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Presbyterian Banner

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For the Presbyterian Banner. Thoughts, on Standing for the First Time at a Dying Bed. Is this the end of mortal life? The end of care, of toil, and strife? Must all below thus cease to breathe? Must all below thus sink in death?

God's Hand upon the Nation. Rev. Herrick Johnston, of this city, in his late Thanksgiving sermon, after noting God's distinguishing favors to our land, proceeds thus:

But we are fallen upon troublesome times. The nation is bleeding at every pore. The sun no longer laughs to greet the sun, nor smiles in answer to the smile of God, but investments of gore and blood, sends up a fiercer wall of agony, than the lightning hurled against the earth, and the death of the people of millions. We are scourged by God's judgments. He has unsheathed the sword, and a hundred thousand corpses strewn over our hills and vales tell us as no words can, that He smites it not in vain.

Nay, but, O man, who art thou that resistest against God? His judgments are searchable, and his way past finding out. He is not the God that we have, but the God of the secret things belong unto the Lord our God. If he choose to withhold the revelation of his purpose, so that you are blind and lost in the chaos of events, and unable to trace a gracious providence in them, what is that to thee? Go thy way, but thou shalt be searching for Him. Only things that are revealed belong unto us, and to our children, that we may do all the words of his law. In other words, we are concerned with what is before us, and not with what is behind us.

human slavery, and given him power to stand at the very gates of the free North, flushed with victory, to fling his insults at us, and give food for the scorn and maligners of a free government across the ocean! And what if we cannot tell what the end shall be? What if this day of thanksgiving does not give us an unclouded view of God in these mighty upheavals? We are to let these secret things alone. They belong to the Lord. Our business is with what is revealed. The present hour has its present duties, and the call of God is for the nation to do them. There is a covenant between us and God, between us and Zion, between us and the State, and we are to do all the words of this law.

What Are They Good For? I know that a minister who will not publicly pray for our rulers and all that are in authority, is not good for preaching at the present day. But, Messrs. Editors, can you tell me what an elder is fit for, who will not pray for his pastor? Also, what good would you suppose a good for, who will neither pray for his minister nor for the eldership of their church? LOYALTY.

What Can I Do? You can do good. With very limited endowments, you may be useful—no perhaps an extensive scale or on some particular occasion, but in the common walks of life, and performing the small every-day duties of your station. It is not every one that can become an Elizabeth Fry, a Grace Darling, a Florence Nightingale, or a Dorothea Dix. There are few, if any, however, who may not make their presence and influence blessing in the little world of home. As a mother, wife, sister, daughter, every passing hour will afford fresh opportunities for exercising your gifts and graces in doing good. Study the model furnished by Solomon, Prov. 31. A cheerful countenance, an encouraging smile, a patient spirit, a sympathizing heart, are all that are necessary in the domestic sphere.

4th. That we tender our hearty sympathy and condolence to the aged and beloved companion, and to the family of the deceased, commending them to the grace of God our Saviour, who is able to afford them all needed consolation, and to make them all bereavement conducive to their spiritual welfare.

5th. That this minute be entered on the Records of Session, a copy given to the family of the deceased, and one sent to the Presbyterian Banner for publication.

COMMENDATIONS. MESSRS. EDITORS.—It is customary, I believe, when a correspondent wishes to criticize, and find fault with a paper, to demand a place in its columns, but I wish to commend, and will therefore say, if you please, I think you will not deny me, for, you know, I did not allow.

Extract from the Sessional Records of Centerville Church. WHEREAS, It has pleased God to remove from us, by death, on Dec. 30th, 1862, our beloved fellow Christian, Thomas Mifflin, Esq., a father in Israel to most of us, a brother beloved to all, and the senior member of this Session; therefore, as an expression of our feelings on this mournful occasion, Session adopts the following resolutions:

1st. That in this solemn dispensation, we recognize the hand of an all-wise and all-merciful Father, who doeth all things well, to whose will we bow with humble submission; and while we mourn the loss of our esteemed brother in Christ, we thank God that he was spared so long with us, and was permitted to see this church attain to a good degree of strength and stability ere he departed; and we draw consolation from the assurance that our loss is his infinite gain.

3d. That we tender our hearty sympathy and condolence to the aged and beloved companion, and to the family of the deceased, commending them to the grace of God our Saviour, who is able to afford them all needed consolation, and to make them all bereavement conducive to their spiritual welfare.

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as soon as the Duke himself (who occupied the post) should be called away by death. The Prince's own Minutes of Conversation with the Duke, are now revealed. The Duke said that "he always stood up for the principle of the army being commanded by the Sovereign" (something parallel, apparently to the American President's right) "and he endeavored to make the practice agree with that theory, by surreptitiously taking on every point the Queen's pleasure before he acted." But were he now, he say no security unless I undertook to command myself, and thus supplied what was wanting in the constitutional working of the theory arising from the circumstance of the present Sovereign being a lady.

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and a model, "above all Greek, above all Roman fame." The remains of the Prince were placed in their final resting place on the 18th inst., in the presence of the Queen and nearly all her children. A religious service was held in the new Mausoleum, two days before. The choir sang the following touching hymn, expressive of the widow's grief and hope:

"O fond and loving spirit, thou art away from me now; I miss the hand of friendship true, The heart that all my feelings knew."

"But, my grief thus fills my heart, Thou in God's bosom lying art; Freed from the body's yoke at last, The gentle soul to life hath past."

"No spirit, no one moment of un- I shall recall thee to this scene. Then wert full worthy of my love, And God hath quicken'd thee above."

"I shall be in the arms of the dear God, Who will begeth thee once again; He'll love thee all my life, And I'll love thee all my life."

THE PRINCIPLES OF "THREE YEAR OLDS" and "FOUR YEAR OLDS," have at length assumed the name of "comproe laws," in other words, to kiss and be friends, under the influence of what may be a Revival, in the Romish sense of the term. When visiting Ireland in 1856, I found that the "Redemptorist Fathers" had been holding "Sessions" over the South and West, and by vehement or touching appeals to the conscience and the feelings, had been swaying the multitude as the trees of the forest bend and bow before the rushing gale.

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who needs not for his defence Mauritania javelins, nor the quiver filled with poisoned arrows. God preserves and shields the life of this man, Louis Napoleon, for his own purposes. He is who "raised him up," he it is who uses him for his glory, and has made him—although coy and reluctant, and back-recoiling oftentimes—his avenging Rod on Antichrist and his abettors.

ARCHITECTURE is improving in England, but it is still far behind. London has noble edifices, but partly from want of marble or granite quarries near; and partly from want of taste, it is sadly deficient still. It must be admitted that Despotisms have hitherto beaten Constitutional governments in raising great national works of art.

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