REV. DAVID M'KINNEY, Editor and Proprietor. REV. I. N. M'KINNEY, ASSOCIATE EDITOR. TERMS IN ADVANCE.

REV. DAVID M'KINNEY, Pittsburgh, Pa.

The Clock of Human Life.

'Tis one o'clock-the silvery chimes Are ringing soft and low, Over an infant's cradle bed, As it swings to and fro; While smiling near, a mother bends, Listening to the clear bells Ringing the babe's sweet advent hour, In her heart's deepest wells. Tinkle! tinkle! soft and clear, On the loving mother's ear.

'Tis two-three-four in merry peals, Bells strike the passing hour, While bliss pours in through every sense,. As on this mortal shore The tripping feet of childhood fiv. While air, and earth, and sky Are full of joy, and childhood's bells Are ringing clear and high. Jingle! jingle! clear and high, Ring the bells of childhood's sky.

Now five and six ring on the ear, In deeper golden notes, And tender chimes, and loving peals, Round youth's sweet dream-life floats. Those notes are filling every sense Of the young maiden's life, And their soft, mellow lullabys Hush every thought of strife. Love me, love me, ring the bells, As round fair youth their music swells

'Tis seven now-'tis eight-'tis nine; And deeper sounds the bell. As in the solemn march of life. They ring with fuller swell; And tell of strife, and toil, and care Of grief and sundered ties. And to the heart subdued by grief. They are ringing in the sky, Of rest above, where Jesus dwells, Come home, come home, they faintly

'Tis ten o'clock-the vanished hours Ring out their warning tones; The silver notes of infancy And golden chimes are gone. The past is all a fleeting dream; The future, oh, how grand! As 'mid its deep and solemn peals With parted lips we stand. Ding-dong, ding-dong, it slowly rolls, Pealing the requiem of souls.

The clock has struck eleven-hark! The awful moments pass, 'Mid muffled bells we hear them die, And watch time's hour-glass. They ring of ended strife. There's more of tender joy than grief Which tolls of endless life. Oh! joyful knells, life's evening bells, Of conflicts past, their music tells.

'Tis twelve o'clock-the midnight hour Rolls out its thrilling knell. Ah! not of grief, and not of death, Does its deep tolling tell. To Christian souls—so high! so grand! Are the bright hopes it rings. That 'mid the solemn knells of time, The parting spirit sings, As midnight bells fade soft away, 'T is endless one in upper day.

Tis endless one in that bright world, One everlasting day: Hours have pealed their last farewell, And minutes passed away. 'Tis one effulgent, brilliant noon, One flood of light and love; One solemn never-ending now

In that sweet home above. Oh! the deep joy of evermore, When waking first on that blest shore. -Episcopal Recorder.

For the Presbyterian Banner.

Four Modes of Beneficence. It must be a matter of vast moment and little anxiety to every pastor and elder ho have at heart the beneficent operations the Church, how they shall most sucssfully develop the latent charity of the hurch, and properly cultivate the habit of ving to the Lord. One thing of great portance in the successful development the scheme of systematic beneficence is, e mode in which the annual collection is ken up. I cannot help but think that ant of efficiency in our system of benefint operations arises sometimes, at least, om our faulty modes of gathering the ord's income. If one mode is better than other, is it not well that we should know and adopt it? If one mode is preferable another for one class of our churches, is not important that we should know that o, in order that the very best mode may adopted for churches in the city, and in e town, and in the country; providing are be not one mode applicable to all, and at one the very best known. I propose, en, with your permission, to notice very lefly a few modes, perhaps ordinarily foled by our churches, noting some of the od qualities of each, and also some of bad, or at least doubtful qualities: at by a faithful comparison we may learn ich is the preferable, or else lead others suggest the very best mode discovered. ere the minds and hearts of all the men women and children deeply imbued th the spirit of benevolence, the manner exercising their beneficence would not of so much importance. For then where ere was the will there would be a way. fliculties in any or all the ways of making lections would be overcome; the interest what the Lord has given would be fully heartily paid, whether the Lord called it half-yearly, or quarterly, or six times ear, as he does now for the six regular ects of our Church.

ne mode is by the use of the bag. This has advantages and disadvantages. a advantage is, that it maintains the untary principle, leaving it optional other to give or not; and also, whether ch or little. This mode has perhaps the outward restraint of any of those we notice. But few can see whether a gives or not; and none can know, ex-God, how much he gives. This mode time; it can be done quickly, and is a matter of importance with some cons and elders, if we may judge them the rapidity of their movements, giving ie but barely time, and others no time o is the most careful to give time in the most careful to give time in the most of the mos true of all the modes. Where a collech is taken every Sabbath for other than

Presbyterian Banner.

VOL. XI., NO. 23

to do, is the preferable mode.

ket than from the bag.

A second mode followed in some church-

es is, to have persons at the close of the

do and who do not contribute. Then the

very many who never give anything, year

ward: if the receivers take their places.

forget that a record of even two mites oppo-

site their name is an hundred fold better

the baskets, for vastly more of the widows

two. But like the other modes mentioned,

this also has its good and its doubtful qual-

ities. Were these slips of paper preserved,

And this is knowledge that he needs, as it

is his duty to endeavor to have every mem-

ber of his church exercise the grace of giv-

ing to the Lord. This mode requires more

time than the first mentioned, and yet no undue amount of time need be consumed

by this mode, if the minister and others

who attend to taking up the collections exer-

the minister announces the collection, and

let the church have the papers all ready; a

than nothing at all. "

and interesting history—telling of many, work it.

to show that they were forgetful. But selves, could soon make a prompt people.

where no regular morning collection is cus- Indeed, a person who regularly takes up a

tomary in a church, we think the bag mode | collection in one part of a congregation

has also serious objections, especially where | --- say one row of seats, or half a row--- soon

But with the present amount of piety in and he could very easily rule six columns

heart and conscience than the bag seems column for which collections are to be

A variety of the above modes is by the names of parents and children in his part

use of plates or baskets. The mode is in of the congregation, so that when the col-

its essential features the same, whether the lection is being taken, time would be saved,

bag, plate, or basket be used. We prefer as the name would be already down, and

kept for that purpose. a Committee of ladies and gentlemen op-There are some excellent features in this pointed by the Session to serve say for a

plan. Like the former mode it maintains year. This mode combines some of the

the voluntary principle, and yet in one most advantageous features of the second

is not felt in the other. All may see who by this mode as well as the two referred to.

who do not give, together with the amounts and this to us is a serious objection not

their Master's cause.

a Committee of ladies and gentlemen op-

But where the Sexton attends to it, he

WEDNESDAY, FEBRUARY 18, 1863. PITTSBURGH,

beneficence, the bags are perhaps the best, some is not received at all. This last mind to sink into a state of constant doubt, as time is saved and not much from each named objection to this mode is, to our alike destructive of peace and Christian one is expected. But if they are also used mind, the most serious. It is not safe for zeal, we should grow into confidence. This for the annual collections, we think they the person who pays the contribution over hope would not only give us peace, but

mind the congregation that it is not an ot as yet have been paid in, as he will ordinary morning collection that is being find it to him a sinking operation. But taken, but one to which they give but once a judicious, active, zealous deacons or elders, year, and a purely beneficent object too, but | who have charge of the several amounts on still the result to some extent would seem | their respective papers, being prompt them-

It has been my aim in these articles, to waken the slumbering zeal and arouse the dormant energies of Christians. Remember that feeling, and planning, and purpospiety is low. Were all truly alive to their knows all who sit there, as Presbyterians ing, must ripen into corresponding action, duty and privileges, and truly conscientious, are not much given to change their seats f you would do good in the world. If you it would be perhaps the very best mode. from Sabbath to Sabbath or year to year; have hearts to feel-heads to plan and hands to work—you may accomplish much. The plea of "bad health," instead of enthe case of the majority of the church, a in his blank book, or on his slip of paper, mode that more effectually appeals to the and name the object at the head of each couraging habits of idleness, should be a fresh stimulus to exertion. Judicious eftaken, and then write in order all the fort may strengthen your shattered constitution, and add many years to your life. It will at least sprinkle new stars through your crown of rejoicing. But there is one other objection to be met. I have been the basket to the plate, as it is lighter, not only the amount wanted; and then with likely to break should it be let fall, and this intimate acquaintance with his part of telling you of separation from home and kindred-of self-denial and toil and sufferthere is much less noise. We think the basket is much better than the ordinary bags. Its presentation reminds the giver the several amounts. This mode, with a ing—of death itself in the service of your Divine Master; and you are ready to exclaim, " Must we look for no pleasure-are that a contribution for an annual benevo- little experience of those using it, might we to have no enjoyment-must we forego lent object is expected, and something more | be made much more perfect than we have all earthly good and sacrifice ease, comfort. than is commonly given at the ordinary suggested, and be worked with great efficiency. We believe we prefer it to either time is required with the basket than the of the former two modes, especially if the appiness, all that earth holds dear, upon the altar of duty?" In reply I might ask, What if it were so? "Moses esteemed the bag. Then, again, if the giver wishes deacons or elders are disposed to be workreproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward." "Be not weary in well-doing, for in due season ye change, the deacon or elder carrying the ing men, not afraid of a little labor, and basket can more easily get it from the bas- even trouble for a time, for the sake of The fourth and last mode we will notice The fourth and last mode we will notice shall reap if ye faint not. Be ye faithful is, where the congregation have a personal unto death, and Christ will give you a service bring their contribution to one or application made to them at their homes or more persons appointed to receive it, the places of business by the Sexton of the

crown of life." Think how men, to secure some mere earthly good, shut themselves out name and amount being put down in a book church or by the Deacons or Elders, or by from society; sail through pathless oceans -cross inhospitable deserts and rugged mountains—dig deep into the very bowels of the earth, and toil on in their low prisons many days without sun or star, and yet sense there is a little constraint in this that and third. A record could easily be kept are considered fortunate, if after long absence and great self-denial and labor, they come back laden with sparkling diamonds record thus kept also shows who do and must have a per cent. of it for his labor, and golden ore. Why then should we hesitate to endure hardness, that we may lay of each. Such a record reveals a curious against the mode, but against paid labor to up for ourselves treasure in heaven? The

Where there are working zealous deaafter year; of others whose amounts are cons or elders to carry out this mode, we points us is, "an incorruptible crown." never increased, though their ability in- think it could be made the most successful creases year after year. But this mode re- of any of the four. They could explain would conduct you is so cheerless and unquires more time than the former. It is the objects, urge the duty, speak of the attended with more inconvenience, too. If privilege and blessed results to the church, doing good. Godliness has promise of this ful, an education which comports well with cident; for, in other parts of his writings, when the benediction is pronounced the to the world, and to the givers themselves. life, as well as of that which is to come. pastor receives it at the table in front of They could become efficient co-workers the pulpit, or some other person or persons, with the pastor in making his people a givit is difficult in a large audience to get for ing people, a liberally giving people. Then they, as they go to each family, could one at each door, inconvenience will be ex- inaugurate a system of each one in the perienced there; because of the crowd pass family giving something in his or her own ing. Then very many have but little to name, to each and all the objects. Then if give, and hence are unwilling to give, as it the elders did it they would be only doing is to be registered and seen by some, at their duty in visiting and looking after least, how much they give. Such surely those for whose souls they as well as the minister are to watch. If the Session should appoint a committee of some dozen for an ordinary congregation, to serve for We prefer the first mode to this, using a year, and then assign to each, some ten or twelve families most convenient to them. mites are thus gathered, than by the last we think it might be made quite efficient named plan; and then, too, there is more It would interest the people in the matter; likelihood that more, if not all, of each they would be led to inform themselves family will give. Thus the habit of giving more about the various objects; and then among children, as well as parents; can per- it would give the membership something haps better be secured! The rich can put to do which is of itself an important matinto the basket his one; five, or ten dollars, ter. An injudicious person might someand the child its half-dime with equal times be appointed who might do harm

rather than good. But still we think this A third mode is, by the use of slips of mode with the committee could be made to paper carried around through the congrega- effect a great deal more than perhaps any tion by deacons or elders, or others; giv-ing each one an opportunity to sign his conclusion is, that this last mode could be name and the amount he wishes to give, made the most efficient either in the hands paying it at the time, or within the coming of a judicious committee of church members, male and female, appointed by the ne, or two, or three weeks. I am very Session, or in the hands of the Elders joy, bearing their sheaves with them. confident that more money can be collected by this mode than by either of the former themselves-we prefer the Elders. If we have by the above suggestions, set

any body to thinking about their modes of taking collections, and seek to improve or the names and amounts transferred to a them if they have not already the best; or book in which all the names of the church if the above will lead other and abler pens members are recorded, a full history could to brief discussions on the subject, so as be preserved; thus, as in the second mode, in the end to bring additional revenue to informing the minister who among his the treasury of the Lord, it will answer flock are faithful stewards of that which the object of BENEVOLENCE. the Lord has given them, and who are not.

For the Presbyterian Banner. Retaining Assurance.

It is a very common thing to find persons once rejoicing in hope, at other times overwhelmed in doubt. Now, how far should such persons take comfort from the assurance once possessed? Paul says, cise a little toresight, and have things al-ways in order and readiness. For instance, hope, it should be retained? I do not requests deacons, elders or others to proceed | think that a believer, who has once had aso take it up. They must meditate a little surance, should, always afterwards, silence

before starting, perhaps making up their every doubt by urging his former confiminds how much they ought to give, or dence. But does not the man who has whether they ought to head the paper with looked over, and felt conscious that he untheir name and amount, or feeling for a derstood, the demonstration of a mathematpencil and not finding one in their pockets | ical problem, retain his conviction of its must go to this one, then to that one, thus truth, though he may hear many doubts consuming time uselessly. When paper and pencil are ready, it is found inconvention of doubt, cast away his confidence and ient to write on the paper with nothing go over the demonstration afresh. The under it, or nothing but the knee or hat man who has examined the character of a good a friend to the Graces as it is to the crown, or a small hymn-book, any one of friend, and has come to an intelligent concrown, or a small hymn-book, any one of friend, and has come to an intelligent conwhich is not much better than nothing at clusion, does not give up his confidence at all; or the pencil when obtained is not in every whisper of slander. So the Chrisorder, it must be pointed; a knife must be tian, who remembers at one time that he hunted, perhaps. Then perhaps but two had an intelligent conviction of his reconpersons are requested to take up the collec- ciliation to God, when he is honestly trying tion, or four at most, as there are but that to discover the truth, should not disregard number of deacons or elders in the church, this, when, afterward, doubts come upon or at least present, and it would not be him. And if we remember many times,

or twice eight if the church is large, and confidence, even against many doubts. But we should regard the cause which smooth board 6 by 8 inches, and half an brought us into doubt. Were we startled so happened that our late friend and fellowinch or less in thickness, with a good pen- at the coldness of our hearts, our worldlioil, pointed, and attached by a string to ness; or alarmed at our neglect of duty. the board; or what might be better, have or because we were living in known sin? instead of a board and loose slip of paper, a Then if we are not ashamed of this inconblank book 6 by 8, with a stiff back, and sistency, if we are unwilling to amend, we permanent, and do for years. And four, we are ashamed, and humbled, and penior eight, or twelve of these would cost but tent, it is just one of the common vicissia trifle. The increase in a single collectudes of Christian life, and should not ten times. Do not many say to themselves, come in connexion with some affliction— Christian, a faithful student, a zealous pattern of the loss of property, alienation of friends, riot, and a valiant soldier.

fail to realize as much as by some other to the Board for which it has been con- would lead us to "purify ourselves even as modes. The minister may faithfully re- tributed, to advance, of his own, what may he is pure."

For the Presbyterian Banner. "What Can I Do?" CLOSING NO

richest boon of earth is "a corruptible crown." The prize to which our Saviour

But is it true that the life into which I Are the dwellings of those who deem it their meat and drink to do the will of God, sad and gloomy? "Joy and gladness shall be found therein, thanksgiving and the voice of melody." Ministers and missionaries have much pure and elevated enjoyment mingled with their responsibilities, toils and privations. In the darkest night there is light in their dwellings. In the most discouraging times they can exclaim, We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; sorrowful, ret always rejoicing; as poor, yet makking many rich; as having nothing, and yet possessing all things." What if rude heathen are to be collected and taught the first simple elements of art, literature. refinement, and Christianity? What if many days pass without seeing much fruit to crown your pious efforts in the Master's field? Still, with your devoted associates,

may you not enjoy many hours of blissful happiness while taking sweet counsel together, and cheering one another along the barren road? Pure, unmingled felicity is not to be found on earth. But no where may you expect more of it than in connexion with some devoted band of laborers in the Lord's harvest. These oft' return with

For the Presbyterian Banner. Striking Passages, Illustrative of Various Scriptures.

O that Ishmael might live before thee !-Gen. xvii: 18. "Those live well that live In the time of trouble He shall hide me in his pavilion.—Ps. xxvii : 5. "God will

provide a hiding place for his people when in trouble, either under heaven or in Return unto me and I will return unto

ou.-Mal. iii: 7. "When we return to God in a way of duty, he will return to us in a way of mercy."

The way of man is not in himself.—Jer.

x: 23. "Man may 'devise his way,' and design it; but after all, it is God that 'directeth his steps." What is your occupation?-Gen. xlvii: "All that have a place in the world

should have an employment in it, either mental or manual." Occupy till I come. - Luke xix: 3: "Talents were given to be occupied, not to

My voice shalt thou hear in the morning. -Ps. v: 3. "The morning is, perhaps, as

If he turn not, He will whet his sword. Ps. vii:12. "God warns before he

For the Presbyterian Banner In Memoriam.

At a meeting of the Union Literary Soorthodox for others to assist, some may when this conviction came to us from ciety of Washington College, held on Frithink. But let the minister name eight, Scriptural evidence, we should hold this day evening, Jan. 23d, 1863, the following resolutions were adopted:

WHEREAS, In the providence of God it member, M. L. Hill, a member of the "Anderson Troop," lately fell by the hand of a rebel against the authority of the Government, while engaged in a skirmish near Murfreesboro', on the 26th of December, pencil attached to it; this would be more have very much reason to doubt. But if 1862; and whereas, it is fitting that we should express our high estimation of his

character; therefore, be it

Resolved, That during our acquaintance tion, we feel sure, with the above named shake our confidence. It should increase with this departed brother, he ever disfacilities for taking it, would pay for them a watchful diligence. But if our doubts played the characteristics of an earnest

WHOLE NO. 543

hearts and the cause for which he offered !

with the numerous other friends who with us mourn his loss. Resolved, That a copy of these resolu- their sins' sake. tions be sent to the family of the deceased, and also for publication in the papers of the town, the Presbyterian Banner, and | hand to help the helpless.

the Piqua Enquirer.
S. A. McClung, R. H. FULTON. · Com. S. J. M. McCarrell.

For the Presbyterian Banner.

Ambitions Christian Mothers. Ambitious Christian mothers constitute a numerous but not a happy class of Christians. If the heart is filled with emulation and the desire of glory, be it for our selves or our children, peace cannot have a dwelling there. Such have "trusted to the men"; staff of this bruised reed, even upon Egypt, on which if a man lean it will go into his hand, and pierce it; so is Pharoah king of Egypt to all who trust in him." So are the pleasures of the world." So are the pleasures of the world to all that trust in them. If Christian parents desire elevated social positions for their children in growth of the spiritual life. It is the to bestow in such cases. When daughters and draws down from heaven blessings of are taught polite accomplishments only for the richest and sweetest kind. Possess display, it is reasonable to expect them to be vain, and decidedly unhappy when they cannot exhibit them. That they can be contented with merely being useful, and with importunity to obtain the blessings which we need. God has made him with the homely and unexciting duties of self known as a hearer of prayer; yea, he life, is not to be expected; rather as they has promised that we shall have as far as express it, "they are perfectly wretched," may be for his glory and our good, what-though surrounded by every blessing. A ever we ask. The most important events ing evils; not only so, she may probably prayer, has been able to shut heaven and be happier for the knowledge to all eterniopen it again.—Dr. Archibald Alexander.

Speaking of music, the excellent John Law says: "There is nothing so opens Genuineness of the New Testament Canon. heaven or carries our hearts so near it as these songs of praise." Drawing refines the taste, imparts a better appreciation of nature, and carries us above the petty passions and gross pursuits of life. A knowledge of the languages qualifies one to become an able critic or a fine writer, and alcate on record is by the erudite Oriso teaches us God's dealings with men in gen, who flourished about one hundred past ages, and in other lands, as well as to study the sacred oracles in the original tongues. It is the duty of parents to edu-fourteen Epistles of St. Paul, two of St. cate their children not that they may take Peter, three of St. John, and the Book of precedence among their fellows, but that Revelation. But the omission of the Episthe practice of true humility. L.G.S.

Extracts From Venning's "Milk and Honey." SELECTED FOR THE BANNER.

A saint should so deny himself as to be nothing at all, that Christ might be all in Though evil be not good, yet it's good

that there be evil. Judas, Herod and Pontius Pilate futfilled God's will in betraying and crucifying Christ, and so sinned not; but they did it not to fulfil God's will, but their own, and that was their sin. They that are full of mercy should be merciful.

The fear of the faithful should be a faithful fear. They that reveal Christ, should conceal hemselves and the Manager

Before conversion, men are willingly willing to sin; but after conversion, men are willingly unwilling, and unwillingly catalogue with ours, except the Book of the willing, to sin.

A Christian should so behave himself as not to be a shame to, nor ashamed of, the They who live most in sin, and in most

in, are most dead in sin. There may be grace where there is no ssurance, but there is no assurance where there is no grace. The motions of grace are abundantly more excellent than notions of grace. .Affliction seldom comes without being a emptation, but temptation never comes without being an affliction to the saints.

This makes all things sweet to a saint, that they sayour of a Sayiour.
We may and should go from men to fol It's a less fault in friendship to do a

thing without a friend's knowledge, than against his will.
We are not to make our experiences the rule of Scripture, but the Scripture the rule of our experience. 'T is a miserable folly to be wise in wick-

dness. Christ was made like unto us that he night be tempted; and we are tempted that we might be made like to him.

Christ, who did our work for us without us, will also work his work for us within Maddish all and sold dead of he That can never be a grace to the body

which is a disgrace to the soul. The enjoyment of God is the joy of our life and the life of our joy; whatever our fare be, that alone is our cheer; how well soever we fare, that alone is our welfare. There is nothing so sweetly pleasing and leasantly sweet to a gracious heart, as to lease God.

The devil doth not, nay, the devil cannot nate a saint so much as God loves him. done or what is done, but by what ought to as if they lived on the alms and gratuitous he done. He doth not faithfully love, who loves not faithfulness.

He that intendeth what he doth, is most ike to do what he intendeth....... It usually falls out that they who seek chanic.

The ministry was designed to be, and others' destruction, find their own. They that think (as all hypocrites do,)

Less than one of these two desires heaven, or that God will be with him on Christ have a recompense of their labors earth, will not satisfy a gracious heart. which is better than gold and silver. They 'T is best for sinners to come over to God, for they cannot overcome God; are

are promises to grace: the promises of standing;" in his approving smile, they grace are made good by working the grace know what this peace is. They are congrace to which the promis

The prophecies concerning Christ's kingdom will not be completely fulfilled, Resolved, That we deeply sympathize till Christ's kingdom be fully completed. If sinners cast not away their sins for God's sake, God will cast them away for It many times falls out that that hand is

farthest off from helping, that is nearest at Though God hath promised to give to them that ask; yet many ask and miss, be-

cause they ask amiss. 'T is the love, not the lack, of money, that makes men churls. He that learns of Christ, unlearns to sin.

'T is not the work, faith, nor the work of faith, but a working faith, or rather he who works faith, by which we are justified. God is good, and doeth good continually to them who are evil, and do evil contin-

All the duty of men, and the duty of all

Prayer is essential to the existence and preference to useful ones, they must be breath of the new man. By this means he contented with the pleasure the world has, obtains quick relief from innumerable evils; to bestow in such cases. When daughters and draws down from heaven blessings of young lady can be taught the ornamental may be brought about by prayer. One branches of education without such attend-righteous man, by fervent and effectual

Of the genuineness of the Canon of the New Testament, a few words may not be irrelevant at this season. All who have given catalogues of these books, are almost at an entire agreement. We give a few years after St. John an He mentions the four Gospels, the Acts of the Apostles, he acknowledges these Epistles as a part of

the Canon. The next catalogue is that of Eusebius. the learned historian, who lived about one hundred years after Origen. He enumerates every book which we now have in the Canon, and no others, and declares his opinion that the Revelation should be re-

ceived undoubtedly.
Athanasius, famous for his writings and sufferings in defence of the Divinity of Christ, has left a catalogue of the New Testament, perfectly concordant with the

present Canon. Cyril was contemporary with Athanasius and Eusebius, and gave, in his catechetical

work, a catalogue agreeing with ours, excepting that he omits the Revelation. But there are reasons, not impugning its authenticity, why this book was omitted from some catalogues. The Council of Laodicea, about the mid-

dle of the fourth century, gives the same Revelation. Thus, by the very nature of this Council, there was the universal consent of Christendom as to the genuineness of our present Canon, with the single exception of the Revelation. This Council decreed "that no private Psalms should be read in the churches, nor any books without the Canon: but only the canonical writings of the Old and New Testaments." Owing to the mysterious nature of the contents of the Book of Revelation, and to the abuse of its prophecies by the Millennarians, i was judged expedient not to have it read publicly in the churches. The design of forming these catalogues was to guide the people in reading the Scriptures; and as it seemed not desirable that the people should low truth; but we may not go from truth read this mysterious book, it was omitted by many in their catalogues. Still, however, a majority of those who have given catalogues, besides those we have mentioned, recognize it, and some have omitted it who are known to have received it as

The contemporaries and immediate suc cessors of the apostles are competent witnesses as to the genuineness of the Canon, not the modern Neologists .- Calendar.

The Minister's Reward.

It is clear from the history of the Church and from the Word of God, that it was never the purpose of God that the incumbents of the sacred office should hold an enviable worldly position, or that they should reckon a lucrative income and secular advantages among the proper privileges of their office. They have a right to live of the Gospel which they preach, as God ordained that the tribe of Levi should live of the altar at which they served. There is little danger of the ministry being overpaid. Too often they are depressed by We should not walk by what hath been stinted salaries, and left to feel dependent, offerings of their people. Their salary i their due, and should not be viewed in the light of a charity. It should be punctually paid as a just due, as much as a debt to the teacher, the physician, or the me-

from its own nature, it must be, a labor of to deceive God, will find that they deceive love, done of a ready mind, and not for pay. Still it is my deliberate and abiding conviction, that, in its rewards, the minisgranted, either that he may be with God in try is a good work. The true ministers of receive no inconsiderable reward as they go along; before their labors and lives are we stronger than he? ended. There is such a thing as "the There are promises of grace, and there peace of God, which passeth all underended. There is such a thing as "the of the promise in the soul; but the promises to grace are not made good till the dearing ties of affection and confidence. And happy, indeed, are those days in whi

THE PRESBYTERIAN BANNER

Publication Office: GAZETTE BUILDINGS, 84 FIFTE St., PITTSBURGE, PA. PRILADELPHIA. SOUTH-WEST COR. OF 77H AND URBERUS

ADVERTISEMENTS.

TERMS IN ADVANCE.

A Square, (8 lines or less.) one insertion, 60 cents; each subsequent insertion, 40 cents; each line beyond eight, 5 ets A Square per quarter, \$4.00; each line additional, 85 cents A REDUCTION made to advertisers by the year.

BUSINESS NOTICES of TER lines or less, \$1.00 each additional line, 10 cents.

REV. DAVID M'KINNEY,

ing from the day of Christ's coming, onward forever. It was this prospect which supported and animated the Apostle Paul. under all his labors and trials, in the vineyard of Christ. Souls saved from death are the hire of the true minister of Christ. Those mortal fruits of his labors follow him to heaven, and surround him in glory. The brightness of his crown will prove that he was wise in choosing the office of winning souls to Christ, and that whoever desires this work, desires the best and most blessed work that ever employed the mind, or heart, or tongue of mortals. Eternity will show that none have labored for so rich a prize.—Dr. Lewis Sabin.

Now I'll Join Christ's Army.

My heart thrilled with joy and gratitude the other evening, as I listened to the touching narrative of a brave soldier boy, by one who had soothed his midnight restlessness by intelligent sympathy, and thus

won the story-of his life. "I went from couch to couch," said-the narrator, "to find some sunk in heavy slumber, some murmuring in delirious unrest, and some wakeful with pain and anxiety. "One young face attracted me; it was that of a lad only seventeen, who had lost a leg in battle, and in consequence had suffered amputation, so perilous in its location, that but one in seventy-five had ever

survived, and he was that one. "I asked him if he wanted anything.

"Oh, no,' was the reply.
"I then asked him what he thought about while so full of pain that he could

"'Oh, sir, said he, 'I have a letter from home to-day, from my mother.'
"Then I knew I could talk to him, so I drew a chair up to the bedside, and seating myself, asked, 'Where does your mother

"'In Boston, sir.' "'Ah, said I, 'we are friends, then; I am a Massachusetts boy myself.' "'What! are you from Massachusetts!"

was the earnest inquiry, as a gleam of joy illuminated his pale face. "'Yes,' I said, and then told some incidents of my young life to which he listened with the deepest attention. I gained my object, I had won his confidence, and soon he told me the story of his life; of his enlisting and going to the war; of the terrible fight, his wound, and the amputation. 'But I kept up, he added with energy, 'and when we were all put in an ambulance, all jostled together, and hot and crowded,

I kept the other fellows up too. "'And how did you do it?" I inquired how did you forget your great sufferings? "'Oh, sir, I thought how much more Jesus suffered for me; and now I have but one leg, I cannot fight for my country, but I'll join Jesus' army and fight for him. I know lots of boys, and I'll get around them, and bring them to church, and to the Sabbath School. We boys can do a great deal more with young fellows than grown

people can do.'" Oh, that the radiance of that noble spirit might be reflected into millions of souls, and win them to enlist in Jesus' army. Children of the Sabbath School, will you stand at ease while this brave cripple is gathering souls for Christ? How many friends and companions might you win to the blessed influences of the sanctuary! Come, labor on the Lord's side, and your reward shall be great, for it shall be fully known and enjoyed in heaven.—S. S.

Sanctified Enterprise.

Sanctified enterprise has been blessed of God to the accomplishment of the greatest and most benign changes upon society. Since the last surviving apostles departed from time, the greatest benefactors of mankind have been those people of God, who, keeping nearest to their Master, have explored with most original inquiry the treasures of his Word, and the ways of his providence and grace, and have labored to bring their own lives and the lives of others into conformity thereto. In the midst of the Church's desolation, in the days of her darkness and bondage, and when the culture of society had sunk equally low, it was the pious, of earnest convictions and holy enterprise, here and there scattered over the scene, that alone relieved its dreariness. We dwell with interest upon the holy daring, the suffering and achievements of Anschar, the far-reaching influences established in the school of Go rart Groot, and the tale of the stirring eloquence of the mystics, warm from their perhaps too imaginative, but intense meditation upon God. And the humble pastor, who, truly devoted to his sacred duties, sought to learn of them from the Word of God, belonged to the class who did most to prepare the way for the higher civiliza-

It was the enterprise of Wyckliffe which broke over the bounds of an enforced formality, and opened up the approaches to the modern world. What enterprise more earnest and daring than that of Luther, always guided by prudent forecast of the future effects of the present action, in ardent reliance upon the grace of God? Such was the spirit of the Reformation throughout, and has been the spirit of every true reformation since When the Protestant Churches had secured their independence, and were freed from the fight of persecution, and from the necessity of daring in order to maintain their existence, they sank into indolence, as if their work had been done, and all that remained was to enjoy their peace. They soon suffered the penalty in a spiritual torpor, and the growth of a rationalism that threatened death to true religion. A terrific convulsion, which shook all Europe, and disclosed the abyss over which religion had been suspended, was needed to rouse them from their indolence in formalism. On the other hand, as churches have bestirred themselves, and put forth their energies for the promotion of the Gospel, we have seen them blessed by the manifestation of the Holy Spirit among them. God calls for our energies, for our pro gress in knowledge and righteousness; and he exercise of ingenuity, invention, every faculty in his service, and grants his grace according as that service is rendered. Princeton Review.