

.. NO. 50      PITTSBURGH. WEDNESDAY. AUGUST 26. 1863.      WHOLE

And when, life's labors o'er, I sink  
To slumber in the grave,  
In death's dark vale be thou my trust,  
To succor and to save;  
That so, through him who bled and died,  
And rose again for me,  
"The grave and gate of death." may prove  
A passage home to thee.

To thee, O Judge of all, we look ;  
Grant us thy heavenly help, we pray.  
Guide us in life, and guard in death,  
And shield us in the judgment day.

For thine gl'ry is and power,  
Eternal Sire, eternal Son ;  
Eternal Spirit, thine the praise,  
The One in Three, the Three in One.  
" Glory be unto God  
In the highest."  
Amen, Halleluah.

**PRAYER A MEANS OF POWER.**

What is earnest prayer? It is offering up our desires to God, in Christ's name, for things agreeable to his will, backed by the faith of all God's appointed means to obtain the blessing sought. "Prayer is no fiction;" no reverie; no, it is a reality. And, says Phelps, "it is literally, actually and positively a means of power." "It is a link of connection between human mind and Divine mind, by which, through his infinite condescension, we may actually move his will." It is not power itself, but the means of power.

This is evident not only from the numerous cases of *answered prayer*, but because *God says so*. The Saviour says, "if ye shall ask *anything* in my name, I will do it." "And *almsgiving* will ye also use." "And *fasting* will ye also use." "And *prayer*, believing, ye shall receive." The effectual, fervent prayer of a righteous man avails much. Jacob prayed; his power with God, and prevailed. Gaze upon the thrilling scene of *Penael*, and mark the power of prayer. Jacob, who had been wronged, and caused his own wife and children to be wronged, was forced to burn against him, and being afraid, fled to Padan-aram for refuge. After twenty years' absence he returns, and finds Esau's revenge still burning against him; but he resolves to meet him, and to try the power of prayer to effect a reconciliation. Having done so, he firmly and stoutly rebuked the brook Jabbon, and prevailed. He prayed and wrestles with God, and prevails. The heart of Esau is touched, and gives way, yields, and his fratricidal revenge is turned to brotherly affection and love; and when they met, they embraced each other with a kiss. And so Jacob and Esau wrestle like brothers, and the direful wars and carnage between the North and South will give way, and reconciliation and peace will follow.

Again, take the case of proud, wicked, corrupt Nineveh. The polytheistic nations, and all full of lies and robbery, they killed until there was no end of the dead. It was exceedingly wicked and corrupt, and God himself turns against it, and sends his prophet to warn them of their impending doom. Jonah goes, perambulating the streets, crying, "And yet forty days, and Nineveh shall be overthrown." The alarm spreads, and the terror-struck inhabitants begin to eagerly ask, What shall we do? Is there no remedy?—no way of escape? Must Nineveh, with all her glory and grandeur, be laid in ruins, for the sake of a poor, insignificant, despised prophet? Has God ceased to be gracious? Is the day of grace over? and has the day of wrath begun? Is our fatal doom inevitably fixed? Must we all perish? And again they hear the voice of the prophet crying, "And yet forty days, and Nineveh shall be overthrown." Cries and shrieks are heard throughout the city. Awful terror clothes every brow—fell despair sits upon every face and surges every heart. They prostrate themselves on the ground, and lay out on sackcloth and ashes, and decree that neither man nor beast should eat or drink.

peace restored. What do you expect to *pray* the rebellion down? Yes. Without the use of the most magnificent name time has ever known. No. Why then pray at all? Pray, because earnest prayer always leads to earnest action. Prayer, faith and works always go together. It was said of an earnest general that he prayed as though God must do everything, and that he must do everything himself. That is the right spirit. *Pray and act.* Back your prayers by earnest efforts. The Saviour prayed, "Thy kingdom come," and he lived, labored, suffered, died, rose, ascended, and still intercedes for his people. He was the first to *pray and come.* The Apostles prayed for the coming of Christ, and they labored, suffered and died for it—backing their prayers by their works. Sinking Peter prayed, and he was saved through means. Washington prayed, and victory came. The prayer of the Christian always leads to earnest action and to success. Besides all this.

OLD CORRESPONDENT.

For the Presbytery of Banner.

**Excuses Invalid.**

The invalidity of excuses drawn from the lives of Christians, appears from several of the following considerations:

1. Religion is a strictly personal matter. Every man must be religious for himself or perish forever. The fact, therefore, that others neglect religion, or live unworthy of the profession they make, is no excuse for any one. "The faults, or the neglects of others, will not save him." If he would be wise, he must be wise for himself. By his own personal acceptance or rejection of him, he must stand or fall. He must hope set before him, he must stand or fall. Embrace Christ, and he shall be saved. Reject him and he must perish forever.

2. Every man must give account of him

For the Presbyterian Banner  
Parents, Speak Soft and Low.

Children are more liable to catch cross  
ones than parrots. Where a parent sets  
a bad example, you will scarcely hear a pleas-  
ant word among the children in their plays  
with each other. The discipline of such a  
family is always weak and irregular, and  
the children are never just, kind, or  
good. They will do anything they are bid;  
whereas in a home where the low, firm tone  
of a mother, or a decided look of a father's  
steady eye, is law; they never think of dis-  
obedience either in or out of sight.

Children are more liable to catch a  
great deal to cultivate that excellent thing  
in you, a low, sweet voice. If you are ever  
too much tried or grieved by the mischievous  
or wilful pranks of your children, speak  
softly. It will be a great help to you to even  
try to be patient and cheerful, and if you  
can, to be kind and gentle. It will make  
you and your children wretched. Why  
then not speak kindly to your children?  
Impatient, angry tones never did the heart

Letter from a Delegate of the Christian Commission.

GEN'L. HEADQUARTERS, ARMY OF THE POTOMAC,  
Near Warrenton, Va., Aug. 8, 1863. }

Mr. Joseph Abbot, Treasurer of the Christian Commission, Pittsburgh.

SIR:—I write you a few days since, giving an account of our capture and resapture.

We are now located at General Headquarters, three miles from Warrenton Junction. I remain in charge of the Station. There are now with us six or eight delegates at this Station engaged in distributing reading matter to the soldiers, and in attending to their wants generally. Mr. J. B. Miller, of the Theological Seminary, Allegheny, and the Rev. Mr. Ritchie of Beaver County, are with us, and are doing good.

The soldiers receive us gladly, and it rejoices their hearts to know that the Chris-

Could the Christian community at home send what gratitude these poor soldiers receive what we have to give; see how they enjoy the means of grace provided for them, it would gladden their hearts:

Nothing seems to please them more than the little "Housewife," which, as small boys and girls call it, pins, thread buttons, yarn, &c. Most of them obtain also a letter to the poor soldier which he is expected to answer; sometimes a sheet of paper with a stamped envelope enclosed. These letters are sent to the soldiers, and they generally answer them, thanking the donor. As many as fifteen or twenty have been around the tent at one time, begging for a little thread or buttons to mend their clothes; or the sutlers. They can buy what they want, but the sutlers, by their deals they have shown me how destitute they were; their ingenuity in the use of substitutes is amusing.

On to-morrow (Sabbath,) we have presch-

but fear to do so lest the Rebel Army should return, and they be unprotected. Could our people be so cowardly, who sit under our own vines and fig-trees, with none to molest nor make them afraid, see the desolation of this part of the country, their hearts would be drawn out in gratitude to the Giver of all good; for their hearts are drawn out in this is the intention of the Christian Commission, to establish a Station near the Headquarters of every corps in the army of the Potomac, from which reading matter will be supplied, and where religious meetings and prayers will be held, and the wants of the soldier, temporal and spiritual, be provided for as far as possible. The Christian community need only to know the wants of the army and the gratitude with which the soldiers will contribute in favor, to induce them supplying the wants of more largely than they are now supplied. Let the hearty and brave soldier boys, let the contributions and prayers of the

**EUROPEAN CORRESPONDENCE.**

LONDON, Aug. 1, 1863.

A CONCERT FOR PRAYER, mutual inter-  
 se among Christians, and the building

piety. His very appearance, as well as prayers, address, and conversation, in-  
dicate kindness and goodness of heart.  
He is surrounded by eminent lay Church-  
men of a devoted piety, including Captain  
Wester, who has labored for years and years  
in all the islands of the West Indies, and  
Paris as well as London, has effected great  
results. He, with Mr. Blackwood (the  
husband of the young Dowager Duchess of  
Chenchester)—who also was present at Bar-  
tlett Conference excels in the exposition  
and preaching of that Word of Life which  
men to have saturated their moral nature,  
to make them admirable and much-blessed  
to a company of true believers, to a  
of railway laborers, or villagers in a  
school house, or barn, or to a crowd of  
West-end Londoners on Saturday after-  
noons, met to hear one or other of them  
preach the Gospel, in Wille's Rooms, St.

The meetings of the Conference are held at a large iron church, beautiful and commodious, in the middle of the second day of the week. The Penepshat's church, in which, always at the close of each Conference, there is a devout and remarkably catholic and unique commemoration, in a common participation of the Lord's Supper, of the deceased accomplished at Jerusalem. This year the attendance has been larger than ever before; men of different nations, of different ages, and of different ranks, of the Church catholic and "male and female, too—all one in Christ Jesus"—and their representation, and here as heretofore, God has in his great mercy so ended soul with soul, that nationalities and Churches have been lost sight of in

The Conferences were preceded by a prayer-meeting on the Tuesday evening of the present week, and then followed in three successive days the meetings themselves, beginning at 11 A.M. and 7 P.M. Between these two great gatherings there were, in tents and elsewhere, meetings of a smaller character, for social intercourse, prayer, and mutual edification. At the more public assemblies, *three* topics guided the expositions of those who spoke from the Word of God: First, The fullness and preciousness of the written Word, (Luke xxiv: 44.) Secondly, The person and glory of the Word incarnate, as unfolded by the Holy Spirit. (John i: 14, 15.)

appeal to the Father of mercies was impressive. Would that it were freely practiced in all our assemblies! Depend too much on the *vocal* utter-

such sighs and marks such prayers. which  
THE QUEEN has once more been exert- that po  
her influence for good. Ever since viling

but after crossing the rope twice, a sack was put on her head that she took walk blindfold over the rope, and the rope snapped asunder, (not being so much as *snapped*) falling to the ground, she was instantly killed. In the memory of the people, this awful incident long forgotten, and the revels proceed out through a unanimous press, and the Queen's letter to the Mayor of Birmingham will effectually and permanently put down this kind of disgusting performance. The letter, as dictated by Queen, is as follows :

"OSBORN, July 25, 1863.

SIR:—The Queen has commanded me to express to you the pain with which her Majesty's heart has received the account of a fatal act at which has occurred during a fête at

troubling the fête, he was not aware  
he intention to have this kind of per-  
sonal audience, declaring that Aston Park should  
be reserved for such purposes as the la-  
ted: Prince Consort would have sanc-  
ed, and expressing the hope that public  
would finally and forever extin-  
ish this species of entertainment.

AMPERISM and POPERY have always  
associated in Europe, and Italy as  
the best example, has been the scene  
pressure of Constitutionalism in its  
ighborhood is beginning to tell upon  
e itself, as well as on those parts  
y now, under the sway of Victor Em-  
ual. The following is the statement of  
italian correspondent of the Times :

However, it will be found difficult to disseminate the Papal Rome from the host of utterances which has constituted the body of the Papeacy from its earliest institution. It will hardly be possible, and it is not worth the attempt, to make the Pope the right of being. Praying for the Pope must not be a privilege of the mendicant monks, and the priesthood would in turn strive to wear a brutified populace as a garment, whose grovelling habits have been cultivated by their precepts and practices for centuries, and which they are not likely to discontinue themselves.

"War against nationalism has been strug-

reality of their martyr sufferings, the case of the young girl Wilson, mother, drowned by being tied to a log, water mark, have utterly upon you your family 2. The

akes him an easy prey to the lion  
nces on him. By such literary re-  
and by misrepresentation, Professor

of *Scot's Worthies*, a book which in many a home, where the stock trade is small. He lived to the age of seven, his days having been spent in the preaching of a saviour to those of his ancestors. In the plundering days Lochgoon was plundered twice—each time the people are. On one occasion they were forced to number of coins in the moors, say undiscovered for more than a year. The coins are still preserved, to visitors along with the Fenwick cloth fluttered in the breeze on the Bowhill, Kilsyth, and Drumclog. Watson's Bible, his sword, and the drum-sticks used by his followers are preserved.

Rev. Dr. Simpson, in his *Gleanings of the Mountains*, says, "the family group has habited on the spot for 700 years, and came originally as

ever has an English Budget been re-  
with so much interest in India as  
gladstone's. The reduction of the  
to nearly one-third at a time when all  
available land, the foot and the  
of the Himalayas, the length of  
miles, is being covered with the tea-  
promises to give an impetus to tea  
culture which will soon enable India to  
the increased consumption in Eng-  
and ultimately take its place beside  
and before Japan. We generally  
ate the annual export of tea from In-  
the value of millions of millions of lb.,  
and what Japan exports is the  
ending July 1891. Mr. Fortescue says

of millions.

THE LIBRARY of the late Mr. Buckle, or of "The History of Civilization," containing 20,000 volumes, has been sold for upwards of £18,000. Many of the books had been enticed by marginal annotations. A copy of Adam Smith's Wealth of Nations sold for £12.

THE AUTUMN of this year the French press is to make a pilgrimage to Pales-

THE course of twenty months, with the exception of the tunnel through the Apennines at Genoa, Naples will be connected by railway with Bologna, Milan and

country, the world, the church,  
y, and your own soul.  
you may help to revive the

you may be useful to souls, to their conversion, backsliders in reformation, and saints in their edifi-

could you please God, and obtain  
only that Enoch did? Then, go  
prayer-meeting, and by earnest  
heartly praises, and coöperation  
saints, honor him whose grace  
guaranteed you from those around  
you.

Dancing.

...to dance"—Eccles. iii: 4. On  
this an ingenious writer inquires:  
1. Is the right time? 2. Is the text  
admission, permission or declaration? 3.  
Of dancing does the text intend?  
In mistake, I have consulted every  
page of the Bible. The most important  
references are: xv: 20, and xxxii: 19; Judges  
xi: 34, and xxi: 21; 1st Sam. xxi: 16, 18;  
Psalms 149: 3; Psalm xxx: 11, and  
Job xxi: 7—11; Jer. xxxi: 4, and  
Lxxviii: 13, and xiv: 6; Luke x: 25,

times when some of you have been  
by a septon, you have come to  
said : " Mr. Spurgeon, could I go  
? Could I become a missionary ?  
become a minister ? In very  
the brethren who offer are ex-  
unit for any service of the kind,  
very high and good, but not  
the natural genius, and no adap-  
such a work, and I have constantly  
to say, " My dear brother,  
erated to Christ in your daily call-  
not seek to take a spiritual office ;  
vitalize your common office. Why,  
bler can consecrate his lapstone,  
any a minister has desecrated his

**Fortifying Thoughts.**—Why should not that would die at all, be as willing at forty, if God sees fit, as seventy? Length of time doth not corruption; it never withers and decays a grace. Except we receive an additional grace, as well as time, we naturally grow old. O my soul, depart in peace! Thou wouldst not desire an unlimited wealth or honor so desire it not at time. How many of the prevaricators of God, of all ages and places,