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REV. DAVID M'KINNEY, Pittsburgh, Pa.

> For the Presbyterian Banner Christ Our Life.

Because I live, ye shall live also .- John xiv: 19. No. 2.

This was the comfort wherewith Uhrist. comforted his disciples in their sorrow at is speedy separation from them. Although absent, he was still living, and they should live in fellowship with him. But this, I think, does not exhaust the fullness comfort which was in his words. Although here would be comfort inexpressible in ellowship with Jesus, there would still be yearning in the hearts of the disciples his bodily presence again; and this parning, I think, he means to satisfy. hey will meet again, face to face, and the isciple's heart will be comforted with the odily presence of his Lord. Because Christ's body lives and reigns in heaven, the bodies of all his saints shall live and

eign there also. This is the great mystery, and, I may add, the great consolation of the Gospel. We are united to Christ not only spiritually, but bodily. Our souls are united to im, and our bodies also. He took on him our whole nature-" a true body and a reasonable soul"—and redeemed our whole nature, body and soul, from the power of death. He redeemed the soul from spiritual death, aud the body from bodily death. "As in Adam all die, even so in Christ shall all be made alive." We know, by a sad experience, how all die in Adam. From him we have inherited a nature, not God-like, but degenerate and sinful. know, alas! how degenerate and sinful. All the world, where the redeeming truth and grace of the Gospel have not come, tells us how terrible was the poison which sin intro-duced into the soul. Now, for all this, Christ is the cure. His Spirit is the life of the soul, and as all in Adam died spiritually and morally, so all in Christ are made alive spiritually and morally. But his, we know, is not all of death. Neither is this all of life. We have inherited from Adam not only a diseased and corrupt moral nature, but a diseased and corrupt physical nature. The body became subject o death, in Adam, as well as the soul; and the redemption of Christ extends to both soul and body. And this is the other spect of the truth which Christ announced n these comforting words: "Because I ive, ye shall live also." He had already

nd after three days rise again. He said o Martha, weeping at the grave of Lazs. "Thy brother shall rise again." And hen she, not comprehending all his meanng, said, "I know that he shall rise again the resurrection at the last day," Jesus plied, "I am the Resurrection and the ife; he that believeth on me, though he ere dead, yet shall he live." Here, then, is the precious truth in all extent-"Because I live, ye shall live " Now, a spiritual, holy, and happy , and hereafter, a blessed life, soul and

in a better world—possibly this

regenerated, where we were to have

nstructed his disciples that he would die.

l, had not sin so marred it and us. w. Christian reader, are, you ready to eive this truth in the love of it, and in unwavering faith in it? You who e lost husband, wife, son, brother, or utiful little child, can you look forward ifidently and calmly, with a realizing th, to the day when, at the command of sus, the Prince of Life, "the sea will up the dead which were in it, and ath and the grave deliver up the dead hich were in them," and all our quiet rial places shall give up the forms which imber in them? And can you believe at the loved forms which you shall reve from the dust shall be deathless lies, on which disease, and weakness, l pain shall fasten again no more forer? If you can really so believe, then ppy are you! It is a blessed faith—a hl-inspiring truth. And we may well ss God, too, that these weak and dissed bodies do die. if we shall thereby get em back again to "taste death no more ever." And well may we bless that viour, too, who by his own death hath

ough fear of death, were all their lifee subject to bondage. "Because I live, ye shall live also." elcome truth, blessed fact, which gives back from the dust all the beautiful ms which slumber there—gives them k, far more beautiful, the smile of joy every lip, and the seal of immortality every brow! And why should the ristian fear to die, when, in the sleep of grave, he gets rid of the seed of decay, gets back a body which knows no h? As we tear down the decaying bers of the worn-out dwelling, in order we may may build in their place tly cedar, and marble, and solid gold, does God crumble away to dust in the ve these mortal limbs, this mortal flesh d bone, that he may give our souls an uring temple in which to worship him a building of God, an house not made hands, eternal in the heavens." And this we receive through Christ, who is

stroyed him that had the power of death,

t is, the devil; and delivered them who,

For the Presbyterian Banner. Following God.

ph. v: 1-Be ye therefore followers of N WHAT are we to follow God? We not follow his example as we would the nple of a man, only as that is seen in t Jesus. But we are to follow his will hat is revealed to us in his word. This r rule. We are also to follow him in ove, in doing good, in imitating Christ, pufiding in him, following and trusting rovidence, making his glory our end, vill our rule, and his love our motive. or How are we to follow God? Fol-

ildren follow their parents affectionshowing their love in every act of ence. They follow confidingly, never isting, but having the utmost confi-e in their parents. They follow cheernot with sad, but with joyful hearts. follow hopefully, expecting the reand success in every labor. Hence

im, not as slaves, but as dear children.

s such we must follow him.

s our Father; we are his children:

Aresvyterian Banner.

PITTSBURGH, WEDNESDAY, MARCH 4, 1863.

WHOLE NO. 545

Let it not be so with us. But let us em-brace the Lord Jesus Christ by faith, and not our privations. Write cheerful, hope- | Pantheism is Atheism. henceforth follow God as dear children. W. J. M.

VOL. XI., NO. 25

For the Presbyterian Banner. A Political Prisoner.

Constantine of Renneville relates to us, in his Inquisition Française, the sufferings into which he was initiated by a confinement of eleven years in the Bastile, as well as a history of some of his companions in captivity. He composed verses with great facility, and besides the poems which he traced between the lines of a New Testament, by means of a pen made of a fishbone, and ink of a mixture of wine, sugar, and soot, he adorned the walls of his prison with his sonnets, rondeaux, and madigrals. He it was that invented the plan of speaking by a stick, in order to Empire now, nor has there been for the communicate with fellow-prisoners in ad- last fifty-seven years,) are a great mysacent cells: a mysterious language, faithfully preserved by tradition among the fact, it is not very easy for "full-grown men" Bastile prisoners. This language is transmitted by striking the walls or the ceiling with a biller of wood, according to the order which each letter occupies in the alphabet; thus one blow stood for an A, two blows for a B, three blows for a C, and ten months in the year with closed doors, thus to Z, represented by twenty four and yet some of the great States-Austria to execute the manœuvre with much rapidity and address, so that they exchanged or any of the other States that are members blows. Constantine and his pupils learned long conversations, notwithstanding the the thickness of the walls, the vigilance of

But above all, the reading and medita-Renneville called to his aid in the solitude | phases, from the common schools, up of his prison. "I read and re-read my New Testament," said he, "with all the cultural and scientific schools, to its uni respect and attention which a book so holy merits; and the more I perused it, the more did I find that hidden manna which as one in its literature, of every species. None partakes, their hunger for it is increased; has made greater advances in railways. there discovered that light which is reiled to the eyes of the world. * * During the first month of my imprisonment, I read very attentively the whole New Testment through nine times, and the last time with more avidity and satisfaction than at any previous reading."

the sentinels, and the anger of the turn-

A Pleasant Surprise.

On the morning of the 4th instant sisting of sold and young people; looking very happy, drawn up at our gate. We soon recognized in them the familiar countenances of our good people of Sugar Creek. After extending to us the most ordial greetings, they took peacable possession of our house, sand we cheerfully stbmitted to become other humble guests.

riety and abundance of the good things they brought along with them, the whole company partock of a bounteous dinner prepared in that elegant manner which the Sugar Creek people so well understand. After a short address and prayer the

company began to disperse—not, however, without leaving behind them many subatantial memorials of their visit, viz.; and those brave men whom he trained up flour, oats, corn, potatoes, meat, apples, placed the Protestant Church in that coungroceries, articles of wearing apparal, and other things good and useful, to all of ever since been maintained. which was presented the handsome sum of fifty-dollars in money. For these expressions of kindness, we tender them our sincere thanks, and pray that God will abundantly reward them with the riches of his grace: J. D. Howey.

For the Presbyterian Banner. In Camp near Nashville, Tenn., February 20, 1863. MESSES. EDITORS: The providence of

Jod having called me to the Chaplaincy of the 92d Regiment O. V. I., I joined it at ders to report at Nashville, Tenn. Of our ourney the fleet—the high waters—the ville is all changed since I saw it when the General Assembly met there in 1855. It is sad to see it. It is almost a hospital; every thing looks war. The churches are hospitals—so are hotels, asylums, halls, school-buildings, medical college, university, private residences! The people are clad in mourning.

I visited the First Presbyterian church. It is a hospital. It seemed deserted as a sanctuary of God. As I stood in the pulpit I remembered the sweet sermon of the of English deists and infidels, if we may eloquent Boardman, and that startling eve- make the distinction, that Germany was inning discourse of Dr. Thornwell, from the debted for her first considerable departure text, "They made light of it." What a from the Gospel." The infidel works of change since that sunny time! Then I stood among a small army of men of God, fighting for the kingdom of the Lord Jesus widely read in Germany in the eighteenth

about my present surroundings, army move-ments or anticipations. We are hopeful the solemn mission, I knew I had a great enemy to fight in the shape of prejudice against Chaplains. There was reason for t. I know of no field of greater usefulit, I am greatly indebted to the U.S. ety, for assisting me in my work. Next to and Reviews, which are making so much

mention some incidents of the power of description here. My note is too long. Unstanding the monifest that we are his children, who do not follow him, cannot claim, who do not follow him, cannot claim, and must expect his displeasure.

They are still his enemanch.

They are still his a little village; here a little, low-roofed the course.

The course has a little

ful, religious letters to your friends in the army. They come as food to thirsty souls. Yours in the Lord Jesus, W. Morris Grimes,

Chaplain 92d Reg. O. V. I.

Evangelical Religion in Germany. There is no part of Europe about whose religious state and prospects it is more difficult to speak intelligibly and satisfactorily to an American than the land of Germany is, in every sense, almost an incomprehensible country. Its geographical and political divisions, the constitution and structure of the old "Empire," that lasted from A. D. 843 till 1806, and the constitution and struction of the present "Confederation" and "Diet" (for there is no tery to most people in their school days. In to understand how six monarchies, twentyseven duchies, and four "free cities" (the Hanseatic towns of Hamburg, Bremen, Lubec, and Frankfort,) can be represented in a Diet of seventy members, meeting for and Prussia for instance—can go to war of the Diet. Indeed, the greater part of the Austrian Empire, and a considerable portion of the Kingdom of Prussia, are not in Germany at all.

No country on the Continent has made tion of the holy books, Constantine of so much progress in education in all its through its gymnasia, normal schools, agriversities, as Germany has done the last fifty

people of Sugar Creek congregation, con- Prussia is the great Protestant State of Italy will rush before long. Ohristian ened at the chunch, and after making the Germony, as Austria is the Roman Cathonecessary arrangements, proceeded to the lic. Although not forming a portion of residence of their pastor, seven miles dis- the population of Germany, there are all tanti About one of clock we looked out at of three or four millions of Germans in our window and observed a procession con- France. Switzerland, Hungary, Poland, and the Baltic provinces, who are, for the most

> part. Protestants. To understand the present religious state of Germany, so far as Evangelical Protestantism is concerned, one must look back a little. The "Reformed Doctrine," as the Protestant system of faith was called at first. spread wonderfully in Germany in Luther's Roman Catholic princes and the Protestants, fomented by the Emperors, (who without exception, were Roman Catholics during the whole existence of the Empire,) which occasionally took place, until they culminated, if we may so speak, in the * Thirty Years' War," (from 1616 to 1648,) and which, thanks to Gustavus Adolphus

But these wars, and those of the reign of Frederick the Great, and those which grew out of the Great Revolution in France of 1789, and lasted till the battle of Water loo, in 1815, did vast injury to the inter ests of evangelical religion. So did, and so does still, the union of Church and State—a relation in which, as the late King of Prussia once said to an American gentleman, "the Church is the slave of

From these causes, and perhaps we ought to add, the fact that the Protestant doc-Camp Vinton, Kanawha Valley, Va., on trines and worship were never quite thorthe 28th of December, fully expecting to spend the Winter there. On the 25th of January we very unexpectedly received ormany, it resulted that evangelical religion began to lose somewhat of its lustre and power even in the seventeenth century battle at Fort Donelson, &c., &c., I cannot whilst in the eighteenth, excepting in the speak, as I can write but briefly. Nash portions of it which were blessed by the labors of Franke, Spener, and the Mora vian brethren, formality at first, and after wards Arian, Socinian, and really infide tenets, gained extensive sway in the Prot estant Church in that country. But God raised up, from time to time, witnesses for the truth-men who did in some measure

for Germany what Whitefield and Wesley did for England in the same century. It is a curious fact in the history of re ligious errors, that it was to the writings Hobbes, Bolingbroke, Hume, Gibbon, and others, were translated, published, and but a code of morals. We may state in passing, as a noteworthy circumstance, that after English infidelity had been the cause of so much disaster to the interests of Christian Commission, Presbyterian Board in a German dress. Some of the worst of Publication, and American Bible Soci- things to be found in the Oxford "Essays the Word of God, the Soldier's Pocket noise in England, are really little more than

Plant is a sold falset get I will

But a great change has commenced in the Protestant Church of Germany. Doubtless, the Bible Societies and Religious Tract Societies have done much to resuscitate evangelical piety in the churches of that country. The reaction from a heartless and hopeless infidelity, also, did something to prepare the way for something better. At all events, there is a great advance in the right direction. A very blessed work of grace, about the year 1825, did much good in Berlin and other places Luther and Melancthon. Indeed to many, in Prussia. The labors of Martin Booz, and his fellow-priests Gosner and Lindel, (both of whom afterwards became Protest ants,) did much to enlighten the minds of Romanists in Southern Germany, especially in Bavaria, a few years eigher. The appearance of Toluck, Hendenberg, Neander, Muller, and other sound, men, as professors in the Prussian universities, has been the commencement of a new era for Protestactism in that county. The number of pious students who are preparing to preach Christ's Gospel at home and abroad. has greatly increased. Many good Societies, or other organizations, have sprung up. There are now in Germany no less up. There are now in Germany no less than six or seven "missions-institutes," or seminaries to educate young men for missionary labor in the unevangelized world. There are several Missignary Societies. One of the most important of these is the "Gustavus Adolphus Society," which is doing much for the Protestant Disspora, or

Germany or outside of it not even ex-cluding our own country. The Society for "Inner Missions" is also doing much to revive religion in Germany.

There are twenty thousand Protestant churches and chapels in Germany, and twenty-two thousand Protestant pastors of versities, as Germany has done the last fifty years. No country has made more progress in its literature, of every species. None has made greater advances in railways. Excepting Italy, no country has a greater number of fine cities, or so many collections in the fine arts.

The population may now be estimated at some forty-three millions, (we speak of Germany as represented by the Diet, and not including the non-Germanic portions of the Empire of Austria and the Kingdom of Prussia,) of which twenty millions are Protestants and twenty-three millions are Roman Catholics. The former are more numerous in the North and North west; the latter, in the South and South east. churches, and professors in gymnasia and

Protestants in Catholic States, whether in

[Selected.] "My Times are in Thy Hand." Father, I know that all my life, Is portioned out for me. And changes that will surely come,

I do not fear to see; Of thee I ask a present mind Intent on pleasing thee.

ask thee for a thoughful love.
Through constant watching wise, To meet the glad with joyful smiles, To wipe the weeping eyes; A heart at leisure from itself,

To soothe and sympathize. I would not have the restless will That hurries to and fro, Seeking for some great thing to do,

Or secret thing to know; I would be treated as a child, And guided where I go. Wherever in the world I am, In whatso'er estate, I have a fellowship with hearts

To keep and cultivate; A work of lowly love to do For Christ on whom I wait. I ask thee for the daily strength, To none that ask denied, A mind to blend with outward life.

While keeping at thy side,

Content to fill a little space, If thou be glorified. And if some things I do not ask Among my blessings be, I still would have my spirit filled With grateful to love to thee-And careful—less to serve thee much.

Than please thee perfectly. Briers beset our every path, Which call for patient care; There is a cross in every lot, An earnest need for prayer; A lowly heart that leans on thee,

Is happy anywhere. In service which thy love appoints There are no bonds for me; My secret heart is taught "the truth That makes thy children "free;" A life of self-renouncing love,

Dr. Livingstone Again Attacked in Africa. At the last meeting of the Royal Geographical Society in London, Sir Roderick Murchison read a letter from Dr. Livingnow I am in the midst of a great army, century, and prepared the way for the spread stone, dated on the river Rovuma, October having given up every thing to fight for of a Christless, and consequently impotent 10, 1862. The Doctor has been engaged our country, and hand it down to our chil- form of Christianity. To such an extent in another encounter with the natives, who did these errors spread, that there was very seem to regard him as a fair object of at-I am not permitted to say anything little true piety or sound doctrine left in tack, and pay the least possible attention to the Protestant churches in Germany in the his missionary character. He writes that, latter part of the eighteenth century and while descending the Royuma, a number of for the future. I am encouraged in my the beginning of the present. "The fine native river pilots followed his party until work. When I consented to enter upon gold had become dim." Nothing remained it had entered a narrow passage under a high bank, when a volley of arrows was fired. He adds: "We stopped and expostulated with them for a long time; then got them to one of the boats and explained to ness. I know not that I can long endure true religion in Germany, that same old in-it. I am greatly indebted to the U.S. fidelity now comes back to England, clothed with our rifles and revolvers, but we wished to be friends, and gave about thirty yards of calico in presents, in proof of friendship. At this time we were within forty yards of a lot of them, armed with muskets and Book is carefully carried by my regiment. translations from the writings of Bunsen, bows, on the high bank. On parting, as The author of that little book will reap a Bauer, and other German authors; some of | we thought on friendly terms, and moving whom were avowed infidels, and others on, we received a volley of musket-balls We have never failed to have Divine (like Brusen,) were really for a time on in- and arrows, four bullet holes being made in service on the Sabbath, whether on land or fidel ground, without being willing to own my sail, and finding that we, instead of water. Our Regimental Union church has up to it. So it ever is verror is never still, running away, returned the fire, they took now a membership of one hundred and but is always reproducing itself, with or to their heels, and left the conviction that follow happily; with their parent's sixteen—among them staff and field officers, without modifications. Arianism, Socinthese are the border ruffians who at various and favor they are not only conwith our medical corps. I would like to mention some incidents of the power of cession, appeared in Germany, "Facilies tion—men-stealers, in fact, who care no

'black mail,' for that implies the rendering | their way even into Church of England of important services by Arabs; nor is it circles, and are helping at least to provide custom dues. It is robbery perpetrated by free pews for poor parishioners, if not actany one who has a traveller or a trader in his power, and when tamely submitted to, ly hope to see, a Free Church of England. increases in amount till wood, water, grass, Were that formed, the evangelical laity and every conceivable subject of offence is are more than able to support all charges made an occasion for a fine. On our return without State aid, and the benefit to religwe passed quited through them all, and ion would be beyond all calculation.

probably the next English boat will be Science OF Persecution in the respected."

EUROPEAN CORRESPONDENCE.

the people nobly responded. Not only was the great Hall crammed to overflowing, but the lower Hall also, and a third meeting was held in the open street! Vain at tempts were made to pass pro-Southern and about the hatred of the Episcopal parsons

and grouned. formists of England swept slavery out of and so he ordered the vehicle to be turned Isles. In the little village of Mayon, hard out Colonies in 1830.

FROM CORNWALL I continue to write to the parson.

Besides fisheries and mines, the County of End, drives twelve miles across the country, and finds himself descending into the valley which terminates in the town of Penzance. Here are declivities sheltered by lofty hills; and from the equable temperature some kinds of plants are grown in the open-air throughout the year, while myrtles grow to a great height, covering the cottage fronts up to the attics. The produce of the gardens is very early, and the land in the vicinity is so noted for exconsidered one thousand acres should yield which, since a railway to London was opened. he can transmit daily to the metropolis, receiving from wholesale dealers large prices-last year, at a Weslevan missionary meeting, presented a thank-offering of £50. He thus honored the Lord with the first fruits of all his increase. Nor is this a solitary instance of Christian consecration of money in Cornwall. A gentleman who profited by an unusual catch of pelchards in the bay of St. Ives, made a special gift to the cause of Missions to the Jews. To this cause, also, two poor women in separate towns, sent in the accumulation, in coppers, of a year's gatherings. The gift of one of these was in a small linen bag: It bore outside the following inscription, written in ink: "THE LORD'S OF FERING BAG FOR THE JEWS-a penny a week-1862." Inside, inclosing a silver shifling, was a bit of blue wrapping paper, on which was written :- "Blessed is that servant whom his Lord when he cometh shall find so doing;" "Be instant in season and out of season." I was assured that this woman had seen better days, and was in need herself of help. Yet she had caught the spirit of her who "gave all her living," even though that was but "two mites." Nothing, surely, should more shame rich, selfish, covetous, close-handed professors-evangelical professors-of religion, than such examples of devotedness as these. These people are obstructives; they do not give to God's cause, but, as far as they are concerned, allow it to starve for lack of aliment. Sometimes one of these people, when importuned, says: "Well, I shall give you a mite;" but even the mite is given grudgingly, and this by those from whom Christ demands talents. Pray, sir, are there any such professors in America Of course, I don't know. Perhaps not! At all events there are really some such people in "the old country" over here. And they have yet to learn-I fear while their children may learn, they wont-the proportion of giving which is demanded.

'Jesus, unseen, who yet, all hearts can see, Still looks and overlooks the treasury; Cast in your offerings, as his cause invites, Ye rich your talents, and ye poor your mites; Render to God the things which are his due,

He gave his son, who gave his Son, for you. Indoubtedly the standard of Christian berality is rising all over the kingdom. Giving in proportion to means also is being practically recognized. It is "laying by" or Christ, and one gentleman who pracices it, when lately writing me, remarked

store" set apart.
The Rev. William Arthur, M.A., well known in the United States, and an unbeen enabled to practise what he preached. Some time ago he delivered a magnificent lecture on the duty of giving in proportion erable property; twice he immediately is a little village; here a little, low-roofed told me that I was unconverted, and that,

Scenes of Persecution in the early days of Methodism, were common in Cornwall. The High Church clergy and Tory Magistrates treated Wesley and his coadju-Great Pro-Northern Meeting in Exeter Hall-The tors, as enemies of the State and King. Great Pro-Northern Meeting in Exeter Hall—The Times in a Rage—Cornwall and its Fertile Vales — "First Fruits of Increase" Dedicated—The Poor Woman and her "Offering Bag"—Covetous Professors—"Talents" and "Mites"—Rec. Wm. Arthur—Preaching and Practise—Giving in Proportion to Means—Methodism in Cornwall, and its Early Frials—Persecution—The "Parson," Mr. Wesley, and "Fools"—Wondrous Change—Spread of Education—The Student—Miners—Clanship Feeling—Love of Absent Cornwalls at St. Ives, where there is a popular tion now largely subdued to the obedience ley's Hymn, "Lot on a Narrow Neck of Tand."

February 6, 1863.

A GREAT GATHERING was held last of the State and King. The masses are with Wesleyanism now; in fact Wesleyanism is the Establishment of Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population is concerned. But seventy or eighty years ago, the Cornwall as far as population. The concerned but seventy or eighty years ago, the Cornwall as far as population. The seventy or eighty years ago, the Cornwall as far as population. A GREAT GATHERING was held last ed the overflowing of their patriotic zeal week, in Exeter Hall, of the friends of the in pulling down the little house where North and of the haters of slavery. The Wesley and others had begun to preach insolence of the pro-Southern sympathizers, in If," said Wesley, with a quaint humor the continued aftempts to pervert and poinand vivacity which I am assured (contrary son public opinion, the unfairness in not to the outside opinion,) were really his, giving credit to President Lincoln for what "If they have pulled down the meeting had already been done in the way of abol- house, Admiral B --- beat the Spaniards ishing slavery, and of preparing for its I suppose that if they hear that Admiral final downfall, had roused good men, and N destroys a French fleet, they will the people nobly responded. Not only was celebrate the victory by killing the preach-

anti-Lincoln resolutions. Baptist Noel and to Methodism, and illustrative of the old Newman Hall were the chief speakers, and adage also, that "He may laught who wins." before them were a mass of Evangelical One day, John Wesley was being driven Nonconformists. The Times was hooted from St. Ives to St. Just, along a very bad road, and portions of which were narrow Next day but one, the Times came out lanes. The chaise passing along one of with an abusive article, deprecating the these lanes, suddenly appeared another vevalue of the meeting because "two dis- hicle coming in the opposite direction. It senting ministers," and a "second-rate au- was the carriage of Parson V-, a notothor," (the well-known Thomas Hughes, rious Tory partisan. This Reverend man thor," (the well-known Thomas Hugnes, of "Tom Brown's Schoolboy Days," &c.,) were the chief speakers, and none of the heads of the Church, or of the aristocracy, were there! No one knows better than the Times, that in the face of "the Church" and its Tory clergy, and in "drive on; I there is a back for fools." the face of West India slave proprietors The meek and placed Wesley hearing this and their organs at the Press, the Noncon- cried out with a loud voice. But Ldo;

In the old title deeds of Wesleyan chap Cornwall has another source of wealth from els in Cornwall, there are clauses which de the vast quantities of vegetables raised in fine what is to be done with the property shaded nooks and sheltered South-lying in case of persecution compelling the Wesfields. There is the most striking differ-leyans to flee! How significant of those erence when one, after visiting the Land's- dark times And what a marvellous change now!-fishermen, miners, mer chants, farmers, old men and maidens young men and children, decorously throng ing to the house of God on a week night as well as on the Lord's day; and there in songs of holy gladness, making " piou mirth," and together praising Him whose name alone is excellent, and whose glory is

shove the earth and hoavens A boy or girl that cannot read is rarely to be found in Cornwall. Literature solid traordinary fertility and richness, that it is and precious, is highly valued by them. found one bookseller who had quite a stock an annual rental of £10,000. One worthy man, by the early produce of his fields—and Lectures in Town Halls and Literary and Lectures in Town Halls and Literary Institutions are delivered by the ablest men of the day. Of Literary men in connexion with Cornwall, there have been and are some, preëminent in their attainments. Great is the clanship of Cornishmen: when away from home, like all people who have been brought up amid hills, mountains glens, and amid the scenes of " Nature free and wild," they cast many a longing, lingering look from Californian or Australian diggings, or from London, Manchester Liverpool, whither trade has borne them, toward their own Ocean-washed and muchloved Cornwall. Thus, the other day, the Cornishmen who are merchants or employers at Manchester, had a dinner togeth er, at which their kinsmen at Liverpool united in affectionate remembrance of home and early scenes and days. Thus I hear of an eminent London physician, whose second wife is such a grand and fashionable lady, that she tried, but could not bear the rural quiet, and who must mix in crowds and be within the radius of "good society. The poor Doctor dreams of Cornwall, and in waking hours casts many a thought and look toward this his native district; but Madam is the marplot who dashes and dissipates his long cherished dream of here ending

Land's-End, in Cornwall, should be visited by every English or American tourist Arriving by rail at Penyance-which is about 285 miles from London-you go by cab or carriage direct over hills and vales till you come within sight of the rolling Atlantic. Yonder to the left, near St Just, juts out into the sea, Cape Cornwall which is almost, but not quite, so promi nent as the Land's-End itself. From Cane Cornwall, to which I was conducted by most worthy host, I had a grand view o Land's-End, and also of a remarkable mine which has yielded immense treasure, and the peculiarity of which is, that its excavated depths penetrate a considerable way underneath the bed of the sea. Towering cliffs are over-topped by the tall chimney of the mine and the usual timbers, and machinery on the verge of the shaft, down and up which the miners descend and return. The lodes were first discovered in the cliffs themselves—as examined from the sands beneath. Thus the "Captains" of mines, (a class of most respectable and intelligent men whom one frequently meets in railway or omnibus, moving from one mine to another,) together with local proprietors, have guidance furnished them to the rich stores which lie under the upper on "the luxury" of thus giving out of a crust—some of these lodes having a thickness of several yards, others very thin.

But to return-I am bound, to-day, for the Land's-End. It is Saturday, and it is sparing enemy of slavery, the author of my holiday my rest day and already in The Tongue of Fire," and "Italy in haling the Atlantic breezes, standing on Transition, "chas, within the last few years the high cliffs of Cornwall Cape, I turn my eyes longingly to the Land's-End itself, about five miles away, and long to be there. Driven across a wild country—treeless, to means, which has, in a printed form, and with gravite blocks flung over its wastes, been scattered broadcast among the church- as from a giant's hand-I find myself at You never came to me, closed the door; es. By his marriage he acquired consider last approaching the wished-for goal. Here and took me by the collar of my n

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REV. DAVID MIKINNEY,

PROPRIETOR AND PUBLISHER

IN ENGLAND"; and after you have passed beneath it, and turned round with your back to the ocean, you read the obverse inscription, "THE FIRST INN IN ENGLAND." Coming down to the Land's-End, it is the 'last' inn; coming from the Land's End, it is "the first" which greets the traveller's and the tourist's eye.

Leaving the carriage, I proceed on foot, across still moory soil, toward the shore. Arriving, in about ten minutes, on a plateau commanding a magnificent view of the coast, especially northward and westward. The Land's-End and the Longship Lighthouse, are both before me—the latter stand ing on the largest of a mass of rocks about a mile from the shore, and around whose base the waves clamor and foam incessantly, throwing up sheets of spray, and ofttimes forbidding for many successive days or weeks, any intercourse between the three occupants and the shore. To-day, a great storm is but subsiding, and the Atlautic is still restless as a chafed steed, and dealy reined up against his impetuous will. Here indeed is a scene which cannot fail to rivet the attention; and excite the astonishment and admiration of every stranger.

"These huge-granite rocks form a barier to the tumultuous sea, and present is some places the resemblance of shafts cut with the chissel; in other parts they assume the appearance of columns and gigantic arches, through which the impetuous bil-lows roll with tremendous fury in Endlessly varied, in rugged forms, perpendicular in some parts and shelving in others, recording into caves or stretching forward into the sea, and with that sea ever restless, but sometimes tossed about by the raging tempest, there are no scenes of nature more diversified, and more absorbing in interest, than such a coast. It is calculated to animate the vivid feelings of the poet, and also to excite the enthusiasm, and to call into action the pencil, of the artist."

Land's-End has a historic interest. It is generally admitted that Btolomey called this point "Bolerium"; the British bards named it Pensyn-guard, or the promontory of blood. Historians relate that the Phonicians visited this coast; that seven Anglo-Saxon Kings were here together about the year 600; (were they, like Dr. Syntax, "in search of the picturesque?") that Stephen, landed here on his first arrival in England; also King John on his return from Treland; and Perkin Warbeck, who laid claim to the crown of England. Here. also, Atheletan embarked for the Scilly by, is a large stone called Table Mean; and concerning which is a tradition that three kings, on their visiting the Land's End

once, died together on it. I descended the cliff until I stood on the extreme western verge of England. Passages are here and there cut through the rocks, through which you advance or return. After looking over the gildy precipice I sat down in a sheltered spot, and with the sun's light and warmth showered upon me. Many were the emotions awakened; many the thoughts suggested. Some of these were cheerful and gladsome; other ers sad and sombre. Suffering America beyond that rolling ocean ! My heart overleaned the weste of waters to the wid in which sleep three brothers, and the sigh and prayer arise for peace restored, and benediction is invoked on all the good and true of the United States.

But the scene inspires other and sunnier topics. Here is the "glorious mirrord" in which "the Almighty's form glasses itself in tempests"; here, behind me and beneath, are the "everlasting hills"; here are the rolling waves, coming onward in their majesty and might, each separate; all one, emblem of the Union of God's people, distinct as the billows, but one as the sea"; here are the sea-birds, reading me, as they skim over the waters or rest on the peak, the hand of that "God" "feedeth them," and will much more take charge, in his providence, of our temporal necessities; and yonder is the lighthouse, safe on the rock, while billows threaten and rage, indestructible like that Word, or Church of God, which cannot perish, and which holds forth amid the darkness, at once the beacon to warn off the unwary from a perilous coast, and a guide to the voyager on the waste of waters!

And here, too, I stand on the spot, where Charles Wesley had suggested to him the following noble hymn:

" Lo! on a narrow neck of land, : Twixt two unbounded seas I stand, Secure, insensible; A point of time, a moment's space,

"O God, mine inmost soul convert, Eternal things impress;
Give me to feel their solemn weight, And wake to righteousness.

Before me place in dread array,
The pomp of that tremendous day,
When thou with clouds shall come To judge the nations at thy bar; And tell me, Lord, shall I be there, To meet a joyful doom?

"Be this my one great business here— With serious industy and fear Eternal bliss to ensure; Thine utmost counsel to fulfil, And suffer all thy righteous will,

"Then, Saviour, then my soul receive, Transported from this vale, to live And reign with thee above, Where faith is sweetly lost in sight, And hope in full, supreme delight, And everlasting love."

May every reader of the Banner make the pleading cry and the sacred resolve this hymn his own!

Faithfulness.

On one occasion, the late excellent Rev. Charles Simeon was summoned to the dying bed of a brother. Entering the room, his relative extended his hand to him and with deep emotion said, "I am'dying land you never warned me of the state I was in. and of the danger to which I was exposed from neglecting the salvation of my soul!" "Nay, my brother," replied Mr. Simen, "I took every reasonable opportunity of bringing the subject of religion before your mind, and frequently alluded to it in in iny letters." "Yes," exclaimed the dying man, "you did; but that was no enough?