REV. DAVID M'KINNEY. Editor and Proprietor. REV. I. N. M'KINNEY, ASSOCIATE EDITOR. TERMS IN ADVANCE. or INO DOLLARS, we will send by mail seventy numbers, for ONE DOLLAR, thirty-three numbers. its crossonding us twenty subscribers and upwards, will seroby entitled to a paper without charge. newalsshould be prompt. a little before the year expires and payments by safe hands, or by mail.

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

> > Drawing Near.

Wer now is your salvation nearer than when ye be Nearer! yes! we feel it not Mid the rushing of the strife, As we mourned our changed lot, Tolled beneath our shadowed life, By each step our worn feet trod We were drawing near to God.

hen the day was all withdrawn. And we walked in tenfold night; then we panted for the dawn Of the ever-blessed Light: In those hours of darkness dim We were drawing near to.him.

Then beneath the sudden stroke All our joys of life went down: When our best beloved broke Earthly bonds to take their crown, By the upward path they trod, Nearer drew we to our God. In those days of bitter woe.

When we saw their smile no more; When our hearts were bleeding slow. Stricken, stricken-Oh, how sore! While we lay beneath the rod, We were nearer to our God. When upon our lifted eye

Gleame la vision of our home ; When we saw the glory high, Flooding all that spotless dome ! In that hour of raptured sight Pressed we nearer our delight. Through the long and vanished years, Doubting, struggling and depressed

shrouded with their mist of tears, We were passing to our rest: Tempest-tossed and current-driven, Ever drawing nearer heaven.

esbytery of Blairsville, at New Salem. Oct. 6, 1863.

For the Presbyterian Banner,

brence, who is Chaplain of the 11th Reg. I. R C., making report of his labors in army. Whereupon it was Resolved, That Presbytery are much tified with Mr. Torrence's report, and it he has our cordial sympathy and yers in his arduous labors.

sted to forward Mr. Torrence's letter, ether with the above action of Presbyto the Editor of the Presbyterian JAMES DAVIS, Stated Clerk.

Resolved, That the Stated Clerk be re-

LETTER FROM REV. A. TORRENCE. CAMP NEAR RAPPAHANNOCK STATION, Va., September 11, 1863. the Presbytery of Blairsville:

DEAR BRETHREN :-- I have not reported you since your meeting in October of year. This omission was not wilful was occasioned by the moving condion of the troops at the time the reports sould have been made and forwarded I ave been occupied all the time since I entered my present sphere of duty, exapt one month, during which I was laid de by sickness. I do not know that I in better meet the object of a report, such would naturally be expected of me, than giving a brief account of my labors mong the soldiers in the camp, on the arch, and on the field of battle.

The Camp affords the Chaplain the lost favorable opportunities and facilities or systematic, and what might be called astoral labors among the men. In the mp I have preached every Sabbath, when prevented by the inclement state of the ather, or the absence of the men on icket. This is the time for distributing ooks, tracts, and papers, as here they have ost leisure for reading. Of such reading atter, I have obtained from various soures enough to furnish the men with a fresh upply on an average, twice every month. hey have always been thankfully received, nd as I generally accompany them with a ord of recommendation, and often inquire fterwards how they liked them, I get satsfactory evidence that the books, &c., are kenerally read, though, doubtless, as may aturally be supposed, with more attention

nd profit by some than by others. Through the liberality of a few friends f the soldiers, among whom were John utton, of Indiana, and Benj. K. Craig, of New Alexandria, I obtained a sufficient humber of bound volumes to supply each ent of three companies with one volume ach. These I have used as a sort of circulating library. When an order to march ame, I collected and boxed these books, and got them carried along in the baggage vagon. When temporarily encamped, I gain distributed them. The good effects these books are manifest and gratifying. had a Bible class last Winter, which alhough attended by comparatively few, was et highly interesting to myself and those who attended. The 25th of November ast, the day appointed by Gov. Curtin for hanksgiving, was observed by the 11th egiment at Brooks' Station. This regipent only of the "Reserves," was formally rawn out to a convenient spot, where Diine worship was performed, and a dis-

ourse delivered by the Chaplain. On the 6th of August, the day appointd by the President for public thanksgiv. ng for recent victories, though we were on ur return march through Virginia, and ut temporarily encamped, religious serviwere held, and a discourse delivered. hich were attended by the whole regient, officers and men.

The public religious services of the Sabth are generally well attended. These nings encourage me to hope that my laors here are not in vain. Yet there are nany things to discourage. The most ommon and inveterate sins in the army, e profane swearing, card playing, and abbath breaking. But these, I am happy say, are less prevalent in this regiment, present, than at any former period.

On the March, the opportunities afforded e chaplain for doing good are not so requent, or favorable; and yet he is by o means deprived of opportunities and consions which, if promptly and proprly improved will serve greatly to exend his influence and usefulness. There on this influence and usefulness. There the war-worn soldiers, burdened with napsack, haversack, cartridge-box, canteen, ad musket, moving forward, sometimes rough rain and mud, at others under a rough rain and undurable rough ra napsack, haversack, cartridge-box, canteen, orching sun, and not unfrequently pro-

Presbyterran Banner.

PITTSBURGH, WEDNESDAY, OCTOBER 28, 1863.

WHOLE NO. 579

offers, in words of encouragement and com- | social religious exercises of Presbytery take | Another saw the trees and "a wall shakway, and in the place of temporary encampment, which chafe the temper and irritate the passions of many of the men, and oecasion vollies of profane oaths, and expres-

VOL. XII. NO. 7.

tance. When a wounded or dying soldier sees a chaplain approaching (whom he recognizes by his uniform, if not previously known to him) he always expects to find in him a friend, to whom he can speak when I asked him to let me go that I might lies not in the way of life, nor in the proand in like need, it was only on condition narrow; but that refers rather to what effects of the carthquake. that I would promise soon to return to him, men would take with them and what they that he withdrew his arm from my neck. must renounce—the change they must ex- one of the means of their infliction on He died the tenth day after. Even the perience and the life they must live—than guilty nations, who does not know that rebel soldiers, when wounded and fallen to: e flicacy of atoning blood or the suffi-into our hands, expect to find in the union ciency of Divine grace. Men must strive. of fact in Scripture, and secondly as apoction: I approached a rebbel soldier as he and an inward reluctance. Wordly comhaving directed his attention to the dying in the ways of sin and away from the cross beginning sorrows," for "nation should Saviour, as the only hope for dying sinners, of Christ and the throne of grace. Yet all rise against pation," &c. Often have I was about turning away from him, when I have been trusting in that Saviour for the ing penitent. Yea, he follows men with spoke as "nigh." Looking up to him now.

doing so in his presence. ine number and importance of the duties to be so by those who rightly estimate them. The boldness and prevalence of many forms positions, and of former religious profes. brace him as your Saviour. Strive to enter heaving in its successive throes of things sions, and the oppressive sense of responsibility which often burdens the chaplain's mind, constrains him often to cry in secret places, "Lord who is sufficient for these things?" Yet the preaching and praying, and talking, and reproving, and distributing of tracts, are evidently the means of doing good, 1st in restraining the bad from running themselves and leading others to greater excesses in vicious practices; and 2d in encouraging the good to hold fast their principles, and resist the power of the evils which encompass them. The great danger is, that the traits of character, moral and sociál, which the citizen possessed at the time of his enlistment, will be supplanted by the vices of the army, and that many will return at the expiration of their term of service, only to surprise and grieve their friends by the evidences of sad changes in their feelings and habits. The means of grace of which I have spoken are important, and not without efficiency, as means of preserving in a greater or less degree the morals of the soldiers, so that those who may be permitted to return to the peaceful walks and avocations of civil life may do so themselves, and that those who are appointed to death on the field or in the hospital,

may be prepared for that change. With prayers that the Head of the Church may be with you to guide your counsels and bless your labors, and requesting an interest in your prayers, I remain your brother in the Gospel of Christ,

ADAM TORRANCE, Chaplain 11th Regt. P. R. V. C.

For the Presbyterian Banner. Presbytery of Steubenville.

MESSRS EDITORS:-The Presbytery of Steubenville held an interesting and deitems for publication, if deemed worthy an insertion in your valuable journal. erator, and Rev. J. W. Hamilton, Tempo-

The retiring Moderator, Rev. John Wat-Ps. xxvii: 4-" One thing have I desired of the Lord." &c.

There was an item of business transacted on the first day of the sessions of Presbytery, which was regarded by its members with peculiar pleasure; that was, the rets minister. There were two organized Presoyterian churches in New Philadelphia, one Old School and one New. The Old School organization was without the stated means f grace; the New School had an acceptaole minister. These two churches united together most happily, a short time since,

member of Presbytery. sterdam, on his own request, with which stone walls on either side were heard to us. We know by science these isles have he may devote his whole time to Annapolis, the other branch of his charge. Rev. J. H. Aughey was dismissed, at his

own request, to the Presbytery of Vin-Rev. John Arthur accepted the calls tendered him by the united pastoral charge of the whole house was shaken from the foun-

Committee on Religious Exercises called A night watchman on duty at the Bank, Times says about it:

fort. Besides, a thousand little annoythis direction. Their suggestion was coring."

Not long since we had news of an awful

day morning at 9 o'clock, and travelled by a gentleman residing at Birmingham, and railroad between fifty and sixty miles, at formerly at Manilla, describes the shocks sions of bitter complaints. Here the chaplain should be, to reprove their impatience and folly, and in words of kindness and wisdom to reason them into a better state thus much in the earlier years of his minof feeling.

On the Field, the chaplain's labors, if properly directed, are of very great impor
God, is the prayer of a friend of internal Dickens, the author, says, "It was exactly · IMPROVEMENTS.

For the Presbyterian Banner.

LUKE XIII: 24-34: Strive to enter

chaplain a friend. Of many instances of Effort is needed, not because of the way so alyptic and prophetic symbols of such judgthis, the following may serve as an illustra- much, as because of outward hindrances ments? Our Lord, when he predicted the lay suffering from a wound which would panions and influences, and a wicked heart sion of the Lews, spoke of "earthquakes evidently soon be followed by death, and at enmity with God, combine to keep them in divers places," and these were but "the things are ready; and Jesus invites. He thought that our own times have been and he beckoned me back and said: "Chaplain, is willing and waiting to receive the return- are parallel to those of which the Saviour

last seven years, and feel assured that he will not leave me now. I leave in his entreaties, and weeping over them, says, as the Enthroned One who sways the scepwill not leave me now. I leave in his How often would I, and ye would not! tre both as a rod of love and terror, who care my wife and two children, I wish you Yes, how often! In every age, in child-shall smite through kings in the day of his to remember me in your prayers." I com-hood, in youth, in manhood, and even in wrath, remembering how within the last plied with his request, but the arrival of old age, he invites, and says, Come unto decade of years fearful convulsions and urgeons and their hurry in getting wounds me, and I will give you rest. In all cir- revolutions have taken place in Europe and examined and dressed, prevented me from cumstances, in prosperity and in adversity, the East, and another in Poland, is making in sickness and in health, in sorrow and in its throes and upheavings to be felt now, But this report is sufficiently extended. joy, he says, Look unto me and be ye saved. and may next year involve many nations in now again, reader, he addresses you in war how moreover Federal of the chaplaincy are truly great, and felt loving accents, and says, Turn and live! the one side, threatening Denmark as to Often have I called, but as often you have Holstein, and how the American civil war, refused; how often would I, and you would even while we expect a beneficent issue, is of wickedness-the timid and feeble oppo- not! O, sinner, let that word sink deep sition made to them by many in official into your heart! Listen to Jesus, and em- sudden and unexpected in its advent, up-

EUROPEAN COBRESPONDENCE.

it is closed forever.

Earthquake in England-Scenes of its Manifesta Earthquake in England—Scenes of its Manifestations—Terror and Alarm—The Lessons Suggested—Retrospective Glance—Bodings for the Future—The Great King and his Sceptre—Past Earthquakes in Britain—Nations and the "Omnipotent"—Mr. Beecher at Glasgow—Strictures of the "Times"—Analysis of the Address—"Egotism"—"The Altar"; and "Gethsemane"—The Final Explanation—Death of Archbishop Whately—Local Science Congress at Edinburgh—Colonial and American Lands Unoccupied—A Grand Future. Unoccupied-A Grand Future.

LONDON, Oct. 10th, 1863. AN EARTHQUAKE shock has been experienced in a part of England this week. It chiefly affected the neighborhoods of Birmingham, Wolverhampton, Cheltenham, parts of Buckinghamshire, South Staffordshire, East Worcestershire, Herefordshire, and South Wales. It was felt also by parties waked out of sleep, at Stoke Newington and Blackheath—the one a Northern and the other a South-East suburb of London itself. Within three miles with pleasure to their friends and credit to from the spot where I write, a gentleman writes a letter to the Times, (one of twenty-seven communications from different parts,) stating that at twenty-minutes past three o'clock in the morning, he felt his bed move with an undulating motion, as if by an earthquake. There were four very distinct shocks in the space of two seconds The motion was from East to West, and felt as if four waves had succeeded each other under a boat." Your correspondent did not experience anything of the kind. Certainly it is a "sensation" which he does not covet. Another, on the North of London, tells how a heavy four-post bedstead was "violently shaken." But at Wolverhampton and elsewhere, the shocks ightful meeting at Wellsville, on the 6th were much more severe. One describes it, and 7th insts. I send you the following as if there were a general breaking of the furniture of the room, and noticed especially the vibration of the doors of a hang-Rev. J. B. Patterson was elected Mod- ing press mounted on friction rollers. Another said that the impression was that "thieves were entering." A clergyman tells how his bed shook violently, the winson, preached the opening sermon, from dows rattled, the furniture shivered, the silver jingled (in the plate basket), and itappeared as if the sound of a heavy explosion beneath the cellars accompanied the

second shock. A member of the Society of Friends at Gloucester, who begins, "Respected ception of a newly organized church and Friend," and ends "thine respectfully." says his bed was shaken under him half a dozen of times, and that the tremor was accompanied by a low roaring sound and a rattling of doors and casements, which imparted the cause of it too plainly to be mistaken for anything else, and least of all for that favorite simile for all loud noisesnd asked to be received under the care of | thunder. The Head Master of the Cheltenresbytery, which was granted. The min- ham College relates how there was a deep, ister, Rev. Delos E. Wells, presented a rumbling noise suddenly heard, such as certificate of dismissal from the Presby- that of an artillery wagon, that the entire tery of Pataskals, and was received as a body of students was awakened, and that the impression on each was, that the rest Rev. Israel Price was dismissed by Pres- had conspired in a body to shake the whole of the OMNIPOTENT. Who can say what bytery from his pastoral charge at Am- building with their feet until the heavy strange trials of shaping, or upheaving, sidering that this country lies upon the gone through many a strange metamorphothought!) "it is matter of surprise that there are none to come." these phenomena have been so unfrequent!

At Wolverhampton, "to persons in bed, to entomia invitargalis bil

Your correspondent left home on Tues- and destructive earthquake at Manilla, and tended a pleasant and profitable meeting of as similar to those experienced by him in

as if a great beast were crouching asleep under the bedstead, and were now shaking itself and trying to rise."

Suggestive sufely is such a phenomenon

as this. It recalls, first of all, the many with greater freedom than to any other, both of his bodily sufferings, and of the wants of his soul. And every act of kindness the chaplain performs, and every word

LUKE XIII: 24—34: Strive to enter earthquakes mentioned in Scripture—such as that which seem purchased by Jesus reign of Uzziah King of Judah, to which of sympathy, counsel or prayer he may Christ, and it is freely offered to men and the prophets Amos (i: 1,) and Zechariah utter, is sure to be better received and more urged upon their acceptance. Long has (xiv: 5,) and Josephus also refer. Above justly appreciated, than when done or the offer been made, and as long been re- all, it reminds us of that ever memorable spoken at any other time. For example, jected. It must be received as a free gift; and "mighty earthquake" which took one wounded soldier on the field at Gettys-burg, as he lay on the ground faint from yet efforts must be put forth, or the prize cross of Calvary, and when the centurion the loss of blood, and while I kneeled at can never be secured. Hence the exhorta- was led to cry out, "Truly this was the his side, near the hour of midnight, threw tion, Strive to enter in at the strait gate. Son of God," and of which Cyril of Alexhis arm around my neck and told me of his There must be decision to stop in the course andria makes mention, stating that in his conscious lack of preparation for death, and of sin; there must be a purpose and an time rocks were shown which had been of his solicitude about that event. And effort to turn unto God. The difficulty rent asunder by this earthquake. Sandys and Maundrell were convinced that these give my attention to others who lay near, visions of the Gospel. True, the way is fissures, as examined by them, were the

As precursors of judgments, as well as destruction of Jerusalem, and the dispernothing less than a political earthquake. in. The door is open now. Enter before which were treated tolerantly-including slavery itself, a permanent "domestic con-

stitution," and according to Southern theology, a Divine economy; considering all these, I say, what portentous events loom up before us from the dread past, from the troubled present, and it may be to a more

Spiritual and personal lessons are also suggested—not forgetting the agonies of an awakened conscience, the terrors of the Day of Doom-when of the enemies even now so proud, and blaspheming of the Christ of God, all faces shall gather blackness beneath the frown of Him who, "robed in dreadful majesty," shall sit on the Great White throne of supreme and final Judgment. Even now, nations that rebel against his authority have dark forebodings of coming days of vengeance. What a joyful thought to the true Church of God—the family of genuine believers—that his cause cannot perish, that his kingdom, amid all up-heavings can "never be moved," and that as as the mountains are round about Jerusalem, so Jehovah compasseth his people from henceforth, even forever. And last of all, how safe the righteous man! Amid the wreck of matter, he, the justified and sanctified one, is secure; amid the

fall of worlds, he fears not. "Impavidum feriunt ruinæ." There are chronicles which count up 255 earthquakes, of which 139 were in Scotland, and the rest in Yorkshire, Derbyshire, Wales, and the South coast of this island. There was a violent one in Perthshire in 1839. Some twenty years earlier, on a Sabbath morning, the congregations were shaken in their pews, and saw the plaster fall. On Feb. 8th, 1750. London was seriously terrified; it felt a worse shock on the 8th of the following month, and became so nervous, that when a fanatic foretold its destruction on the 8th of April, the inhabitants took to the fields till the supposed day of vengeance was over. It was on the eve of the day of this expected catastrophe, that George Whitfield, with flashing eye and tongue of fire, preached to a multitude in Hyde Park, of temperance, righteousness, and judgment to come. Many (alas with no better results in most cases it may be, than that in the case of Felix,) "trembled," and when the danger

Solemn lessons have, by this earthquake, been suggested (besides those already indicated) by a powerful public writer, who

"There are means, utterly beyond our ken and our computation, far below our feet, by which cities may be subverted, populations suddenly cut off, and empires ruined. This is a thought which, in its personal application is familiar enough; perhaps it is not so familiar as in its na-

tional bearing." He then refers to American troubles, and addsin a voice of warning: "We are safe from that fate, at least so we deem ourselves, for never were we so united. But there are other weapons of destruction in the arsenal us. We know by science these isles have great volcanic bolt, (what a comfortable sis, and science cannot assure us that

One thinks, at such a time, of the Psalmist's prayer, " Put them in fear, O Lord, that the nations may know themselves to

be but men."

seeks to identify itself."

to be filled, and which he considers to be the Queen, and the integrity of the King-Divine, he dignifies by the name of love of dom?" Talk as the Times may, had we country. * * Mr. Beecher was driven been Northerners we should have fought to make an admission which should be ta- for the integrity of the Union, also. ken notice of by every person who wishes to understand the motives of the War Christians of America. We have been in the habit of supposing that the party of which Mr. Beecher is the apostle and the ornament, were actuated by sympathy for the negro race; that if their hands are stained with blood, the motives of this bloodshed, though overstrained and fanatical, were pure, and that no worldly ambition, no national pride, no lust for dominion, mingled itself with the convictions which have led them to call aloud for fresh sacrifices, to rejoice over the reeking slaughter of every battle field, and to adopt a policy of extermination. According to Mr. Beecher, we were entirely mistaken; the first object was the restoration of the Union, the abolition of slavery was only an afterthought."

speak reproachfully. On the other hand Pope of Rome herself. there are very noble things in the speech. desire of those present to hear Mr. Beecher on the war, was gratified. Bailie Govan occupied the chair and introduced the speaker, with kindly words toward himself as "the beloved country from which Mr. every right-feeling Briton in these islands." Mr. Beecher commenced by speaking of is hereditary love for Scotland. His father said when he waked up in Edinburgh he thought he was in Boston-he felt as though New-England had been simply a branch broken off, with the sap fresh in it. He then spoke some time on the Temperance question, and referred to the great increase of drinking amid "the camp and exposures" of the war, and that "the bad custom seems for the time to have spread itself over the land. He then referred to nimself as one who had been made by grace must be like Christ. "I was, like Paul, a debtor." And thus became a Temperance man, an Abolitionist, and also in his public ministrations, "loving those for whom nobody cares." Especially did he consider it was his business "to do the things which ought to be done, but which others were afraid to do." "If so, let me do them." Then came a little more decided egoism (which in this case may not be egotism, although it sounds like it,)-"I am born without moral fear. So far as reputation is concerned, I never knew what it was to be afraid. I have said offensive needed and did n't want." He went on to say that he had his reward for all this, by having sympathy in his soul with Christ. When it was danger to life and limb, when an abolition press was dragged into the river Ohio, I wrought in this cause, and I deserve no more credit for it than wareaped my reward. I never was so happy as when men were out against me. If I wanted motives, I just required somebody to say, 'You shant do it.' I have been paid a thousand fold. I have made these statements, having been in the heart of

slavery for twenty-five years." Mr. Beecher next described the unanimty of feeling and resolve in the North, that all felt it was God's work, not man's. "My oldest son is in the war; he went when about eighteen years of age. My next boy is fifteen; and if he lives to see one year more, he shall go. I pray God that he should go. If God should say to me, 'Put them there,' I would do it. Abraham did not put Isaac half so quick upon the altar as I would my children." He went on to give his explanation of the common complaint of what many call jealousy enterained toward England, as compared with France, and the alleged abuse heaped on England, or rather as he called it, "cudgelling the British," while "Napoleon and the French were doing the same things." It was "because we love the English so much. When we like them so much, we can't help feeling it. He referred to the reception given to the Prince of Wales, when "we greeted him as the future King of England. Not so the South. Thus we ot our bosoms warmed." But then came the rebellion, the "Trent business," and what English statesmen said, and "we didn't like it," nor the "sending of troops to Canada."

As to the alleged impossibility of a uni ed nation as before, he said that it would be united again, but "not as before." As "moral sussion," he said "we did not Committee on iteligious Exercises called for the march into the late hours of light—tired, weary and longing for rest, it marching on. If the chaplain has a leart to sympathize or a tongue to speak, or cannot forbur, to dares, as occasion.

Committee on iteligious Exercises called the stention of Presbytery to the fact, that should into the late hours of heaven are, in a great with a policeman, was trained by seeing for the attention of Presbytery to the fact, that should into the late hours of heaven are, in a great with a policeman, was trained by seeing for the attention of Presbytery to the fact, that should not be considered on the altar, as was Isaac, gave the street to any one except a minimum of or inght upon infered on the altar, as was Isaac, gave the for the strictures of the Times. Along of the charles in the building shaking," and by the sound of the charles in the same time he folt a breath of warm attention of Presbytery to the fact, that about his children of fered on the altar, as was Isaac, gave the for the strictures of the Times. Along of the charles in the building shaking," and by the sound of the charles in the building shaking," and by the sound of the text for the strictures of the Times. Along of the charles in the building shaking," and by the sound of the text for the strictures of the extrictures of the Times says about it:

I dest passage, with that about his children of fered on the altar, as was Isaac, gave the for the strictures of the Times. Along of the charles in the building shaking," and by the sound of the them up in the tower of oblivities; shut them up in the tower of last passage, with that about his children place.

sight of God, that those who offer up their | war. You should now hear ours. Had children to this moloch of human pride and ambition, are to be likened to Abraham offering up Isaac, and that the sorrows of a of the people of this country would have nation thus afflicted, resemble the woe of cordially sympathized with the cause of the the garden of Gethsemane. Still less are North, and would have been very different these things endurable when they are in- from what it is at present." Mr. Beecher kind. terspersed with the most common-place re- admitted that at the outset they did not marks on paper currency, the seizure of the | contemplate the abolition of slavery; but | of heaven as a safe place—safe from sin— Trent, the garrisoning of Canada, and we the rebels became so potent, that the Pres- yet there are other considerations which know not how many other secular subjects. | ident was obliged to have recourse to the No English audience can possibly listen to crushing of the rebellion by abolishing such language without disgust. It is the slavery, which struck right into the heart setting up as an object of religious wor-ship, that extravagant vanity and desire of that the Great Dagon must be destroyed, overwhelming power which has long been with arms outstretched and swords of the mainspring of American politics, but fire in their hands, they rose like one man, which nevertheless, is not more opposed to and with a voice which reverberated sound views of national happiness, than it throughout the whole world, they cried, is to the first principles of the mack, humble and peaceful religion with which it to hell?". These words were received with silence. From the lips of an Abo-"We understand clearly that the preserlitionist they were chilling; from a Northern minister, who held milder views vation of the Union is the end, and abolition only one of the means. His love is about slavery, the effect might have been not for his fellow-men; his sympathy is different, especially if he had asked the not for human sorrow or human suffering; audience, "Could you bear to have your the spirit with which he believes himself British flag shot down by rebels against

DOCTOR WHATELY Archbishop of Dub lin, died in his 77th year, greatly regret ted. He was a powerful logician, an able writer, quaint, pithy and original in his illustrations, and his works will long survive. He was a man by himself-more of a "Broad" than a "High" or "Evangelical" Churchman; but that he possessed the faith of God's elect, and died in Christ, there is no reason to doubt. He contemplated his dissolution with hope and strong desire, longing to depart. The ladies of his family were most active in their endeavors to do good among Irish Roman Catholics in Dablin, especially at the schools in Townsend Street. These I once visited in company with M. Pilatte, Waldensian pastor at Nice, and I shall never forget the astonishment (not without angry looks and words from one dark-eved Mile Now let us analyse Mr. Beecher's ad- sian woman, when, standing up to address dress. I very much fear that with its ap- the people present-including many adults parent egotism and other characteristics, it who had been reading and disputing over as done harm to the Northern cause, or at the New Testament—he said that he beeast given occasion for the adversary to longed to a Church older than that of the

The breakfast meeting was got up by friends of the temperance cause, but it ing President. Papers from eminent men in every department are being read and discussed, all having a practical bearing on social advance and development. Of this Institution, which holds "moveable feasts' and his country. America was spoken of over the kingdom, it has been truly said that "its Congresses are the annual review Beecher comes—the country beloved by not only of its own operations, but the world's progress." It therefore embraces even political movements in its review, as well as matters of law and jurisprudence, the treatment of convicts, cooperative Societies, clubs and reading rooms, employment for young women, leisure hours for shopmen, and serial publications.

Among the papers read was one by Lord Curnehill, (one of the Scottish Judges,) in which, from official sources, he indicated with regard to British Colonies, 1st, that in the North American group there are included upwards of 260,000,000 acres of land, of which about 187,000 remain una Christian, and therefore led to feel he alienated—not including the territories to the West of the Rocky Mountains; 2d, that in the Australasian group there are more than 1,280,000,000 of acres, of which only about 20,000,000 have been alienated; while 3dly, at the Cape of Good Hope and Natal there are about 128,000,000 of acres, of which about 70,000,000 still remain unalienated. Add to these the vast prairies and half unoccupied territories of the United States, and connect with it the spread and multiplication of the Anglo Saxon race, fresh empires starting into being, magnificent cities built, commerce and the arts of peace succeeding the comparatively things because I have said the things folk brief sorocco blast of war, and best of all Christianity triumphant, and "the tabernacle of God with men "-all men participants in the glory and the joy-what a magnificent vista opens up before the lover of his race.

P. S.-Lord Lyndhurst, the Nestor of the House of Lords, and the son of the ter deserves for running down hill. I American painter, Copley, who was a fareaped my reward. I never was so happy vorite with George III., has been for some days dangerously ill. Although he is in his ninety-second year, it is not improbable but he may recover. I have heard him, within the last five years, deliver a speech an hour long, with extraordinary

I regret to say that typhus fever prevails as an epidemic at Belfast, and that the Rev. Dr. Edgar is prostrated by it. There is some anxiety about the issue, but the latest accounts inform me that while the fever was in progress, there were no alarming 'complications." He has been a benefac tor both to his country at large and also to the town of Belfast itself. It was largely owing to his zeal and influence that the Queen's College at Belfast, and the system by which the late Sir Robert Peel established a Queen's University in Ireland, and Provincial Colleges in connexion with it has had such stability and success.

Appeals have been issued for a fresh supply of warm clothing for the distressed preratives at Blackburn, in Lancashire The labor market is rapidly absorbing the population which was out of work. Still. there will be considerable distress this

In many parts of Ireland and Scotland grain is still in the fields. The weather lately has been unsettled, and while prices of grain will be very low, and bread cheap, yet in such districts as the above-mentioned, there will be serious individual

For the Presbyterian Banner. Heaven a Safe Place.

"I love to think of heaven as a safe fire the first gun, and they that take the place," said a venerable man in whose piety sword must perish by the sword. * * all who knew him had confidence. It must We mean to purge out of the States all not be supposed that he was afraid of being those things that in their nature are antag- lost. He knew in whom he had believed onistic to liberty. President Lincoln wri- He had no fears of hell. But he was afraid

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deliverance from the penalty of sin. Such persons have no real desires heavenward. Heaven, as the object of true spiritual desires, is a condition of soul rather than a locality. The desire for holiness and the desire for heaven are not distinguishable in

While the Christian will first of all think may properly awaken desires to be in heaven. There is rest for the weary there, and it is lawful for the weary to desire rest. Indeed it is impossible not to do so. There is glorious society, and it is lawful to desire the society of those who have washed their robes and made them white in the blood of the Lamb. We have friends, parents, sisters, children, who have got home before us, and it is lawful to desire reunion with them. There are numberless considerations which render heaven desirable; still, its holiness should be to us its chief attraction.

LOOKING UPWARD

Who is a Rich Man?

Poverty and wealth are only comparative terms. What we may call a rich man in one part of the world, or even in the same State, may be looked upon as a poor man in another. I have been in regions where a man worth \$1000 was called a rich man. and in other places where a man worth \$20,000 was considered a poor man. So we cannot state the sum in dollars and cents that is required to make a man rich until we reach the highest standard. I suppose the Rothschilds, of Europe, would not consider Astor or Stewart, of New-York, rich; and if compared with their immense wealth, they certainly would not be. Where or how, then, shall we fix a standard for wealth? Well, I will tell you the amount which I think constitutes a rich man. The man who has just enough to meet all his real wants, and is contented with what he has, with grace in his heart, is a rich man. If the man be a farmer, if the farm cost only \$1000, and supplies him with all he really needs, with reasonable industry, he is a rich man. If he be a merchant or mechanic, and \$5000 of capital will provide all his necessities require, he is a rich man. If you should fix the standard at what most men would desire to have, the whole world would not satisfy them. So I can fix no other standard for wealth but the one I have fixed. Grace in the heart, or contented mind, and enough to supply a man's real wants, is Lutheran Observer.

God's Heroes.

Here are "God's heroes," the heroes of the sick chamber and the vigil by the cradleside; the heroes of poverty and of the workshop; of silent, patient endurance, having learned, through much tribulation, that waiting and suffering is their destined work; the heroes of long-suffering, forbearance and charity, or of victory over pain: of the unostentatious self-denial of the household; the lowly, toiling, sad .women, climbing mounts of sacrifice under heavy crosses, without a human hand held out in sympathy; the noble army of martyrs who have found and followed the Master's footprints in the daily round of human duties, transfiguring that despised, circumscribed, care-encumbered life of theirs into a living testimony to the truth of Christ's evangel: the lonely sufferers, priests by a heavenly consecration, offering the sacrifices of praise in garret and cellar; men and women far from stimulating delights of successful activities, co-workers with Christ, sowing in hope the seed whose increase they shall never reap; "the sacramental host of God's elect," ever ascending with songs most jubilant from the faithful performance of earth's lower ministries to the perfect service of the upper sanctuary with its perennial and unhindered prize. They are passing up through the gates of the morning into the city without a temple, and it is for other fingers than ours to weave the amaranth round their lowly brow.-North British Review.

ls it True?

"He thinks he is right, and if he is sincere and honest in his belief, it is all that can be asked of him," said Mr. More, respecting one who entertained some singular notions on the subject of religion.

"Suppose," said Mr. Edwards, "that you are going to a certain place. You think the road you have taken is the right one-you are sincere and honest in your belief. That is all that can be asked of you. You will reach the place you set out to visit, whether the road taken was the right one or not.

"You owe a man one hundred dollars. You enclose in a letter a ten dollar bill. You think it is a hundred dollar bill-you are sincere and honest in the belief. That is all that can be asked of you. Your creditor must be content with ten dollars instead of a hundred. You go upon the principle that if you think a ten dollar bill is a hundred dollar bill, it will become a hundred dollar bill. You go upon the principle that thinking a thing to be true makes it true-that thinking a thing to be right makes it right. Is that a true prin-

"Not in regard to some things." "Is it true in regard to anything?"

"It seems to me that it is true in regard to religion." Does religion consist in doing God's

"That is a part of religion." "Is n't it the whole of religion? What

more is required of us besides doing the will of God ?" "We are to do good to our fellow-men." "God wills that. It is a part of the

will of God. Nor does our thinking a think to be God's will make it God's will? Some men, in other times, thought it was God's will that they should imprison and burn those whom they deemed heretics. Their thinking it to be God's will did not make it God's will. Sincerity in error will not change error into truth. If religion is the most important thing that can claim our attention, then the utmost care should be taken that our views in relation to it be right. Let us never forget that thinking a thing to be right does not make it right.'

Let not the sun in Capricorn go down upon thy wrath, but write thy wrongs in