

Publication Office: 64 PINE ST., PITTSBURGH, PA. ESTABLISHED 1825.

TERMS IN ADVANCE. A Quarter, \$1.00; a Half, \$1.75; a Year, \$3.00. Single Copies, 10 Cts.

Presbyterian Banner

VOL. XII, NO. 10. PITTSBURGH, WEDNESDAY, NOVEMBER 18, 1863. WHOLE NO. 582

REV. DAVID MCKINNEY, Editor and Proprietor. TERMS IN ADVANCE.

[Selected.] How to Live. He liveth long who liveth well. All other things are vain.

THE TEMPERANCE CAUSE.

The following report was read before the Society of Religious Inquiry, of the Western Theological Seminary.

REPORT ON THE PROGRESS OF THE TEMPERANCE CAUSE.

Nearly three thousand years ago the wisest of men, guided, too, by inspiration, penned this memorable passage: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

EUROPEAN CORRESPONDENCE.

Visit to Ireland—Early of Access—Railway Facilities—Dublin and London—Amusing Contrasts—Donkey carts and "heavenly beams"—Ultramontanism—The "Maid of Erin"—War with the Middle Ages—The "Maid of Erin"—War with the Middle Ages—The "Maid of Erin"—War with the Middle Ages.

and of her inhabitants down to the gutter than to educate the twenty-five thousand children of her public schools.

THE TEMPERANCE CAUSE.

The country experienced one severe shock, when thousands of her sons were suddenly called from the peaceful pursuits of industry, to drive back with the strong arm of power those enemies who were battering at the very gates of her Capital.

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before two o'clock will be put into the guard-house. That night a soldier was found asleep on picket, drunk. He had never before been drunk. He had never been in the guard-house, and did not wish to be.

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This is the written history, but behind the curtain, there is an unwritten history of more painful interest even than that which is written.

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two parties previously existing. He assaulted the National Board of Education, as to their publications on the Evidence of Christianity, and also Scriptural selections, the former of which was written by Doctor Whately himself, the latter by the late Rev. Dr. Carlisle, (Presbyterian), and both had been endorsed by Dr. Murray.

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into the vaults of St. Patrick's Cathedral. Some of the High Church clergy were vexed at the presence of the Presbyterians, and one was heard saying, "This is intolerable." Nevertheless they went on in a kindly spirit, and there is no reason to believe that it was not generally reciprocated.

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The successor of Dr. Whately—who is it to be? That has been a question of eager debate, and a subject of conjecture ever since his death. There can scarcely be said to be a Puseyite party among the Irish clergy, although there is a little band of exclusives, such as Dean Woodward and others, who prate about Apostolical succession, and who, as Presbyterians as a rule, are not much up to a comparatively recent period, were a great majority of the Irish clergy Evangelical, and probably the greater number are so still, there is a growing party, though still small, of the Arnold, Whately, and semi-Negative school. Dr. Whately, while he was ably assisted by a "Romish" error, as he is called, and discouraged controversy *vis-à-vis* with Romanists. He had also low views of the Sabbath, and it is more than probable that he did not trace it to a Creation and Resurrection, and that he was not much of the authority of the Holy Scriptures, but it as a "whole duty to be spent" as the Westminster Divines, and I doubt not, the Partisan Episcopal clergy of the eighteenth, and the Reformers of the sixteenth centuries, regarded it.

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