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> REV. DAVID M'KINNEY. Pittsburgh, Pa.

## The Parting Hour.

The hour, the hour, the parting hour That takes from this dark world its power. And lays at once the thorn and flower On the same witthering bier, my soul! The hour that ends all earthly wees, And gives the wearied soul repose; How soft, how sweet, that last long close Of mortal hope and fear, my soul!

How sweet, while on this broken lyre The melodies of time expire, To feel it strung with chords of fire, To praise the Immortal One, my soul! And while our farewell tears we pour To those we leave on this cold shore, To feel that we shall weep no more, Nor dwell alone in heaven, my soul!

How sweet, while waning fast away The stars of this dim world decay, To hail prophetic of the day; The golden dawn arise, my soul! To feel we only sleep to rise In sunnier lands and fairer skies; To bind again our broken ties In ever-living love, my soul!

The hour, the hour, so pure und calm, That bathes the wounded soul in balm. And round the pale brow twines the palm That shuns this wintry clime, my soul! The hour that draws o'er earth and all Its briars and blooms the mortal pall; How soft, how sweet that evening-fall Of fears, and grief, and time, my soul!

For the Presbyterian Banner

## Rev. Ithamar Pillsbury.

The following we publish at the request f the Presbytery of Rock River. It is of historical value, and is inserted as an ex-

. The Rev. Ithamar Pillsbury was born in Draoutt, Massachusetts, August 22d, 1794. He was the youngest child of deacon Joshua and Elizabeth Pillshury, who were the parents of fourteen children, five sons and nine daughters. He spent most of his Hampshire, whither his father removed with an enterprise which he hoped would and was settled as pastor of the Congregation and was settled as pastor of the Congregation setts, in 1801, where, he labored until the time of his death, in 1819. The father of the subject of this sketch was a farment whose little and companion of his vouth, and the interpretation of this sketch was a farment whose little and companion of his vouth, and a devoted the companion of his vouth, and a devoted to the companion of his vouth, and a devoted to companion of his vouth, and a devoted the court in the delivered a very important. Charge, to the fourth childhood and youth in Canaan, New Hampshire, whither his father removed the subject of this sketch was a farmen; good men and ministers of the best means of companion of his youth, and a devoted But at that time the New Negative and subscribe and signify their adherence to companion of his youth, and a devoted but at that time the New Negative and these statements of the bruths of the minister of Christ, arrived at his boase. Broad Church School was but beginning to Gospel. whose circumstances the not premit aim as planting the Church, in the West, and of give to any of his children a liberal education; but with the assistance of his pieus wite, he brought them up in the nurture of the fide of imministry of the series and admonition of the Lord, and had the points, was by planting; at various pleasure of seeing them all become hopes fully pious, and two of them enter; the ministry. The circumstances connected ministry took hold, and the ministry took hold, and the ministry took hold, and the ministry took hold. Though the fields of whose giving to it strength, and stability, and indicate pleasure of his pieus; and the privilege and pleasure of the first sermon of the series—it is, to say nothing of Essays and Especies, and the privilege and pleasure of the ministry of the ministry of the ministry of the ministry of many such and stability, and indicate pleasure of the ministry of the line of the ministry of the ministry of many such and stability, and indicate pleasure of the ministry of the ministry of the libiown.

To deliver a charge such as shall have the line of the ministry of the libiown.

To develop itself. Now, in Coleuro Repulses, the five privilege and pleasure of the indication, partly and possible the first sermon of the series—it is, to say nothing of Essays and Ess with Ithamar's conversion were somewhat peculiar. At some time during the war of 1812, while yet a youth, he enlisted as a soldier, and was a while in the army. It was during this period the Lord visited him in mercy, and led him as a penitent sinner to embrace the Savious Control ceasion, while he and his messmates were sitting on their knapsacks, taking their al, a thought flashed across his mind hat he would sit on the ground; and on the instant of pulling his pack from under, and taking his seat on the ground, a ball grazed the top of his head, and passed directly through the head of a messmate sitting in his rear, killing him instantly. The Lord made great use of this solemn event n the matter of his conversion. By it he s led to believe that God had spared his life for some useful purpose, and that it was his duty to devote himself to his service, which, by grace assisting, he was enamake a public profession of his faith in. Christ until he entered Union Academy, lainfield, New-Hampshire, which he did the Fall of 1815. He prosecuted his udies in this Institution, with various inruptions in order to procure funds, for e three years, and in the Fall of 1818 tered the Freshman Class of Yale Col-

His four years' course in this venerable pat of learning was characterized by diliance and success as a student, and by conistency and activity as a Christian. Shorty after he received his degree he repaired New-York, and in company with some ive or six other young men, commenced the study of theology under the direction of Drs. Spring and Baldwin. In October, 1824, he was licensed to preach the Gospel by the Presbytery of New-York, and on the 19th of June, 1825, he was, at his own request, and by the unanimous vote of the same Presbytery, ordained to the full work of the ministry as an evangelist. Between the time of his licensure and ordination, and for a short time afterward, he preached with great acceptance at various points in and around the city of New-York. During this period he was more or less associated with that distinguished man of God and eminent revivalist, Dr. Nettleton, and is said to have assisted him in

About this time he received and accepted. n invitation to labor as a city missionary n Boston, Massachusetts, under the direcion of the Female Missionary Society of aid city. In this field he labored with great faithfulness and success, for eighteen onths. His next field was Smithtown, ong Island, where, from September, 1827, ntil April, 1830, he ministered to the cople as a stated supply, and was then titled as their pastor by the Presbytery of Marcus B. Osborne: Messrs Miller and specific properties of their office; but whose business by the priests themselves, excited, the loud, by the priests themselves, excited the loud, the first priests ong Island. At his own urgent request, is relation was dissolved in April, 1833, ough he continued to supply them until

## Aresbyterran Banner.

VOL. XI., NO. 16.

PITTSBURGH, SATURDAY, JAN UARY 3, 1863.

WHOLE NO. 536

removal, and the founding of a Christian | Andover; for, when a proposition was made, | elements :- Gravity, sincerity, meekness, It would lead us too far from our pu n penning this brief memoir of Mr. Pills-

bury, to follow him in detail through all his journeyings and explorations in the West. Suffice it to say, that having spent the Summer in examining different localities, he returned to New-York in September, and made a report of his observations to a number of gentlemen, and succeeded in and title of the First Presbyterian Church organizing a company, with a capital of some \$40,000, to be invested in land, and the founding of a colony. The company was called "The New-York Association," and their objects are briefly set forth in the preamble to their printed regulations, which reads as follows:

"We, the undersigned, having in view the establishment of a colony for promoting the cause of education and piety in the State of Illinois or its vicinity, and the increase of our means of doing good, do mu, tually agree to associate for the attainment of these objects, under the governance of the following regulations?

were appointed a committee of purchase, and in the month of October, 1836, set out for Illinois on their important mission. They located twenty-two sections of land in Henry County, embracing the present town of Andover, which was to be the commercial, literary, and religious centre of the colony, and, with the adjacent regions, the field of his future labors in the ministry, They reached New-York again late in the Fall, and made their report, with which the Association was well pleased, and determined to proceed forthwith in the settlement of the colony. During/the following Summer, a saw and grist mill were erected and put in operation, under the superin-tendence of Mr. Pillsbury, who was the animating spirit of the whole enterprise.

A few families also arrived, a settlement began to be formed, houses built, and land

broken for cultivation.

From this time onward, to the end of life, Mr. Pillsbury was identified with the West; especially in all that pertained to the growth and prosperity of the Presbyterian Church. At first, indeed, in connexion with an enterprise which he hoped would, in due time, by the blessing of God, result succeeded, others did not. Great diversity of opinion prevails at present on the subject, and little has recently been attempted in that direction. But whatever sentiments may prevail, or may have prevailed, as to the utility of libratian colonies in the newer sections of our chirry; and what-ever failures may have attended the colony

at Andover, (and they were many,) it was certainly the occasion of giving to the infant Presbyterian Church in the West one of the noblest specimens of a domestic missionary and evangelist.

From the Spring of 1836 the labors of Mr. Pillsbury as a missionary and an evan-time." and a scattered population.

man's wisdom, but in demonstration of the Spirit and of power." He was plain, forcible, and affectionate in manner, saying nothing for mere effect, but all for edifica-

During the first years of his ministry in Illinois, he preached almost exclusively in private houses, occasionally in school-houses, or in the open air, if the weather permit ted. He rarely ever failed to fill an appointment, whatever the state of the weather, or the distance to be travelled-roads, or no roads. And when no other means of conveyance offered, he took it on foot, and pel; and it was hoped that his presence in this way has been known to walk from among them, his age and experience, and compiling the once popular little volume twenty to thirty miles, rather than disap his kind and concillatory spirit, by the of sacred poetry, known as the "Village point the people. He organized fourteen blessing of God, would restore to them churches during the first years of his minis- harmony, peace, and prosperity. But he try in the West, and assisted at the organia was not permitted to remain long with zation of several others, some of them from them, to break unto them the bread of life, fifty to one hundred miles distant. The and to persuade them "to put on, as the first was at Burlington, Iowa, August 27th, elect of God, holy and beloved, bowels of 1836, and the last at Dixon, Illinois, Janu-mercies, kindness, humbleness of mind 1886, and the last at Dixon, Illinois, January 29th, 1852. The church at Andover, in the Audover colony, was organized by him December 10th, 1837, with eighteen members—fifteen on certificate and three on examination. The following persons were elected and ordained as ruling elders, viz.: James S. Miller, Erastus Buck, and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master, as he called him home. He was Marcus B. Osborne. Messas Miller and Master as a december of the control of the He Romans. I had this from a clergyman of the Romans. I had this from a clergyman of the Romans. I had this from a clergyman of the Romans. I had this from a least the Romans. I had this from a clergyman of the Romans. I had this from a clergyman of the Romans. I had this from a clergyman of the Romans. I had this from a clergyman of the Romans. I had this from a clergyman of the Romans. I had this from its ministry. Where the Romans of the Romans of the Romans of the Roman

There is nothing to show that the Andrews of the Prescriptor of 1885 that he turned his face with any Prescriptor of 1885 that he turned his face with any Prescriptor of 1885 that he turned his face with any Prescriptor of the West, which was to be his fature of the disruption in the field of his future toils and prescriptor of the Pr

at a congregational meeting held May 6th. 1840, to connect with the Old School Presbytery of Schuyler, the vote was a tie. The following resolution was then introduced by ruling elder Osborne, and adopted by the meeting

"Resolved. That this church do amicably separate; those voting in the negative on the previous question, to enjoy the name of Andover, while the affirmative body shall own the title of a parcel of land conveyed to this church by the Articles of Assciation of the Andover Companys" Those voting in the affirmative, with Mr. Pillsbury at their head, then withdrew to another apartment, and on motion of William Ayres, it was

"Resolved, That, in the capacity of a church, we unite with the Presbytery of Schuyler."

On motion of Mr. James S. Miller, the only ruling elder adhering to this party, it

the Presbyterian Church of Andover." "At this meeting also, William Ayres and Edgar Jacks were elected ruling elders: This was the church over which Mr. Pillsbury was installed as pastor at the time above specified, reduced to half its former strength and numbers. What became of the so-called First Presbyterian Church of

Andover, we are not informed. Our impression is, that it was finally absorbed by that of which Mr. Pillsbury became pastor. At all events, there is at present but one Presbyterian church in the place the lineal descendant of the one which, in 1840. connected with the Prestytery of Schuyler To this church he ministered with diligence and a good measure of success until September, 1849, when, for want of ade-quate support, he asked to have the pastoral relation dissolved. During the Summer of

1842, a precious revival of religion was enjoyed by the church, which, on account of the season of the year at which it occurred, was somewhat peculiar, and is worthy of note. It was in harvest—the

listened. Now, for the first time since they had been a church, God heard prayer, and poured them out a blessing. Almost every a task harder still. Yet the Bishop of one in and around the settlement, for many miles, became serious, and very many found joy and peace in believing. And there was

great, great joy in Andover for the first

ime." All sale is a second field of labor was He was a man of indomitable courage tion, however, he did not continue long. and perseverance, bearing all weathers, and owing to reasons which it is not necessary submitting cheerfully to the trials and pri- here to mention. In the meantime he bevations of his lot-like Paul, "willing to came the Stated Supply of the church in kind old foster nurse who took charge of the stored and well-disciplined mind, and a and laboring to win souls to Christ, until line teachings and theology. As it is, he ready utterance, he was prepared to preach the Spring of 1860, when he returned to is no theologian in the true, and proper

at a few minutes' warning, whenever and Andover, where he first broke ground in sense of the word. He is a scholar, an wherever invited. "His speech and his the West, and where his best days and best Administrator, a good man, zealous, active, preaching was not with enticing words of energies had been expended, in "turning sinners from darkness to light, and from of the truth is feeble; his comprehension the power of Satan unto God, that they of it not totus teres et notundus. He has might receive forgiveness of sins, and in associated and sympathized much with the might receive forgiveness of sins, and inheritance among them which are sanctified

Mr. Pillsbury returned to Andover by invitation. The church in that place had been for some time destitute of a pastor, and was in a divided and very unhappy condition. All parties had confidence in their former spiritual guide and counsellor. They had known him for many years, and had enjoyed his ministrations in the Gos-

State of Illinois, with a view to his future | church connexion. This was the case at | briefly stated as composed of the following | truth-loving man, who falls into great er- | knowledge God as the Governor of Nations humility, patience, perseverance. Though affable and cheerful in his intercourse with men, he appeared never to lose sight of the dignity and sacredness of the office with which he was invested. No duplicity or fickleness in his friendship ever marred the peace of those whose confidence he had won. He made no display of himself, either in public or private; for, though he was very communicative—a genial and in-structive companion—it was for the benefit of others he talked, and not to magnify his labors. And none but those who were con-West who were here on the ground can tell what privations, labors, and faligues, the pioneer ministers of the Church had to endure in planting the Gospel in the un-cultivated wilds. The contract between then and now is very great, though the time is comparatively short. A testing population exists now, where the shabi-tants then were few and far between; and flourishing towns and cities, where then all "Resolved, That the church be called was waste; and multitudes of churches. was waste; and multitudes of charches, where then the voice of the living minister had never as yet disturbed the silence and solitude of ages. Much of all this is owing to the perseverance and self-dinials of such pioneer ministers as father Tallsbury.

EUROPEAN CORRESPONDENCE

Dr. Tait's Charge Analyzed as 10 Negativism and Skepticism—His Antecedents: Explained—His Scottish Birth and English Associations—His Dilited Theology—Protestant Right of Inquiry Defended—The Clergyman's Case who? Doubts "—The Question of Staying in After Renunciation of Articles—What History Shows—Comments as to Dr. Colenzo and Others—The Rolley of Forest Degrapes.—Union of Church and State—Its "Adbearance—Union of Church and State—Its "Advantages" Discussed—Remarks Thereon—A Protestant Establishment and George Wishington—Number of Clergy—Inefficiency—Evangelization of Masses—Littingical Revision—Proaching, &c.—Postscript.

church took hold. Though the fields of, even from those who may differ from some magrain were on the ground roady, to be sentiments expressed—to uphold the old gathered in, the people left them there, and attended meeting three times a day, spirit toward the spirit of induity now for a week or more; some in wagons, some abroad—this is no easy task. And then ing: that as we are unwilling to force any, crucified between two this est to have to deal with doubter this into separation so we should leave as ready. The Church of England boasts of 17.320 more and shild—and varies—(for the control of the linary and expulsive action, by prosecutions in the Ecclesiastical Courts—this was and indicated a sagacity peculiarly his own.

self-respectful and tolerant; but his grasp Arnold School. He was the successor of Arnold at Rugby; he is the friend of Temple, who is there now. He does not endorse, but rather condemns the negative teachings as to the Atonement, and yet in a small work published some years ago, he leaves it an open question whether the Atonement was the real substitution and sacrifice, in the room and stead of the guilty which the types, the sacrifices of the Law, the announcements of prophets, and the utter-ances alike of the Master and his inspired

doubtedly proclaim.

I believe that the late Archbishop Sumner was much dissatisfied with various

protests against successive errors rising up ployment of earnest preachers, or supplesince, and which needed to be met, and counteracted by definite statements; such for whom and for whose families a Society men may well desire to dive in a mist, and exists begging and agitating for gifts of to keep the world and the Church at large cast off clothing.

ing: that as we are unwilling to force any crucified between two thieves, it is in the separation we should leave as ready. The Church of England boasts of 17,320. a task harder still. Yet the Bishop of elergy, of late years seduced by the that the majority of worshippers on the London has grappled with these difficulties; attractions of Rome, have now come back Lord's day are with Dissent, and that to their allegiance; and we earnestly trust while in many a parish church it is (al He is not passionate; his temperament is that it may be so with all who eyer fall, though not so bad as Sidney Smith said naturally calm, reticent, if not coldly cauinto any grievous error. So long as a man, about Irish churches, vox clamantis, and tious. His antecedents are very peculiar; desires to remain one of our clergy, we crying to the "hassocks"—footstools—or for although born in Scotland, brought up may feel confident that he must have in his as in the days, when Dean Swift comgelist in the West, fairly set in, and with untiring energy and devotion did he address, himself to the great and good work to which himself to the great and good work to which the Lord had called him. The colony at Andover was at first weak, and enjoyed but a part of his, time and labors. Wethersfield, another colony which he was instructions. But he sowed, the good seed of the Word over a wide region beside, enduring the hardships and privations incident to new settlements, and privations incident to new settlements, and a scattered population.

Mr. Pillsbury's second field of labor was for although born in Sootland, brought in the must have in his there at Glasgow University; also for a the was an Oxford University; also ough County, of which Institution he had been elected President. In this new relation, however, he did not continue long, had any sympathy with Jacobite leanings; be asking too much. We are very fallible. The outlying population is another retion, however, he did not continue long, had any sympathy with Jacobite leanings; be asking too much. We are very fallible to an Establishment with such a or Tory politics. I am afraid that he was in such matters. If a bishop perceives any never taught the Shorter Catechism by that young man to be of a wavering, unsettled spirit, he is bound to warn him of the danbecome all things to all men, that by all that place, in which capacity he continued, means he might gain some." With a well-stored and well-disciplined mind, and a sources with a source of the day of overtaking these, in which capacity he continued, "mutherless bairn." I wish he had not ger of taking upon himself the solemn and Dr. Tait; recognizes. "There lies before enduring vows of ordination. He is bound the Church a boundless field of missionary, stored and well-disciplined mind, and a laboring to win souls to Christ, until line teachings and theology. As it is, he young men from being ordained without it has comparatively few rivals." sciences, so he must not strive to probe to bear on the London masses during the with too minute a scrutiny every possible phase of their necessarily unformed opin been a great, if not an irreparable loss to ions. He must trust them, and he must to Archbishop of York. He is here very part of them, and he must do his best to Archbishop of York. He is here very guide them in the real Gospel of the Lord useful, and a thorough "man of affairs"which the law of the land requires to be have been a great mistake for him to have self, even now, in spite of all temporary quiet region, instead of, like a strong swimin the question of guarding the threshhold city." of the ministry, as elsewhere in dealing with the difficulties of an inquisitive age, nouncements of prophets, and the utterances alike of the Master and his inspired
servants the apostles all (unless words and
facts significant are a great delusion,) undoubtedly proclaim.

with the dimenters of an inquisitive age, upon in the unarger the possible to make some changes, and even
servants the apostles all (unless words and
the most Christian.

\* \* \* We
goes so far as to him kit latities probable,
that some attemptimity be made all
long. This is, much better, than what is, the lowance for the youthful scruples of Arnold. And certainly most good men things in Dr. Tait's book, especially as to the point referred to, and that this was the occasion of the Archbishop writing a new maimed if Arnold had been scared things in Dr. Tait's book, especially as to the point referred to, and that this was the occasion of the Archbishop writing a new maimed if Arnold had been scared from its ministry. Where, then, is the Church of England What woe to the Romans. I had this from a clergyman of the Romans. I had this from a clergyman of the Romans. I had this from a clergyman of the conceived, and two hundred years ago, for that atroviously. Church to look for security that its who was intimate with Dr. Sumner.

The extreme High Churchism of the which Christ has committed to it? Bishop did not mean to indorse the spirit fully imbued with the Gospel doctrines of it, but he pointed to it, in a debate, and which Christ has committed to it? Bishops in an extempore speech—for whose important that the Act of Uniformity was the Church of England What we had the Church of England What we have here.

rors, will usually, long before he arrives at and the duty and advantage of submission that point where alone the divergence of to his righteous authority as such. From his opinions from the authorized standard our experience I deeply feel—although would be cognizable by law, have made up never identified with Dissent or Voluntary his mind, following the dictates of his own ism—that an Established Church blights conscience, to forsake of his own accord, and mars; hinders and oppresses; tends to the ministry of a Communion, in the teachings of which he has ceased to believe. much good—which good would be much The whole experience of our history shows more potent and abundant if the Church of that determined teachers of error in our England were disestablished and broken Church, sooner or later leave the Church." up-it produces all the evils which to the Now this is just what Dr. Rowland Wil- patronage that is political, and the patronliams and Mr. Wilson, of the Essays and age that is purchased or entailed by money own superior wisdom or learning April in Reviews, have not done; that leaving of or hereditary estates corrupting, degrad his public ministrations he preached not the Church is what clergymen or laymen ing, and in many instances settling men ing, and in many instances settling men over parishes (the consent of the people himself a servant for Jesus' sake. He seemed never to grow weary or faint in his precate their doing. Professor Maurice is century are "dumb dogs," or "apostles of a long way yet from the position of Dr. error," or weak, inefficient men, totally unversant with the early settlement of the Colenzo, so also, but in an inferior degree, worthy of the name of pastors, teachers, may be Professor Jowett; but these men divines, and in many cases feeding them do not yet, at least, " leave the Church;" selves and not the flock of God. Of course and Church Discipline seems essential to there are increasing exceptions; but on a bring them to do it even if that doubtful Free Church of England, asserting its resource is found sufficiently valid. Many right as such (as has been done by the may find in all this an argument against Free Church in Scotland,) to enter every Creeds and Confessions at all. But the dead, dark, neglected, or priest poisoned objection is shallow, and will not bear texperient and set up the old banner of amination. Men who really deal with objective truth as if it were a block of stone, trammelled would find the noblest field in or a piece of statuary, instead of living and all the world for evangelization; and breathing reality prompting to all pure as for its support, while we have in fices, and devotedness, these men, hating the present, wretched arrangement of the form of, sound words," which em Church property, bishops, canons, pre-braces the grand venities of Apostolic bends, and cathedral dignitaries, conteaching, as well as the vindications and suming the money needed for the em-

in the dark—ever and anon, indeed, stepping forth to blurt out a sophistry, or, as at which bishops sneer; the £5,000,000 in the case of Colenzo, to write blasphemy raised since the Disruption of 1843; by the gazinst the Son of God, because of his en-dorsement of Moses, and this by an arith of ministerial support in her; bounds, dorsement of Moses; and this by an arting of ministerial support in the metical theology. But for a great Corporation like an Establishment to have no Creeds or data for its guidance, is as politically absurd as it is dishonest to truth and also it is dishonest to truth and als The Bishor of London has this week.

The Bishor of London has this week. subscribe and signify their adherence to That a disruption may come, should be the prayer of every true English patriot. That

ish perverts penitent—for return to the as the Evangelicals, whose guilt is becoming. Church:

"" For one thing, I would plead in pass—own showing, are, as Dr. Vaughan says,

them to a sounder, mind It is very ters. With all their social prestige, and satisfactory to know that several of our means and wealth, what a failure to find

host of clergy, and such pecuniary resources. The duty of overtaking these. seeing all that lies before them. But as be justice to him to say, that he has done ought not to pry into young men's con- much to bring an aggressive Christianity Jesus Christ. Even as to the declarations active, sagacious, and practical. It would made at ordination, I should be ready my retired to a comparatively obscure and

alarm as to unsound opinions, to relax mer, buffetting the waves of this seething, rather than tighten the bond. I hold that tumultuous sea of the "million-peopled Revision of the Liturgy was touched upon in the Charge. The Bishop thinks once heard, him say-in debate in the Lords on Lord Ebury's Revision Biblewill allow that the Church of Eng that the Act of Uniformity was the Charter gized at the time—to the fact of its being Church Law, and that there or it here with it.

THE PRESBYTERIAN BANNER

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their opportunities of speaking gone, by the fact that, no one requests them to speak, or if they do speak no one stays to listen, we clergymen, on the contrary, whether we can or no, are obliged to speak in public every week; it is an essential part of our office, and a considerable number of persons is obliged to sit patiently, and at least appear to listen to us. We have not the benefit of that practical criticism of our defects which soon teaches men in other professions either to amend or be silent. A good deal has been said as to bishops and examining chaplains correcting the faults. That they should do so directly is out of the question: Only glaring imperfections of the kind may legitimately stop ordination, and in the Ember-week examinations it is our especial business not to teach, but to test Real goodness of utterance and manner (except so far as it is a natural gift) can only be acquired through the training of boys and young men at school and college, and the time spent in acquir-ing it will not be lost, whether their future profession is to be clerical or lay. "He then turned to what he deemed of far more importance than the mere manner

of their sermons—viz., their matter—and in expounding his views on that point insisted that the sermon should be the preacher's own; that, whether written or spoken, it should be the result of careful preparation."

There is a touch of quiet satire which the latty will enjoy, in the reference to "other speakers" who do not correct their

faults, who, "if they do speak, no one requests them to do so," or as "no one stays to listen," while, as to "us clergymen," a considerable number of persons is obliged to sit patiently, and at least appear to listen to us." There are hints here surely for non-Episcopal preachers also; as also in the words, "We have not the benefit of that! practical criticism of our defects which soon teaches men in other professions either to amend or be silent."

More frequent services on week-days are recommended in the Metropolis both on the Lord's day and week days—and the questions are asked, "Why should not our, churches be open habitually, to give the poor a quiet place for private prayer? How great is the disadvantage under which they labor, deprived cof the power of retirement—exposed to ridicule or other in-terruptions, in their crowded lodgings?. He next urged the support of the Diocesan, Church-Building Society, the organizer of all this work in London, as also of the Additional Curates, and Pastoral Aid Sowhich, and kindred agencies, there was every hope that the parochial system might be greatly extended. He cited as an example for their imitation, the labors of the late Dr. Sumners who, when Bishop of Chester, during twenty years, did so much for church extension. He also gave some practical hints for the guidance of clergymen, pointing out how they might best enlist the help of lay activity in that great,

work.

I have thus given a pretty full analysis of the Charge of the Bishop of Least of the rior of our Establishment with some distinctness, and may the better appreciate; the position and prospects of religion in England. The Bishop concluded solemnly in these words: "God grant, that in looking steadily at our own and the Church's difficulties, we may learn more manfully to: face them, and do our allotted portion, of Christ's work. The time is short. Each year tells of many of our fellow laborers snatched from their work. I could run through a long list of zealous clergy familiar to you, taken since we last met, either from our own diocese or the Church's more extended sphere, we trust to the Church in heaven. The message which they have left behind for us is—Work while it is day; work as waiting for your Master's summons, and anxious to have done somewhat; for him before he calls you; above all things, work in prayer."

P. S.—Sheridan Knowles, well known as an elocutionist, dramatic writer, and latterly as an earnest Christian evangelist, has died, in his 79th year. I met him thirteen months ago, at a dinner table in Belfast, along with Dr. Cooke and Professor Porter. The Rev. Dr. Edward Dill, a most valuable minister of the Irish Presbyterian Church, has died of disease of the heart, in his 48th year. He was for some time minister at Clonakelty, County Cork. Previously he was the zealous Secretary of the Scottish Reformation Society. He was the author of "Ireland's Curse and Cure."

The Comforter a Divine Person. Why hath Satan filled filling heart to lie to the Holy Ghost? Thou has the liedo unto men ; but unto God."-Acts v: 3, 4.14

Everything that characterizes a person is ascribed to the Holy Spirit in the Scriptures. He is said to be sent, to come, to act. He teaches, leads and guides. He act. He teaches, leads and guides. He speaks, reveals, and witnesses. He is verified, grieved, and resisted. He is a divised person, county without Father and the Son in power, malesty and glory. He is assonited with the Father and the Son in the ordinance of baptism, for we are baptized in the name of the Father, and of the Son, and of the Holy Chost . He is associated also with the Father and the Son in the apostolic benediction: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you." Is the Father a person? So is the Holy Spirit Is the Father divine?" Sais the Holy Spirit. All the attributes of fine head are ascribed to him; and he is entitled to the worship, glory and honor of the Church, equally with the Father and the Son. Every personal pronoun is used when speaking of him in the word, and avery personal act is ascribed to him. Dis-tinct from the Father and the Son, he is one with the Father and the Son, and possesses in himself the fullness of the divine natüre, being maturally, essentially and eternally God. Oh, Holy Spirit, give us, clear views of thy distinct personality, disvine nature and essential glory! let us see the in thy word, feel thee in our hearts,

and enjoy sweet communion with thee day Dr. Boannas . and the there universelyab.yd. God, and that the Spirit of God dwelleth in you?" "Your body is the temple of the Holy Ghost."—I Cor. iii: 16; vi: 19: still the Holy Ghost."—I cor. iii: 16; vi: 19: still the Holy Ghost."—I cor. iii: 16; vi: 19: still the Holy Ghost."—I cor. iii: 16; vi: 19: still the Holy Ghost.

How, do I expect to think, and feel, and act in heaven? Let me try so to think, and feel, and act one earth Let heaven beginwith mornowicare semission reside no

we may recur herester.