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

REV. DAVID M'KINNEY, Pittsburgh, Pa.

Never Alone.

Alone in this world of sorrow and care Alone on life's boisterous sea; With spirit cast down, but not in despair, In gladness I turn, Lord, to thee: Joys that are fadeless, and deathless, are there: The weary find rest, the burdened are free.

llone? No, never; no, never alone; "Lo, always I'm with you," he said. The suffered and died for man to atone, A glorious redemption has made: And raised us to life by giving his own, A ransom for us, which freely he paid.

Oh! how be alone with Jesus our friend, Who never will leave nor forsake; Let praises unto him forever ascend, With praise let the bosom awake. Till, weary of earth, our trials shall end, And on our rapt vision eternity break.

Canst thou be lonely if Jesus is thine? What more could you wish for below? What joys and delight, what blessings are thine, What bliss from his presence doth flow! What glory in heaven then for us shall shine. Beyond what we ever can know!

Angels shall guide us and watch us while here. God's love and protection ne'er fail; His hand shall wipe from our eye every tear, In conflicts we always prevail; And find that in every danger he's near, As o'er life's boisterous ocean we sail.

West Liberty, (W. Va.) Sept. 28, 1863.

EDROPEAN CORRESPONDENCE.

ent Lincoln's Letter-Slavery Doomed The Cotton Supply—Protraction of War, and Effects on India and Egypt—Lincoln and Honesty—
Regrets and Why—Lord's Day Rest and Cabmen's Society—Sabbath Work and Release—
Number of Six-day Cabs—Missionary to the Cabmen, and his Letter—Revival Fruits in Lon-Cabmen, and his Letter—Revival Fruits in Lonidon—The Concert for Prayer for the Jews—
Their New Year and Day of Asonement—Preparation—The Rosh Hannah Services—The Ten
Sacred Days—The Sacrifice of Fovols in Families—The Synagogue Service—The Great Fast—
The Political Future and the Jews—The Queen
and the Duckers—The King of Greece—The
Weather and Harvest—Greece and Russia,

LONDON, Sept. 19th, 1868. PRESIDENT LINCOLN'S LETTER to the onvention in Illinois, has been duly ponered and considered in this country, and te universal interence is that the war will on, either to the close of his administraon, or until the South is entirely subjuand slavery utterly swept away. designs of Providence are, although ey are not thoroughly revealed, yet it is lt, and the conscience of good men sponds that it is right, that slavery is bomed to perish, and with it the power of hose who made its preservation the real ager of battle, and the Signal of insurection. The consequence of the news has sen to send up the cotton market. Specuation was wild at first at Liverpool, but ut even now the prices are almost beyond recedent. Merchants now make up their aind to get cotton, and to expect it mainly f not only in future from other countries, nd not from America. The protracted restance at Charleston, too, increases this beling and resolve. It is a great opportuity for Egypt and India, and they will largely profit by it; for it is a development which will make both countries great, and t may pioneer the way for a grand Christian future for both.

I may add-returning to President Lincoln's letter—that there is a dignified conscientiousness about its tone, that has extorted admiration from his political critics here, whose souls are not too much swayed by what they call "fanaticism." It is, however, deeply to be regretted that submission should not be early coupled with retinion, and a moderate average compensation to former slave owners. The Morning Star, which is strongly pro-Northern and anti-slavery, expresses this regret. It thinks that the fall of Charleston would open up a way for a generous proposal from Washington and a return to the Union by part, at least, of the

THE LORD'S DAY'S REST SOCIETY for Cabmen in London, have succeeded in obtaining from the Directors of the London Omnibus Company, a notice to drivers and conductors, that, as many drivers and conductors are desirous of abstaining entirely from duty on Sundays, but fear to create a prejudice against them by availing themselves of the permission granted by a pre-vious notice, it is hereby notified that any one may be relieved by giving notice on the previous Saturday at 12 o'clock noon, and that the Directors do not desire any man to work on the Lord's day who has a conscientious objection to do so.

The number of Sunday cabs in London, is now 1,929, out of a total of 5,700. The six-day cabs (known by the number on the plate at the back being always above 10,000, in five figures,) are steadily on the increase. The Hon. A. Kinnaird, M.P., is the Chairman of the Cab and Omnibus Sunday Rest Society, and its object is thus defined: "To secure to the cabmen and omnibusmen, and the ostlers and washers connected with the trade, their natural and Scriptural right to the rest of the Lord's day. Two cabmen and two missionaries to cabmen are among the members of the Committee; and the Society's missionary, besides visiting the men on the cab stands and omnibuses, is engaged in stated visits every week to the families of those men who are members of the Society. The members' annual subscription is 6d., and thus many men are brought into kindly fellowship and intercourse, and under Christian influences. When we add to these agencies the Cabmen's Club enterprise, the Sabbath afternoon Bible Classes for cabmen and their families, week night addresses or meetings, your readers will perceive what a valuable agency is now being brought to bear for moral and spiritual good on a class which, up to a recent period, (save by visits from agents of the City Mission,) had been sadly neglected. A Prize Essay on Sunday Cab-driving, by a Cabman, is not only a literary phenomenon as to its style and cogency, but tells a tale on professors of religion, who, in order to reach their favorite preachers, are wont to often hire cabs on the Lord's day.

In have received a letter from one of the missionaries to Cabmen, and he states that me had been a master and driver for tween the had been a master and driver for tween the living bird round his head, saying: "This is my atonement; this is my ranger that each and all of them were bought with the each and all of them were bought with a round a price, even the precious blood of Christ, and and I am happy to say that I can testify of and I am happy to say that I can testify of and I am happy to say that I can testify of a large of the Nationals and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I am happy to say that I can testify of the same and I can testify of the same and I can testify of the same and the passages Ps. cvi: ces, in their commendable abstinence from against Jesus, as a seditions and turbulent can, the process of the process of the same and turbulent they could substantiate the see how much your feelings about sunlight dom, for there is no wickedness found therein. There is no wickedness found their ready and brave, been determined by the things on the dwees of sin.

Sale — rev. II. Ferkins, or the charge of the living on the section of the same and the passages Ps. cvi:

14—21, and Job xxxiii: 28, 24, then moves lawless wickedness found their ready and brave. There is no wickedness found their ready and their can the living of the same and the passages Ps. cvi:

1

# Presbyterran Banner.

small, and to meet this occasion the Lon-

and not a "remnant" only, "shall be saved." Very many sober-minded Chris-

PITTSBURGH, WEDNESDAY, OCTOBER, 14 1863.

WHOLE NO. 577

not a few, who, though they were cabmen, | repeated three times. He does the same | and cheerful faith, that their full deliver- | servants fight, that I should not be deliv- | into a spiritual world without spirits in ithave found Christ to be the chiefest of for the rest of the family, and then they ance is at hand. ten thousand. Many of those men have lay their hands on the Atonement, as was been the worst of characters drunkards, with the sacrifices of old; and immediswearers, Sabbath breakers, but now by the grace of God are become useful members of society." The worthy writer then furnishes me with the entire number of cabs: six-day cabs, 1,927; seven do., 3,961—to. de. The swearers, Sabbath breakers, but now by the ately afterwards it is given to the Shocket tender to its people our hearty congratulation for the complete success of their brave the Synagogue, and afterwards go to the struggle to prevent the fastening upon their six-day cabs, 1,927; seven do., 3,961—to. de. The complete success of their freedom to the complete success of their brave to be slaughtered. Again they repair to to for the complete success of their brave to be slaughtered. Struggle to prevent the fastening upon their six-day cabs, 1,927; seven do., 3,961—to. de. The complete success of their brave to be struggle to prevent the fastening upon their struggles to prevent the fastening upon the fastening upon the struggles to prevent the fastening upon t tal, 5,618; also of drivers and conductors, a large body of men as will be perceived from the following:

VOL. XII. NO. 5

Hackney carriage drivers, 7860 Stage drivers, Conductors,

1524 10,784 Total He concludes by asking for prayer in his

Classes of men, hitherte neglected, and of women too, have been specially sought out ever since the gracious revival period set in, four years ago. The results are indeed glorious, and so amid all the crime and vice of this metropolis, among the very poor there is a larger number of true beievers than ever before, and these in many

cases prove living evangelists in turning others from Satan to God. A CONCERT OF PRAYER for the salvation of God's ancient people, the Jews, and for showers of blessings to descend on missionary agencies in their hehalf, as well as unon inquirers and converts—the number of whom is constantly increasing both in London and in foreign lands—has been begunthis week in the metropolis and elsewhere. What suggested this Concert as to the veriod of its continuance, was the advent of the most sacred of all seasons in the esti-mate of the Rabbis and people of the Jews.

neurs of a not distant future. I refer here to the ten days, beginning (on the 16th instant,) with the "New-Year," THE WEATHER is fine, and the harvest excellent. The country is prosperous exand ending with the Day of Atonement On the first of these days the Jews are taught to believe, that a session of Divine THE ANSWERS of Prince Gortshakoff to Judgment on the moral condition and eterthe dispatches of the Powers have been nal prospects of each Hebrew is held in published, and seem to indicate that the heaven—that each Hebrew is weighed in Peace and Constitutional party in Russia is quite in the shade, and that the Muscothe balances of the Eternal, and that according as his merits or demerits appear in vite policy, stern and haughty, prevails. the scale, so is his prospect of blessings, or doom and condemnation. But to avoid Mouravieff the Cruel, is decorated with the Imperial Order of St. Andrew, and a letter and avert judgment, Jews must set them-selves to prepare for the sacred season, by accompanies: expressive of "special es-

to admonish all to return and repent, and

to show that this is the first of the ten pen-

itential days; to remind them also of the

law given on Sinai, when the trumpet was

exceeding loud," and of the prophets

who are by Ezekiel compared to watchmen

bearing trumpets: further to recall the de-

struction of the holy Temple, and so a sum-

mons to prayer to the Almighty to "re-

build the holy temple;" to blow the trum-

pet, that martial wind instrument which

produces dread and terror (Amos iii: 6)

pray for the time when the outcasts of

xxvii: 13); and lastly "to remind us of the resurrection of the dead, and the firm be-

The second day of the sacred season is

kept as solemnly as the first, and this be-

cause the Rabbis profess themselves to be

unable to say which was the real New-

Year's Day appointed by Moses. One of

the missionaries to the Jews in London-himself a Jew-made a telling use of this

ignorance of the Rabbis in reasoning with

an inquirer or disputant, and asked him

days is termed Sabbath of Repentance, and

the Rabbis preach on the subject, "Re-

pentance is not the only duty recommend-

on the Fast Day of Atonement, it is sealed

and determined who shall live and who

shall die, &c., it is taught that penitence,

prayer, and charity can avert the evil de-

lecree. This averting must take place be-

fore sunset on the Day of Atonement,

when the form of prayer made use of is

hese days are called Yameem Noraim-

ninth day the ceremony of Keparoth, or

And here let me interpose the remark

how the guilty and convinced soul is claim-

atoning sacrifice, takes place.

that he is come already?"

lief thereof.'

teem." All this irritates Europe. abstinence from evil, and when it begins, THE QUEEN has come home from Gerthey are to inaugurate it with fasting, and by repairing to the synagogue on Rosch many-not without strong remonstrances Haschana—the first and second days of at her interview with the King of Prussia the first month of the Jewish year and | there having repeated the appointed service, salute each other, saying, "May you be writ to a good year," and then a supper is served at home in the evening, sanctified as a Sabbath from the evening, sanctified as a Sabbath from the evening, sanctified as a Sabbath from the evening and the same as a Sabbath from the evening and the same as a Sabbath from the evening and the same as a Sabbath from the evening as a Sabbath from the evening and the same as a Sabbath from the evening as a sabba as a Sabbath feast. At this the Kadish visit the sick, and as it is believed, the Sanctification is repeated—a form of bles. dying Duke of Athol. She and her hussing and praise to God for granting "this day as a holy convocation, as a memorial of the bringing us forth out of the land of Egypt," each one eating the bread and sympathize with both the humblest and the tasting the wine as on the Sabbath. More-liftiest in their distress. And so the Royover the next morning they go early to the al Widow, when the Duchess of Athol Synagogue, and there repeat Scripture, meets her, embraces her tenderly, and with prayers, blessings, legends, &c., all strung the weeping of the proximate widowed one, together; and next after the bringing forth she mingles her tears. The poor Duke rallied his strength sufficiently, in his loyal meets her, embraces her tenderly, and with rallied his strength sufficiently, in his loyal of the Zorah or Law of Moses [A splendevotion, to accompany the queen to the did copy of this I have lately seen, as railway station, and the parting is described brought from the Continent by a missionas deeply affecting. And thus for our Victoary, written out 300 years ago by the pen ria from all sides and from America, tooof a Jewish scribe.] the Shophar or trum-pet, is blown as a memorial of the creation ascends the prayer, "God bless her!" She has, in truth, come quite up to the ideal of the world, and God's beginning to reign woman of the poet: over it; as a proclamation at the new year

"A creature not too wise or good For human nature's daily food; A wife and woman, nobly planned To win, to comfort, and command. Several marital alliances are likely to fol-

low the Queen's visit to Germany. Her scond son is to wed a German Princess, and her third daughter a German Prince. THE YOUNG KING of the Greeks has

begun his travels toward his future kingdom. He begins with the Czar, as one of the protecting Powers, and will reach Vito remind also "of the great and awful day of judgment;" also, to "remind us to enna, Paris and London speedily. I am afraid the poor youth will find little better than the old (classical) Runic faith from Israel shall be gathered together" (Isaiah his Hellenic subjects.

Synod of Missouri.—Its Sessions at Troy,

Kansas. The Synod of Missouri, being in session at Troy, Doniphan county, Kansas, on Monday, September 21, 1803, unanimously adopted the following minute, and ordered

its publication: 1. Having been unable to hold our anthe question, "If your Rabbis do not know | nual meetings since the beginning of the the true New-Year's Day, may they not be rebellion, on account of the presence of wrong and ignorant as to the period of the hostile forces near the place where our coming of the Messiah; and do not our meetings were appointed to be held, we prophets show, by the dates fixed by them, ness in permitting us now to meet without

The Sabbath that falls within the ten danger of molestation. 2. We rejoice that the General Assembly, in which all our Presbyteries are represented, has repeatedly and unanimously ed, but also charity and prayer," while on declared the unreserved loyalty of our the first day of the year it is inscribed, and Church, and given the full force of its farreaching influence in support of our National Government in its struggle with this monstrous rebellion; and we hereby avow our hearty adhesion to those unequivocal

utterances of our General Assembly. 3. While we mourn the fearful desolations and the appalling sacrifice of life in called Nengilah a closing or bolting in the progress of the war, we still steadily dicating that the acceptable time for readhere to the early declaration of our Gen-pentance is unalterably fixed. Therefore, eral Assembly, that "no blood or treasure is too precious" to be given for so sacred awful days, or days of reverence. On the a cause; and we solemnly exhort all our people to be ready still to suffer the utmost

the deliverance of our country. 4. While we heartily approve the course the extremity of his felt exposure to wrath, ingly recognize the wonderful Divine Provis the great Bible truth, "Without shed-idence, which is so manifestly directing ling of blood there is no remission." It is the issues of the war, to the complete over-

5. Being the first synodical assembly ever convened on the historic soil of Kansas. we day. In the evening is a last feast before now Missouri is about to be delivered, at the great last of to morrow, the Day of so fearful cost of devastation, depopulation,

Atonement; and after this it is not law- and blood. ful to eat till the following evening. The last day begins in the evening, and the of Kansas, (particularly of Lawrence,) in lighting of the Synagogue brings in the great view of the recent sacking and burning of festival of Yoru Kippier, or Day of Atone-that city, and the barbarous murder of its ment. The following morning, the service unarmed inhabitants by a band of assassins, commences about six o'clock and continues pretending to act in behalf of the rebel gov. his life he may be still an instrument in the Nengilah, or closing prayer, the trumformed) by a prominent, rebel journal as a god's hand, of pointing many cabmen to the Nengilah, and the words are added:

the Lamb of God.

"Next year we shall be in Jerusalem." all day, and till evening. At the end of ernment, and acknowledged (as we are in-"Next year we shall be in Jerusalem." ticularly express our affectionate sympathy.

The fast has thus lasted for twenty-four or with Rev. J. V. A. Woods, a member of twenty-six hours, and the service has continued twelve hours without intermission. murder of his son at Lawrence; we give Every Jew who has the least feeling of thanks for the narrow escape from a similar Judaism, attends the Synagogue on this fate of our brethren, Rev. W. H. Smith,

day. In London the buildings are too and Mr. Henry Mattice, (a licentiate,) who were present in Lawrence at the time. ditti from the region, whence all hostile tians do believe that the day of Israel's true Redemption is not far away, and that in the upheavings of these last times, they will ere long come out prominently in connex on with the grand political developsword as to be a terror to evil doers, and a safeguard to them who do well, and who abide in firm and unquestionable loyalty; and we fervently pray that God will uphold our honored and beloved President in the

> of the absolute power which the nation has, for the time being entrusted to him. We also pray for the preservation of his life, and for his temporal and eternal happiness.
>
> By order of the Synod.
>
> HENRY A. NELSON, S. O.

wisdom and virtue which have hitherton

characterized him, and in the faithful use

St. Louis, Sept. 24, 1863: For the Presbytorian Banner.

Extracts.

subjection. But I suffer not a woman to Let your women keep silence in the churches: for it is not permitted unto them dying Duke of Athol. She and her husband were once entertained at his Castle.

She has learned—although always good and kind-by the discipline of affliction, to ask their husbands at home for it is a shape for women to speak in the church.

1. Cor. xiv: 34, 35.

For it is a shame for women to speak in the church. The word used is aischron, which properly means ugly, deformed. It is spoken of any thing which excites disgust. As the peculiar power and usefulness of women depend on their being the objects of admiration and affection, any thing which tends to excite the opposite sentiments should for that reason be avoided .- Hodge's Commentary on 1. Cor. xiv:

It is a shame; because it is stepping out of their proper place, assuming what does not belong to them, and acting in this respect as if they were men. It is doing what God forbids.—The Family Bible with Notes and Instructions, published by the American Tract Society, on 1. Cor. xiv: American State of the W.J.M.

# Undesigned Coincidences

These, it has been said, "involve a test of truth which is acknowledged almost instinctively, by the human mind, and which every day's experience serves to strengthen and to impress; a test which advocates are always glad to seize upon and to urge whenever they have it in their power, and judges and juries are not less ready to acknowldge; and no one who observes the state of his own mind, or that of others, in the reception of evidence, can shut his eyes to the fact, how much more strongly coincidences, which come out accidentally, and are free from all suspicion of collusion. prevail in the establishment of a fact, than he most exact agreement in the points which would naturally have presented themselves beforehand, as prominent features of the story, and necessary to be fitted and shaped by those who were fabricating

A few of these coincidences, gleaned from the numerous collection made by Paley and Blunt, will be sufficient to show that the Bible is its own witness.

Thus, in his account of the crucifixion. St. Matthew tells us that "the soldiers smote Jesus with the palms of their hands, saying "Prophecy unto us, thou Christ, who is he that smote thee!" And in this challenge there seems nothing very, difficultar There is apparently neither force nor meaning in the insult, if Christ had the offender before his eyes. But when we learn from St. Luke (xxii: 64,) "the mob that held Jesus blindfolded him," before they asked him to prophecy who it was that smote him, we discover what St. Matthew intended to communicate, namely, that they proposed this test of his Divine mission whether, without the use of sight, he could

tell who it was that struck him. All the evangelists agree in telling that when the high priest's officers came out tompoverishment, or to die if need be, for arrest Jesus. Peter drew a sword and smote off a servant's ear. And yet both St. Matthew and St. Mark agree in relating ant, so to speak, for the appearing blood of or Government in prosecuting the war that Christ's persecutors sought all sorts of a Substitute, and how written, as it were, simply and solely for the preservation of evidence against him, so as to make out a in man's consciousness, and brought out in the National Union, we devoutly and ador- case before the Roman Governor, they could procure none. But is it not very strange that when the high priest had within his own palace such a striking proof

Luke mentions a circumstance which suffi-The priests were in this dilemma: If next morning they produced the servant as proof of the violence of Christ and his clowers, how could Pilate credit them? That wound was never inflicted over night, or it could not be healed so soon. Or if, to ex-

healed it, they would at once have trod on us, and the genial sunshine glows along our dangerous ground, and would have given pathway—we become oblivious to the fact Pilate another reason for suspecting—what that any other fate than this can ever befal supernatural character of his prisoner.

ment. He merely mentions that it was in the evening Jesus wrought these cures; and had we possessed Matthew's narrative alone, we might have laid no particular stress upon the time of day. But we go on to Mark, and find that it was the Sabbath evening, "when the sun was set." And we go on to Luke and find though in a totally different connexion, that these

Again, the Evangelist, St. John, tells us, addressed himself to Philip. But John deathless spirit from its tenement of clayteach, nor to usurp authority over the man, hints no reason why he should have put and we realize ourselves to be alone with this inquiry to Philip, rather than to any other Apostle. Luke, however, mentions its joys withered, its hopes blighted—oh! (ix: 10), that the place was a desert, near how apt are we then to feel as though all to Bethsaida; and John himself happens the agony of the world was centered in us! Gospel (in 44) that Bethsaida was the city of Philip. And laying these three insulated passages together, we see how natural it was to put the question, "Where is bread to be bought?" to one acquainted with the neighborhood. Had we not possessed St. John's Gospel, we should never have known that such a question was asked; and had we not possessed St. Luke's Gospel, we should never have seen the special propriety

of asking it of Philip. Of these latent harmonies of Holy Scripof Truth; a leaf from the volume of actual occurrences a derivation from a counternal confirmations were destroyed, though I the monuments of antiquity were annihilated, strong in its intrinsic truthfulness, inspiring Authorship, into such a homowould come down again on its own basis, hifted, but nowise scattered."

Such a book God has made the Bible. cannot be broken."—Rev. H. Tullidge.

# Flowers on the Alps.

"We carried flowers with us all the way. No one knows the full mystery of flowers until he is exiled from home, wandering in solitudes, or, as in our experience, traveling among savage and desolate mountains, upon whose sides trees can find no nourshment, which lift their grim and shattered. peaks far up on either hand around you. vast, remote and unfamiliar. Birds there ry. At rest and secure, it no longer dreads are none, and insects few. Only flowers death and the enemy. Now, O Lord, it remain in their own proportions, and with possesses thee, whom it has long sought sweet familiar faces.

morning jewels on, where the soil is so the mind is permitted to the ears. day of blood there is no remission." It is to is suggested. A Prize Esgay on Sunday a fact that all over the world, and in Longroup phenomenon as to its style and sor, but tells a tale on professors, of rescaling in the family, for himself first, and then for preachers, are wont to often hire cabs on the Lord's day.

It is to issues of the city Mission; had been adding of blood there is no remission."

It is to issues of the war, to the complete over-within, bis own palaces such a striking proof of the violence and dangerous designs of the violence and the violence of the millions of the violence of the millions of the violence of the millions of the violence of t

ered to the Jews," why did none of his ac serene, illimitable, clear, cold and desolate. cusers reply, "Yes, but your servants did Flowers bring you back. You look up, and fight, and one of them has inflicted a wound long and sigh. You look down, and smile on the sacred person of the high priest's into happiness, again. Again and again servant?" Now had we possessed no Gos- you bless them. You talk to them. They pels except these two, we could not have are many of them your own home familiar accounted for so strange an oversight on flowers. With one and another of them, the part of the priestly faction. But St. friends are associated inseparably. You almost hear them speak. There comes over icently explains it. From his account, we join at times, a feeling as if they were find that as soon as Peter smote off the ear, dropped there by those whom you love, Jesus healed it again; and by doing this, he and that in a turn you will surely meet effectually disqualified the wounded servant those whose signals and souvenirs march from appearing as a witness against him. with you all the day long !"—H. Ward: Beecher. The di bed extend a position for

#### Strange Incongruities. BY BEY. D. W. GLARK D. D.

There are, indeed, strange incongruities plain this latter circumstance, they act in the human mind. In the midst of our cnowledge that Christ had instantaneously worldly joy when the sky is bright above he was already very apt to surmise the us. Our world seems all brightness. The fading and decaying beauties of nature-In St. Matthew (viii: 16,) we read that the type of man's mortal and dying estate small, and to meet this occasion the London Jews fit up a school-room, where vast numbers of Jews assemble—a strange mediley from all Europe. About 2,000 could thus be seen in one place; and well may it be said that a more interesting or painfully suggestive spectacle cannot be witnessed outpouring of the Spirit, when "all Israel," and not a "remnant" only, "shall be saved." Very many sober minded Chris-"men to come out and be healed on the on—the same thoughtless, busy, irreclaim. Sabbath day." But we also know that the able beings—panting for every pleasure as Jewish Sabbath ceased at sunset; so that before, thirsting for riches and preëmiwhen the evening was come, the people nence—as if the all-devouring tomb had would feel no scruple in bringing their relinquished its claim upon us forever, afflicted friends to Jesus to be healed. But We stand as if we had struck down into observe how far we have to travel before the earth an imperishable root, and had we can complete Matthew's simple state | thrown off the dominion of death. So true is it that "All men think all men mortal but themselves.

And then, on the other hand, when afflic tions come nigh unto us; when the unerring archer strikes the deadly shaft into the very centre of the home group, and we feel its quivering in our own vitals; when we witness the solemn scene of death in our own domestic fold; when we are compelled Jews would have thought it very wicked to to hear the appalling groans and witness carry the sick, or to accept a cure on the hearts; when we look upon the sunken Again, the Evangelist, St. John, tells us, cheek, the fading eye, the quivering lips, (vi:5), that on one occasion, when sure the cold death-dew upon the brow, and rounded by a weary multitude, Jesus said, then witness the quick, unsteady breath"Whence shall we buy bread that these ing—growing shorter and still shorter—till eat ?" and in putting this question he a final gasp marks the departure of the our dead-all life's brightness darkened to have mentioned, in the opening of his Occupied with our own sorrows, overwhelmed by our own calamities, we feel, for the moment, as though the reign of death has become local, and that its one work is to make desolate our once happy home, to rive and desolate our hearts!

# A Cost of Character.

The use of money has come in modern society to be a test of character. As men use money, they use everything and every body. . If they are honest and equitable in ure, Dr. James Hamilton has unanswera- that, they will be honest and equitable in bly said: "It is just because the particu-other things. If not, not. The intense lars are so minute that the coincidence is and universal pursuit of society, it follows so valuable. They are just such trifles as that men will manifest in it what manner a true historian is apt to omit; and just of spirit they are of. The eagerness with such trifles that a fabricator would never which they pursue "the main chance," ab-think of applying. These delicate agree-sorbs all other feelings and desires. Even ments of one evangelist with another, show the eternal laws and ordinances of God that their story is an extract from the Book, which have been established as a bulwark against the mad assaults of human passions, are no barrier to this master passion. It terpart original. And though all coeval may be that the test comes in a matter of literature had perished—though all the excomes, and however large or small the transaction is, how few comparatively out of the immense multitude engaged in business can the New Testament would still hold its lof-ty place—a tower, of self-sustaining integ-bave not overreached or taken advantage have not overreached or taken advantage rity. And though the efforts of enmity or put a cent into my pocket that was no were to succeed as they have signally failed honestly and clearly my own." How few though learned hostility were to under have so scrupulous a sense of honor and mine its documentary foundations, and blow honesty, that they would no more overfeach up that evidence of manuscripts, and early the Government than their own brother versions on which it securely reposes, so For besides the amazing ambition to get finely do its facts fit into one another, so rich, another feeling comes into play. To strongly are its several portions clamped gain the better of a man in a bargain is ogether, and in the penetration and inter- accounted smartness. The fillip of a great fusion through all its parts of its ultimate er intellectual keenness is added to the love of money. There is something pecuencous structure has it consolidated, that liarly fascinating in being quicker, earlier brighter, faster than your neighbor. It is not that you care so much about the "filthy lucre," oh; no, but you are resolved not to hat whatever theories wax popular, or be beaten in a trial of wits. Thus it is whatever system exploded, "the Scriptures | that false intellectual pride often joins with the dominant passion of riches to trample the golden rules of honesty and fair deal

ing under foot. But in spite of all solicitations, how beautiful beyond compare is unswerving uprightness.—Inquirer.

# The Soul Set Free.

Happy is that soul which, freed from its earthly prison, at liberty, seeks the sky which sees thee, its Lord, face to face Everything is strange. No trees, no fields, which is touched by no fear of death, but no level places, no near distances! All is rejoices in the incorruption of eternal gloand always loved. Now it is joined to the "They are not concerned in this grand | company of those who sing to thy praise, enchantment of nature, by which your and forever it sings, to thy glory the sweet senses are juggled out of their habits. They sounds of never-ending blessedness. For are near, and alone of all the things around of the fatness of thy house, and the rivers you speak a familiar language. They grow of thy pleasure, thou givest it to drink. in amazing profusion in these Alpine soli- Happy is the band of the heavenly citizens, tudes. Eyen when grasses shrink and and glorious the solemnity of all who are abandon the field, when shrubs and vines coming back to thee from the sad toil of give over the contest, flowers of many variethis our pilgrimage to the joy of beauty, ties, in indescribable abundance, peep from and the loveliness of universal splendor, among shattered stones, troop in long lines and the majesty of all grace. There shall along crevices, spread out in armies upon the eyes of thy people see thee face to favored spots, wink and nod with all their face; there nothing at all that can trouble

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excellency of peace, the fulness of love, praise eternal and glory to God, peaceful rest without end, and everlasting joy in the

Holy Spirit.
O how blessed shall I be if ever I hear those most sweet choirs of thy citizens, those mellifluous songs ascribing the honor that is due to the Holy Trinity! But oh, how exceedingly blessed shall I be if I shall be found among those who sing to our Lord Jesus Christ the sweet songs of Zion!

St. Augustine's Manual of Devotion.

### Christ Jesus All and in All.

A very old German, author discourses thus tenderly of Christ:
My soul is like a hungry and a thirsty
child, and I need his love and consolation for my refreshment: I am a wandering and lost sheep, and I need him as a good and faithful shepherd; my soul is like a fright-ened dove, pursued by a hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about it; I am a sinner, and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his

Holy Spirit. In no situation and at no time can I do without him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the Divine tribunal? He must be my advocate. Am I in affliction? He must be my helper. Am I nersecuted by the world? He must defend me. When I am forsaken, he must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with the whole world and all it contains, than with thee, my Saviour; and God be thanked. I' know that thou too art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast oil and wine, and I wounds; thou hast cordials and refreshments, and I hugger and thirst. Use me, then, my Saviour, for whatever purpose and in whatever way thou mayest require. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine abode; my mouth to spread the glory of thy name; my love and all my powers, for the advancement of thy honor and the service of thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, needs me, and I him, and so we suit each other."—Church Advocate.

## Irresistible Appeals.

A captain of one of the Philadelphia regiment of Blue Reserves, went as delegate for the Christian Commission. His experience among the wounded, after the battle of Gettysburg, was rich, like that of many of his co-laborers. He says:--" It was a sad sight when, at the close of the day, after having, by Divine assistance, dressed the wounds of many sufferers, I was still stopped on my way to the tent to rest, by one and another crawling toward me and, pointing to their bleeding wounds, beseeching me to dress and bathe them. Such appeals could not be resisted, and often ten o'clock would find me still bathing and dressing the wounded. Only when weary nature could no longer hold out, would I give over the work fill early dawn."

WASHING THE WOUNDED.—This same delegate gives the following idea of one very necessary, though somewhat homely operation, that these delegates of the Commission are called upon to perform :-"Seeing that many of the wounded were suffering from filth and dirt, he at once set to work to clean them. With soap and water, and a good, coarse towel, he made the dirt and filth disappear, and he had the pleasure, one day, of seeing four dirty rebel soldiers suddenly, as by magic, changed to the appearance of men, and snugly stowed away in their tents, with clean shirts and drawers on them. The next morning, with smiling, grateful manner, they told him that, they slept like tops.' These men had not had water on their faces, to clean e them, for eight days."

# A Test of Love.

Christ will not take sermons, prayers, fastings-no, nor the giving of our goods, nor the burning of our bodies-instead of love. and do we love him, and yet care not how, long we are from him? Was it such a joy to Jacob to see the face of Joseph in Egypt, and shall we be contented without the sight of Christ in glory, and yet say we love him? I dare not conclude that we have no love at all when we are so loath to die; but I dare say, were our love more, we should die more willingly; by our unwillingness to die, it appears we are little weary of sin. Did we take sin for the greatest evil, we should not be willing to have its company so long .-

# The Saviour's Preaching.

"Our Lord found many a topic of discourse in the scenes around him. Even the humblest objects shone in his hands as I have seen a fragment of broken glass or earthenware, as it caught the sunbeam, light up, flashing like a diamond. With the stone of Jacob's well for a pulpit, and its water for a text, he preached salvation to the Samaritan woman. A little child. which he takes from its mother's side: and holds up blushing in his arms before the astonished audience, is the text for a sermon on humility. A husbandman on a nighboring height, between him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which he discourses on the Gospel and its effects on different classes of hearers. In a woman baking; in two women who sit beside some cottage door, grinding at the mill; in an old, strong fortalice, perched on a rock, whence it looks across