardinal was lately, if he is not still, from his integrity, that he may break his Chief of the Police in Rome. It is but resolution and pledge, and change his aljustice to the Jews of Italy and Europe gen- legiance. It often surprises the soul, erally, that they should abhor the Papacy. creeping on it unawares. The devil walk-They are even circulating, wide and far, eth about, "seeking whom he may devour," the New Testament, because they believe and we are told to be "vigilant," that is

# Breaking the Sixth Commandment.

Hatred is the feeling of the heart that leads to the commission of murder: and whenever you hate any one, you have so far the feelings of a murderer. It may not be so intense as to lead you to go and kill him; but if you continue to hold those feelings of enmity, they may end in murder. It is not necessary for you actually to kill a person to become a murderer in God's sight. Whenever you have such a feeling of hatred as leads you to wish a man dead, then you are a murderer a heart. I have often heard little boys and girls say, "I will kill you," or, "I wish you was dead." That is the feeling of a murderer, and a direct breach of this Commandment. And suppose you were to see a little boy fallen into the water and drowning, and you had it in your power to pull him out, and yet refused to do it, you would be justly chargeable with his death. Or if you should see some one about to be murdered, and you could warn him to escape, but did not do it, you would be guilty of his death.

When the great book establishment of the Messrs. Harper's in the city of New-York, took fire in 1853, and one of the brothers was asked by the firemen, "What part of the property shall we save first?" he promptly and nobly replied, "Save the lives." About six hundred persons were employed at the time in the various build ings of the establishment, all of whom were saved, by the most earnest exertions of the firemen, from an awful death. Had Mr. Harper said, "Rush into my office first, and save my books and money," as many a one would, and left men and women to perish, would he not have been guilty of murder?

A little boy was one day walking along the sidewalk of one of our large cities where some very smooth ice was covered

In another city, opposite to an alley

Now look at the contrast: the first boy -Everything you do to injure another in

person or character, is a breach of this Some boys and girls are spiteful; they

are unwilling to forgive those that offend in doctrinal matters. The objectors "hold them, and are all the time watching for an opall the doctrines of Rome, and it is a great portunity to take revenge. This, dear chil thing to have rescued the point from the dren, is the very spirit of the devil; and confusion and medley of a general contro- the more you harbor that spirit the more you are like the devil, who was a murderer ever, will surely arrive in time, and Rome, from the beginning. Indeed, I have no beleaguered from without by unrelenting doubt that his malice against God for turning him out of heaven was one thing that led him to seek the destruction of our first parents. I beseech you to banish from vour mind at once all revengeful feelings Vengeance is mine; I will repay," saith And "So let all thine enemies perish, O the Lord. If any one does you harm un-Lord, but let them that love thee be as the justly, it is usually best to leave the matter

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be careful not to show the same evil disposition that he did who wronged you. The only safe revenge is, to do your enemy a good turn for an evil one; in so doing, "thou shalt heap coals of fire on his head," or melt him by your kindness as gold is melted by the fire.

A neighbor once shot some fine hogs of mine that broke into his field. This wanton mischief roused my indignation, and I determined while I was in a passion to shoot as many belonging to him. Not many days after, his hogs got into my field. I took down my gun, and started to take revenge upon them; but on my way to the field, the words of God came to mind, "Vengeance is mine; I will repay, saith the Lord." I instantly went home and laid by the gun. In a few months all his hogs became diseased and died. So did God visit him in his righteous provi-

#### The Two Handles: The White and the Black Handle.

An ancient philosopher says, "Every cup has two handles, one white and the other black, and either may be presented, according to the disposition of the host toward his guest."

The ancient philosopher referred to, gives this illustration. A carrier-man, or in modern language, a carman, was seen in a green lane in the suburbs of Athens, plucking the grass, and giving it to his horse. This is the simple fact, without any coloring. However a black handle was put to it. For one person, who saw the man and what he was doing, went into the city and told an acquaintance this tale ? "I have seen a shameful sight; a man who had been sent to the city with parcels from a distant place, though he had money given him to purchase provender for his horse. had improperly squandered away his money, and had resorted to the expedient of plucking grass to refresh his horse sufficient for the homeward journey." This was the black handle of the occurrence, as it conveyed the report of the action, accompanied with the indirect accusation of the double offence of dishonesty to his employer and cruelty to his horse.

Another person, an eye-witness of the same fact, and who knew the man and his circumstances, went into Athens, and said to a friend, "I have seen Anthrippon, poor fellow! he is too poor to buy proven-der for his horse, and instead of resting himself while his horse was feeding at the inn, he was working hard, cropping the finest of the grass, and taking good care that his beast might be well fed at small expense, that he might save the money to provide the necessaries for his large and afflicted family." This is the same narrative with the white handle, and this embraced the true statement of the condition; of the man, and the virtuous motives by which he was actuated

Now let every reader judge himself, and tion that is prone to present or take everything "by the black handle." It is a disposition altogether contrary to that charity, or Christian love, "which suffereth long and is kind, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things." A man of this spirit, while earnest for the truth, will always try to take things by the white handle.—Exchange Paper.

# God's Visits.

God is said to visit men both for purposes of judgment and mercy. He visits the iniquity of the fathers upon the children, unto the third and fourth generation. of them that hate him. He remembers and punishes their sins, as he poured upon the generations which crucified the Lord of glory the accumulated judgments of that and preceding generations. But the term "visit" more naturally suggests the idea of kindness and mercy. The visits of friends and acquaintances imply this; so the visits of God are often the richest exhibitions of his love and mercy. He comes among a people, awakening the thoughtless to a serious consideration of their highest well-being, inclining the wicked to break off from sin, their worst enemy, begetting in the hardened a broken and contrite heart, bowing their wills to his, and leading them to admire, adore and love his character. He visits families, and unites the hearts of parents and children in bonds of an affection which is destined to live and be strengthened forever around his throne above. How fraught with blessings are such visits! How earnestly should they be sought by the Church, especially in such a time as this, when iniquity. abounds far and near. How sacred, how awe inspiring is the idea of a visit from the Holy One! There was something of this when Jesus stood by the bier of the widow's son and said, "Young man, I say unto thee, arise! And he that was dead sat up. and he delivered him unto his mother: and great fear came upon alleand they glorified God, saying, That a great prophet is risen up, and that God hath visited his people."—Vermont Chronicle.

# Uses of Scripture History.

God, certainly, had a purpose in makingut history and biography, the broad basis of, all Scripture. Is it not manifest that, by putting so large a portion of his Word into this narrative form, he thereby sought to attract and interest the youthful mind? If so, it is well to profit by the indication. It is wise to follow, in our own instructions, the Divine pattern thus set us. Religion never speaks more gracefully than when she speaks by example. It is chiefly through the living voice of example that she speaks to the young in all the Scripture. To inculcate Bible truth, through Bible characters, whether from the pulpit. the press, or the teacher's chair, is to adopt the Bible's own method of instruction. And certainly it is one which experience proves to be the most effective, as it is the most pleasing.

It is strange that the experience of so many ages should not make us judge mora solidly of the present and of the future, so as to take proper measures in the one for the other. We dote upon this world as if it were never to have an end, and we neglect the text as if it were never to have a beginning.

He that cannot see God in a judgment, will never be truly humble; and he that with God. If you are obliged to defend cannot see God in mercy; can never be J. W. yourself, do it by some lawful mode, and truly thankful.