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

TERMS IN ADVANCE.

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

Longings.

When shall I be at rest? My trembling heart Grows weary of its burden, sickening still With hope deferred. Oh, that it were thy will To loose my bonds, and take me where thou art! When shall I be at rest? My eyes grow dim

With straining through the gloom; I scarce The way-marks that my Saviour left for me;

Would it were morn, and I were safe with him When shall I be at rest? Hand over hand I grasp, and climb an ever steeper hill, A rougher path. Oh, that it were thy will

My tired feet might tread the Promised Land! Oh, that I were at rest! A thousand fears Come thronging o'er me, lest I fail at last. Would I were safe, all toil and danger past,

And thine own hand might wipe away my tears. Oh, that I were at rest! like some I love. Whose last fond looks drew half my life away, Seeming to plead that either they might stay

With me on earth, or I with them above. But why these murmurs? Thou didst never shrink

From any toil or weariness for me. Not even from that last deep agony; Shall I beneath my little trials sink?

No, Lord, for when I am indeed at rest, One taste of that deep bliss will quite efface The sternest memories of my earthly race, Save but to swell the sense of being blest.

Then lay on me whatever cross I need To bring me there. I know thou canst not be Unkind, unfaithful, or untrue to me! Shall I not toil for thee, when thou for me didst bleed?

For the Presbyterian Banner.

Followship Prayer-Meetings. Your notice of these meetings, in a late issue, interested me. I have had some experience in them, and believe them to be both practicable and profitable. They were district prayer-meetings. None but members and their families or guests, were admitted. The public were not invited to attend. There was therefore less temptation on the part of experienced members to show off their superiority, and less trial to inexperienced members. The members were familiar with each other, and none were admitted who had not the confidence

The names of all the members were written on one slip of paper, and those of the male members on separate slips. Each member in rotation suggested a subject for religious conversation on the next evening, which was always founded on a portion of Scripture; each one being called upon in the order in which they sat around the President of the evening, to say something, if it should be only to read some other verse or passage in the Bible on the same subject—the member who gave the question being the last called upon to speak, unless the pastor or another minister was present, who was allowed to make the closing remarks. Each male member in rotation conducted devotional exercises of praise and prayer. The slips on which their names were written were used by the President for this purpose. They were kept together in a small book. The person whose name was uppermost, was first called upon, if present, and his name was then put to the back; if absent, it was allowed to remain till he should appear. The one who closed the meeting on one night, presided at the

The meeting was opened with an invocation, all sitting, then praise, then a chapter that perhaps containing the questionthen prayer; then another member or two led in praise and prayer; then the President stated the question, and put it round, closing with asking some of the Shorter Catechism, or Children's Catechism, for the younger members. Before dismission, the question for next night was stated, the person who gave it being generally prepared to do it at once.

Such meetings as these are regularly held among the Covenanters, and much of their superior Christian training may be traced to them. They are essentially nurseries of the Church, and foster intimate friendships among its members. They need not supersede the public prayer-meeting in the church, or monthly concert for prayer. They train the members so that they have no difficulty in conducting public devotional exercises, or even exhortation. They are the educating power of the church, drawing them out, as the word education literally means. The absence of the public is an important element in their constitution. Two or three neighboring families, that are sufficiently intimate to know what each can do, and who will not laugh at each other's failings; or make a show of their superiority, are sufficient to commence such a meeting. They ought never to consist of more than twenty members.

I was a member for a time of another Society, less formal in its nature and very useful, which might be adopted with advantage by Christian neighbors during the long evenings of Winter. We met alternately in each other's houses, and after a little friendly chit-chat, tea was introduced -not all the paraphernalia of a loaded supper table, but simply tea, light bread, cakes, and one or two preserves, which were discussed with a most agreeable sociality; when the books were laid on the table, and the head of the family commenced religious exercises, followed by one or two others; then a chapter of the Bible, previously selected, was read, and made the subject of remarks by each one in rotation. The meeting was then closed by praise and prayer, after announcing the chapter for next night and the place of meeting. This was a delightful way of spending the even ing, very profitable and very suitable for Christians. They ought never to be protracted to a late hour, so as to interfere with family worship at home.

For the Presbyterian Banner.

U. S. Christian Commission. FOR THE DAY OF NATIONAL THANKSGIV-ING, PRAYER AND PRAISE.

Presbyterian Banner.

WEDNESDAY, PITTSBURGH,

AUGUST 5, 1863.

WHOLE NO. 567

departments and naval stations. At Gettysburg, not far from three hun dred delegates labored, and about one thou-

VOL. XI., NO. 47.

The following noble, unsolicited letter from the Surgeon-General, the highest mil- | members. itary authority in the army, will show the value of the special work on the battle-

U. S. CHRISTIAN COMMISSION.

The following letter from the U.S. Sur-

terprise: SURGEON-GENERAL'S OFFICE,

Washington, D. C., July 20, 1863. Dear Sir :- I beg that you will accept my most heartfelt thanks for the devotion to the service of the sick and wounded soldiers at Gettysburg, manifested by the Christian Commission and its agents. Owing to the military necessities of the occasion, the suffering would have been much greater than it was but for the aid afforded the medical officers by the benevo-

I trust you will convey my thanks to those of your body who acted with the Medical Department at Gettysburg, and assure them how highly I value their labors. Begging you to accept my warmest acknowledgments for your own service in the cause of humanity. Believe me, yours sincerely, WILLIAM A. HAMMOND,

lent individuals who came to their assist-

Surgeon-General. George H. Stuart, Esq., Chairmon U. S. Christian Commission, Philadelphia, Pa.

Testimonials are not necessary to prove the well known efficiency of the general work of the Commission. Comfort, relief, and instruction have been given to hundreds of thousands; multitudes of lives have been saved by the timely aid rendered; the Gospel has been preached to multitudes of eager listeners; the Word of God and good religious reading matter have been largely distributed, and thousands of our brave men have been hopefully converted

o God Liberality on the day of rejoicing for God's favor and our national successes may enable us to extend this great work. Contributions may be sent to JOSEPH ALBREE, Esq., Treasurer, No. 71 Wood Street, Pitteburgh.

Judge Not.

"I think that is the cruelest woman I ever knew. She ought to be whipped almost to death herself." Thus spoke one neighbor to another, on hearing the screams and cries of a little girl in the next door. Don't judge too hastily. You have seen my meek, mild Willie; when he was little,

her child. "Yes she is-I know she is; and all the neighborhood across the street say she is a mean, cruel woman. I am going directly to ask her if she was whipping her child. She passed through the door and knocked

at Mrs L's. "Mrs. L., were you whipping your little girl?" "No, I was not. She was crying without any apparent reason, and she would not cease; so I shut her in my room."

"Well, Mrs. W. was just censuring you very severely for whipping her so much, spiritual agencies. Mr. Ellis thinks he had wait, as some charities wait, until they have udge you so, as I did not believe you were orrecting her with the rod."

"No, Mrs. M.; whipping does no good, out harm. She has been sick; and as she has een recovering, she is so very irritable I find it almost impossible to live with her. Her disease seemed to affect her nervous system more than any other part, and she is naturally a very nervous, delicate child, and now, at times, seems to be perfectly frantic-does not know what she is screamng for, and sometimes I cannot stop her. tried whipping at first, and found it only njured the child and did no good; and I have not punished her for two weeks in

that. way. Mrs. M. returned home. What were the mother's feelings on being charged with such cruelty to her child? Never could a tender love. Did she not strive against nobles, who opposed the King's proceed-

Let us look in upon her for a moment. Poverty seems to be their lot. The mother, a small, pale-faced woman, yet with a look where she must depend upon herself entirely for the care of her children and her prevent the escape of the King's advisers. household duties-four little ones, and her ings of late, while her work lay around her unfinished, had she sat down and taken her surrender them, if their lives were spared, then talked to her and with her of the good children in the Bible-told her stories, and all the time endeavoring to impress upon her young mind (for she was but three Summers) the Saviour's love to such little ones, and the need she had of his love in her heart. And often has she bowed her

head and wept over her wayward child. her trials, and feeling the unjustness of Queen, who was alone with him, used every such judgment? Must not she trust in him who hath said, "As thy day, so shall thy strength be," and pray also that he grant her grace and wisdom to guide and teach her little ones aright, and implant, his Spirit in their hearts, causing them to become his own children?

For the Presbyterian Banner.

Synod. The next meeting of Synod is approaching, and it is now time to recall a suggestion which you made subsequent to the last meeting, in regard to the subjects which might most profitably occupy its deliberathe laws. To the Ministers and Churches of all tions. There is a growing impression that "Friendly relations a Denominations throughout the Loyal there is but little business of a judicial na-with all other nations.

routine business in the hands of Synod. A few members from each Presbytery could sand boxes of stores were distributed by them personally to the wounded.

manage it for the most part without the presence of the rest; indeed this business or to sell them to others. is usually transacted by a very few of the

Still we believe there is work for Synod

It might be very profitably employed as death." season of Presbyterial conference of the first business of Synod be a conference on the state of religion, in which each member of Synod shall be called upon in rotation to say or to read something which he may have previously prepared on the state ercise for the benefit of all. The Committee on the Narrative would thus be better prepared for their work, and the church in which the Synod meets would probably be petts seem to rest on a better foundation than more edified than our churches have usu- ever." ally been by its sessions being held in their

Our judicial and routine business, in which the public are not usually much interested, and are less profited, might be ad- have attended. The standard of ministevantageously to the business itself, be put through in less time by the appointment of committees, and by speakers being limited

In this way the harrassing work of Synod, by which our minds are distracted, would be reduced, and instead of being interrupted and injured in our ministerial studies, by judicial and routine discussions, we should be greatly aided and blessed by our religious and social conference. By all means let the religious confer-

ences be extended, the most important things set most prominently forward, and if ministers will talk, as some of us think we have a prescriptive right to do, give us something useful to talk about.

EUROPEAN CORRESPONDENCE.

Revolution at Madagascar—The King, and his Buil Advisers—French Intrigue—The Maori Priests— Plot Against Christians—The Death of the King. Plot Against Christians—The Deuter of and "Red Eyes"—The Queen and Constitutional Government—Prosperity of Christianity—Irish Assembly—A "House of Charity" in London—Other Refüges for the Homeless—A "Pauper of the Homeless—A "Fauper of the Homeless—A "Foundation Schools"-Free Church Moderator and Ministers' Marriage—Memoir of Dr. Liefchild Ana-lyzed—Personal Reminiscences—His Wesleyan Associations—John Wesley—Anecdotes—His Cotemporaries—His "Pricept" for the Pulpit—His Success—His Closing Days—His Example:

LONDON, July 11, 1863. enough to make others think he was nearly and authentic account. The facts are were men, 416 women, and 83 children. him for an hour; whipping was of no use. And I do not believe Mrs. L. is whipping. since his accession, was friendly to the

was also superstitious about dreams and cases. To save the falling rather than to ost his reason from bewilderment and alarm. fallen, is the great object of the House of He had consented to abolish nearly all the | Charity." duties on which revenue was raised; he excluded from his council the nobles and ted and relieved. It is written in the most most experienced men; he relaxed or dis- matter of fact way, and yet is full of pathos, continued all efforts to suppress crime. He was surrounded by heathen tavorites who told him, as a message from his dead ancestors seen in vision, that if he did not stop "the praying," some great calamity would soon befall him. A kind of pretended frenzy, as an epidemic, had shown itself in the country, and the leapers, dancers, &c., were they who saw the visions. The guardians of the idols, the Maori priests, seem to have instigated all this, and used bribery for the purpose. It was then proposed to assassinate a number of the Christians, in order to stop the progress of their religion, and also to kill the chief tender love. Did she not strive against ings. To shield the intended murderers, many, many difficulties in trying to do herolity. To shield the intended murderers, liberty was given to anybody to carry arms, and if any one was killed, the slayer was of quiet firmness around her mouth-lines one hundred, went to the King and solof care and suffering on her brow-years of emuly remonstrated; he reaffirmed his resickness had left her weak and frail ad solve. Another day was spent by them in verse circumstances had placed her now deliberation. Their troops were assembled, about thirty in number. A number of these were taken and killed; the rest remained little daughter upon her lap, soothed her, and penal servitude for life inflicted. But himself an autocrat: "He alone was sovereign; his word was law; his person was sacred; his person was supernaturally protected, and he would severally punish the opposers of his will. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning, within the Palace. The

> death. senting to reign according to the following however, others, such as the Institution for bases indicating a near approach to "con- the Homeless Poor; in Whitecross Street. stitutional government." Mr. Ellis and one of the most miserable parts of London. his associates regard the change very hope. A clean and wholesome bed is provided,

people, with the Sovereign, are to make the "Perfect liberty and protection guaran-

"Friendly relations are to be maintained "Duties are to be levied, but commerce who seek

distributed by them, in the various military | attendance on the part of members. The | promote the extension of Christianity are same thing might be said of some other secured to the native Christians, and the same are granted to those not Christians. "Domestic slavery is not abolished; but

" No person is to be put to death by the word of the Sovereign alone; no one is to be sentenced to death, till twelve men have of a useful nature, besides its judicial and declared such person guilty of the crime to which the law accords the punishment of

Mr. Ellis says that he and his companministers and elders of the Church, on the lions were sent for, an hour after the acgeon-General affords gratifying testimony state of religion within their bounds, or in the ceptance of these terms, to salute the to the eminent usefulness of this noble engeneral. We respectfully suggest, that the Queen, who assured them of her friendship general. We respectfully suggest, that the Queen, who assured them of her friendship to the English, and her desire to encourage their work. Writing his postscript on June 17th, he says that everything was going on well. The new Queen had written to Queen Victoria and to the Emperor of religion, or make a prayer, or give out of the French, announcing her accession, a hymn, each exercise not to exceed five and her wish to maintain unimpaired minutes. In this way the united gifts and friendly relations. All the officers had exgraces of members would be called into ex- amined the treaty with England, and cordially agreed to it. "I am well," says Mr.

> THE IRISH ASSEMBLY has met this week at Belfast. The Rev. J. Rogers, of Cumber, is the new Moderator. Deputations from the Free, E. P., and Welsh Churches, rial support is rising. Mr. McNaughten advocates the establishment of a Sustenta-

A "House"or Charity," in Greek Street, Soho Square, is a recent development of London philanthropy. It is open all the year round, is nearly always filled, and is in-many respects unique in its character. It opens its doors to those of the higher as well as the lower classes, who may be suffering from distress and destitution. The following is a faithful description of its design: n "It opens its doors and gives temporary

board and lodging to deserving persons in

distress, and its assistance not only may be,; but is accepted by clergymen, Dissenting ministers, and governesses, as well as by servant-maids, artizans, and laborers. One of its peculiar features is that, while it makes no distinction as to sect, or sex, or even country, it yet demands a trustworthy certificate of good character, as one of the titles to admission, the only other titles being friendlessness and destitution. Thus, while excluding inveterate vice and profii gacy, it saves its inmates, and particularly the women, from the dangers of such promiscuous places of resort as the casual ward or the nightly refuge, and its shelter is not given for a night or day, but for a time reasonably sufficient to enable those Of the MADAGASCAR REVOLUTION of who seek it to recover themselves, and bewhich I had not the data last week gin the world anew. During the year 1862 -I now proceed to give a succinct it thus assisted 598 persons, of whom 99 remarkable. Mr. Ellis was saved from Patients discharged from the hospitals be Prime Minister for his safety. King and obtain employment; friendless girls of Radama, who had protected the Christians good character find protection from the during the times of persecution, and even tions are provided for them; and emigrants who are breaking up their homes and turnspread of Christianity. But he never who are breaking up their homes and turn-avowed himself a Christian; he was impulsive; unprincipled men threw their time of embarking. The House is capable snares around him, and he plunged into of accommodating, at one time, 36 women, scenes of midnight profligacy and dissipa- 2 families, and 24 men or boys, and the in-He indulged in strong drink, and stitution could not possibly produce a better under its influence he signed a treaty with proof of its usfulness than the register.

M. Lambert, a French adventurer. He which is kept of its innates and their

There is a Register kept of cases admit-

as the following will show: "It records for instance, the residence at the House of a young clergyman who was in difficulties through want of employment; of a governess who had lost her situation and was homeless; of the children of a newspaper editor, in bad health and out of employment, placed here by their mother while she went into an hospital to learn nursing. It is recorded that a clerk who had been out of work for ten months, and

was in great distress, here found a refuge until he obtained employment; that a chemist, ruined by the fraudulence of a partner, placed his wife here while he ought a situation; that an exiled Pole, eing, with his six children and a servant, turned into the street by his landlord, here not to be punished. After this resolve, the found a home until he was enabled to eminobles and heads of the people, in number grate to Queensland. Hundreds of such class of persons admitted in 1862 was that of servant maids, of whom there were 352; but there were 32 artizans and laborers, 12 matrons, housekeepers, and nurses, 18 governnesses, 20 needlewomen dressmakers, and shopwomen: 13 clergymen and students. and 17 clerks, tutors; and schoolmasters, besides others. If an institution like this has vast calls upon it, as it must have, it has also vast claims to the public support in the course of the discussion he avowed and, to secure that support, it probably needs only to be known that it is now sorely wanted. One of its claims is, that a recommendation for admission is acceptable

from any responsible person, whether he is a subscriber to the institution or not. Indeed, it appears to be as liberal in its patronage as it is catholic in its principles." Might there not be need in other large cities for such institutions? This institueffort to save him, but in vain. His ad tion differs widely from the nightly refuges visers, the Mena Maso*, were also put to for the poor. Most of the latter are connected with Reformatories and Ragged In the forenoon the nobles went to the Schools, and ere now they have been de-Queen and offered her the crown, on con- scribed by the present writer. There are

and a portion of bread is given cheese "The word of the Sovereign is not alone added on the Lord's day. Another is a to be law, but the nobles, and heads of the Nightly Refuge, founded by the late philanthropic Lord Dudley Stuart—in his days the great patron and friend of expatriated and starving Poles in London. teed to all foreigners, who are obedient to has done great good. During the seasons of 1861-62, there were 6,785 persons relieved; and it appears from the classified table that many of the respectable classes who seek shelter in the House of Charity, pressed both astonishment and admiration tally anatomized and morally anathematized are frequently reduced to the necessity of the woman who could consent to say an unworthy, individual, Leifchild would tion as a court of review is napply nearly and civilization are to be encouraged.

It this were the only business of material in the court of the name Thanksgiving Day, August 6th, in aid of the work of relieving and benefiting the work of relieving and benefiting the work of relieving and navy. About one of our army and navy. About one of our army and navy. About one of this kind had only the kind had only the

feribed are only about £1,000 a year:

A FOUNDATION SCHOOL for the sons of as Mr. Moultrie sings so, pleasantly:

She bids her wedded pastors homes In every village rise, Gladdened by children's guileless mirth, And bright maternal eyes; That so the rude t peasant In her farthest vales may see How beautiful and blest's thing

A Christian house may be." olergy without any independent income, is very serious. "While men of social position birth and education," writes the Lonon Review, "are shrinking from going into orders, men deficient in rank and fortune are crowding into the ministry. Howver men may argue as to the impropriety of; and inveigh against the imprudent marriages of the poor clergy, it is a fact that we have a great array of those who, once hoping for Church preferment, have not obtained it, and are all but starving." The following are sad illustrations of the statement, with additional reflections by the ity." Review:

every year upon our table, detailing instances of clerical destitution, and soliciting in the most pitiful terms the votes and interest of men and women no whit better than dozen similar. Your votes and interest are earnestly requested by the Rev. vicar of , in behalf of his son _____, aged nine years, the fourth of ten surviving children, all entirely dependent on the father, whose net income is £145 per annum. From the polling paper

to which we have alluded, to have been used on the 16th of this month, for St. John's Foundation School, Clapton, N.E. it is not too late to subscribe and to vote, we copy two or three particulars of cases of candidates? of No. - The father a curate in -His income is £80. He has had to meet

heavy expenses incurred by his wife's long. illness. He has ten children, seven of whom are dependent on him.

16 No. - The father an incumbent and schools. For some years he derived

pendent on him.
No. — The father a vicar. Income £194. He has ten children, all de-

pendent on him. "One of these gentlemen has recently lost his wife; another has had heavy medical bills; one has been a hard-working London clergyman for twenty-five years; another 'is about to vacate his resent curacy, and has seven children, all ependent upon him. What can we say to such cases?, If they are discussed in company, it is generally the unmarried men who will condemn, and the married who will sympathize and excuse. Everyone can see the wrong. It needs no discernment to say, The case is clear as daylight. Such men had no right to marry. They should never have gone into orders at all and being in orders, they should have remained celibates. Of course they should; and his friend, the celebrated John Foster, and yet we have observed that those who insist upon judging most kindly of the moir: offenders are men who have known the danger by a happy marriage."

deavors also to procure situations for the | a minister's wife, and endowed with a good destitute, and sometimes helps with money. private fortune, accepts the educated, godly During the last season, 15,000 cases were young minister as her husband. Thus relieved temporarily; besides 558 select poverty is kept from the door, money becases permanently helped, of whom 122 comes a consecrated thing, and good is not maid servants were provided with situa- only done, but stimulated in others, while tions. To show what vast and seasonable without carping care as to bills unpaid, the good may be done at comparatively little pastor can ascend his pulpit, or go forth expense, it is worthy of record that the among his flock, intent only on the one xpenses of the two institutions just de- grand theme, and the glorious work as-

signed him by a Loving Master. THE MEMOIR of the late Dr. Liefchild, poor Episcopal clergymen, is valuable in an eminent Congregational minister, and its operations, and at the same time brings written by his son, is a volume of rare into light, in connexion with voting paper terest and excellence. Its title is suggest-appeals sent to subscribers, some of the ive of its contents: "John Liefchild, D. anomalies of a rich Establishment. The D.; his Public Ministry, Private Useful tendency just now is toward a poor clergy ness, and Personal Characteristics, Foundin other words, men who are of first class ed upon an Autobiography." And it was talents find the prizes of life elsewhere my happiness to know this excellent and in the Civil Service at home or abroad, the venerable minister of Christ, to have repagrest student sizar at Oxford, if he has ceived various tokens of his friendship, peorest student sizar at Oxtora, it ne nas the brains; pluck and perseverance, may become a Fellow of his College; one of the Heads of Houses; and finally a Bishop and Archbishop. There are at Bukenhead and in Cumberland respectively, the Colleges of with a noble and commanding presence. St. Ardan and St. Bees, where economy leonine in aspect, but the lion always, (or and want of means to go to the Universities, drives many students. These institutions and raised to "the height of his tions give good practical training, and for great argument" in the pulpit. He was ministerial work they appear to me to be singularly free from sectarian bitterness, better, in many respects than the costly and kept clear of questions that divide and Universities, which in that direction are seperate true brethren. He lived in stirlamentably deficient. But many men who ring times; he had public spirit, and was have no private fortune, and who can have a philanthropist. He was born at Barnet, little hope of promotion and patronage, in Middlesex, about twenty miles North-entering the Church by the subordinate west of London. He describes his father Colleges (which cannot give Degrees, and as "the principal Methodist in the place." whose alumni are ranked only as "literate As such he was honored with a visit from persons,") tend to what, without invidi- John Wesley, when young Liefchild was ousness, may be called a pauper clergy. If seven years old. "I remember," he says, we had an unmarried elergy, their poverty "being particularly struck with the personal would probably be so thoroughly recognised neatness of the preacher as he came out of as an acknowledged and necessary fact, that his carriage. His coachman also attracted in the long run it would probably produce my notice; for he seemed to be his master's little or no result. In that case, the par-son's house would not be, as it is now, the and his deputy to converse, and even to instant, resource of the needy. But it is argue with people. I heard that on one well for the English nation that she has occasion an individual, who was one of the not a celibate ministry. It is one of the class of captions questioners, addressed very highest features of the social system, himself to Mr. Wesley with an air of impertinent curiosity. The preacher had no time to spare, and furthermore felt it necessary to check annoyance of this kind for the future. He therefore gravely asked his questioner, 'Can you read Greek?'
'No sir, I cannot,' was the reply. 'Oh, then, rejoined Mr. Wesley, my coachman will be able to say. This reminds me of The rising up, however, of a class of another servant of Mr. Wesley, who pestered him with repeated requests that his name should be inserted in his Journals designed for posthumous publication. His master assured him at last, that he should not be forgotten. After his death

the servant surviving him, found himself noticed in connexion with the record of sermon preached by him in the open air, in Summer time, somewhat after this fashion: 'During the sermon. John my fell fast asleep!' And so, he gave him at once a rebuke and a questionable immortal-

Liefchild, as a youth, was occasionally We know nothing more absolutely local preacher among the Wesleyans. In heartrending than the cards which lie twice at Hoxton, London, and in 1809 became pastor at Kensington-the West End of London. The church people at Kensington were much pleased with him-they were, in the days when Dissent was unpop the applicants. We copy one such card ular, astonished to find that it was possible taken at random from a heap. It was lit to be both a Dissenter and a gentleman. terally the first that came to hand among a The Vicar soon became his friend, and he was on intimate terms with Wilberforce, Thomas Noon Talfourd, and Charles Loyd the intimate friend of ("Elia") Charles

Lamb.

He always regarded the delivery and the preparation of sermons as of equal importance, and the following is his quaint " precept for remembrance," as to the manner in which discourses should be preached:

"Begin low, Proceed slow, Take fire, Rise higher; Be self-possessed When most impressed."

'This "precept" was thoroughly observed and adhered to by Dr. Liefchild. He was not one who aimed to preach great ser-mons on public occasions—satisfied to be common-place at other times. The matter of display in the pulpit was foreign to him no income from his present living. He even his "precept" was carried out, from has twelve children, nine of whom are de- the noblest aim, namely, the salvation of the people whom he addressed; he was thoroughly in earnest, original in concep-tion, and always did his best. The close of his sermons was always deeply solemniz ing, weighty and impressive. What he sought, that his Lord vouchsafed to him eminent usefulness. He "received into church fellowship two thousand persons the acknowledged fruit of his own preach ing." He had fine taste, as well as force He disliked the sensation " school William Huntington, the Higher-Calvinist, seems to have disgusted him in his early youth, and even Rowland Hill's ex-centricities made him decline an invitation to become a colleague or assistant to that

He was very cheerful and hopeful; and

"On the other hand, although my father force of temptation, and have escaped its also knew the world to be indescribably depraved, and his own generation to be un-Foundation Schools for the children of questionably bad, yet he hoped and believed elergymen are extending in this country. he could make it somewhat better. His To the credit of the Wesleyan body, it as dejected friend looked down into the abyss sists parents with a yearly allowance for of blackness, and there fixed his hopeless each child in the family of a minister, and gaze; he himself also glanced into the black up till the age in the case of girls of 18, abyes, but then quickly raised his eye to and for their sons at Ringwood and else, the sunny heavens. The former saw every where, board and education are provided man as he really was; the latter, every man for them. The non-Episcopalians either as he religiously might be. The one saw in Britain or America, have no reason to the world wrapped in gloomy night, withboast as to the great things done for the out its glorious stars; the other looked lovsupport of the ministry. True, the stan- ingly upon the glorious stars, and half dard is rising; but as an average it is very forgot the gloomy night. The one altoinferior to what might be and ought to be gether shunned uncongenial society; the done. Every year's increase rebukes the other entered it, and tried to make it conparsimony of the previous year. The Mod-erator of the Free Church Assembly dwelt sionate hatred the paltriness, the self-seekstrongly on the subject of ministerial sus- ling, and the duplicity so frequently distentation, in his address with which he played all around them, and sometimes in closed the last General Assembly, and ex- their own circle; but while Foster men-

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plan was to keep aloof from it. The active minister of Bridge Street Chapel was equally conscious that he had not come nto a good world; but seeing that he must live in it, he would work in it and for it he would preach to it, he would thunder a it, he would expose its baseness to its face, and then persuade it to religion and virtue He would denounce it, but he would not doom it; nay, rather, he would show it the path of recovery, and paint with prophetic touch the dawning of its day of brightnesses -the dimly descried light of its renewal to holiness, and a reign of purity and right-cousness, to be established upon the ruins

of iniquity and implety!" Tolerant as he was, he possessed great firmness-no "lord-deacon" ventured to take liberties with him. He was both respected and beloved. In the private circle, and among those in whom he had confidence—including his spiritual children I have seen him the happiest of men, his eye beaming, and his face radiant with the benignity of Christian love. He retired from the London ministry in 1853 or 1854; he then took charge of a smaller church at Brighton for two years; he then returned to London, preaching occasionally, and after a season of decline, and a bright sunset his soul, exultant and full of joy, humble, thankful, and triumphant; he en-

tered into rest, in June, 1862.
Once I entered his study on his marriage day. His wife sat close to his side; the freshness of youthful affection was still ra-diant there, although wrinkles were on the brow of each, and age was advancing fast. Happy was their married life. Liefchild's only domestic sorrow (as far as I know) was, that his beloved partner was taken away several years before himself.

It is a personal pleasure to me, and a benefit too, thus to recall his features, his looks, his words, and his example. And this brief record may, perhaps, help to animate some ministers who read it, to live, and preach, and labor after such a true apostolic model. For.

" As a bird such fond endearment tries a mu To tempt her new-fledged offspring to the skies;.
He tried such art, reproved each dull delay,
Allured to brighter worlds; and led the way."

J.W.

บสเตราเส้า ใช้สะจากเหมือน และ

Prayer and Deliverance. https://doi.org The father of the present King of Dahomey was, in 1851, killed in front of Abeokuta while making war upon its inhabitants. His son swore vengeance, and has, for twelve years, been training his well as male to warriors (female it sure and terrible. Recently the time to execute his purpose arrived. He marched to within six miles of Abeokuta. The Abeokutans, though it seemed hopeless, determined to fight to the last. The Christian converts among them are so numerous that their quota of soldiers organized in a

separate band, with officers of their buttons aumbered seven hundred. For sixteen days the attack was hourly expected. In the meantime, the Christian natives gave themselves to prayer for deliverance. At length it came. The Dahomian soldiers, apparently filled with fear, suddenly and without any known cause, fled, leaving Abeokuta unharmed. The Christians ascribed the deliverance to the hand of God. The following is almost the literal translation of a prayer uttered by a

Christian woman:
"O Lord Jesus, lift up thine arm; lift up, lift up, O Lord, Lord Jesus our Redeemer, lift up thine holy arm and deliver us from the cruel Dahomians o O Lord Jesus, remember what they have done to thy saints in Ishaga, how much innocent plood they shed. O Lord, Lord, deliver us. that we may not fall into their hands; thou hast sent thy messengers to us with thy holy Word; we trust in thee, Of Lord dur. God, do not forsake us. Thou hast/deliyered thy people Israel from the hand of Pharaoh, and hast overthrown his army; thou hast delivered Herekian and his people from the hand of Sennacherib; who blasphemed thy holy name. Do also remember us; O Lord; remember thy Church remember thy servants, remember our children. O Lord God, deliver us for thy dear

Son's sake. Amen." An eye-witness remarks: "Most of these sentences were repeated twice core thrice, as is the case when prayers are offered up in an agony. I sat in a quiet, dark place, many hundreds of warriors passing along without observing me; but Pover heard several saying aloud, God will de liver us!"

Preach the Great Doctrines.

We need have no fear that men will everbecome so wise that the truths of God's revelation cannot enlighten them, cannot subdue and save them. They are cod's appointed means of impressing and moving the heart, of awakening and saying the soul; the sword of the Spirit, the fire and the hammer that breaketh the rook in pieces as well as the oil and the wine to heal the broken hearted; and inspire joyal and hope in the bosom of penitence; fatth and love. And preaching, to have power, must base itself on these truths, and be sustained and animated by them. They are, and ever have been, the great elements of power in the pulpit and the ministry of accangel would be weak that should dispense with them, or substitute anything else in their place. God will not bless a ministry that does this. He has appointed his own instrumentality for the conversion of menit is summarily comprised in his revealed a truth, and it is only as the preacher faithfully and boldly wields that truth in dealing with the souls of men, that he may, expect God to bless him with his presence, and make the word dispensed by him his wisdom and power unto salvation.

The Sabbath School, here subgrap to

The Sabbath School is the "nursery of the Church." If this be so, then its great design is to prepare its pupils for future, usefulness in the Church, and this can only, be done by building upon the foundation of personal religion. The teacher is the first pastor of his class. His ministry is tos? make pious church-members; his work to lead his pupils to Christ. Nothing short of this result will warrant the employment of such a system, or make good its claims to be an auxiliary of the Church of Christ

And : Agreed with the Confession of the Confessi by his Holy Shep, it is that women thus to his glory.