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

TERMS IN ADVANCE. Rending us Ten subscribers and upwards, will y entitled to a paper without charge, and another or for the second ten; &c. is should be prompt, a little before the year expires. REV. DAVID M'KINNEY, PITTSBURGH, PA.

The Sure Foundation. The Lord's foundation standeth sure, His grace unchanging, shall endure When heaven and earth are fled; The Lord his chosen ones doth seal, Until the day of Christ reveal

Those by his spirit led! E'en in the seven-fold furnace glow Of sorest grief and sternest woe, They are not left alone; . No harm they feel—no flery flame, For One there is of blessed name, CHRIST walketh with his own!

O fainting soul! be not dismayed The pierced Hand is on thee laid, The Master toucheth thee; "Be strong, beloved, fear thou not, Stand fast in thine appointed lot, And thou shalt victor be!

When in temptation's evil day. Our feet are wandering from the way. O lead us to the Rock! Speak, Lord, and bid our hearts be strong. Say when the hosts of Satan throng, " Fear not, my little flock!"

"Fear not," it is the Master's word, His mighty arm with strength shall gird, The weakest of his flock; Believer! rest in this secure. The Lord's foundation standeth sure Though earth's foundations rock!

For the Presbyterian Banner.

"God is Surely with us." Thus exclaims the zealous delegate of the hristian Commission, as he goes forth ily to his work, marking the result of his ors. For he often gathers immediate

uit, to cheer his heart and urge him onard. All soldiers love sympathy. This ney know they will readily find in those legates, fresh from social life. An indiidual dressed in the garb of a citizen, beomes at once an object of marked attenon in the army. To behold such, awakens ender thoughts of home in the heart of any a rugged son of Mars. Thus, whether e preach in camps, forts, hospitals, prisor barracks, we have an audience with parts responsive to the most powerful emotions-sympathy. The very sight our costume and the sound of our voice call the joys of bygone years, when, with rent, wife, child or friend, they repaired work. They know we come to do good th to their bodies and their souls. , and truth and salvation for the other; ng all gratuitously, without money and thout price. These and other circumnces give him who preaches the Gospel the army a most potent hold upon the art and conscience of his audience. This he fallow-ground broken up and made dy for the heavenly seed. Nay, often do see the fountains of the great deep oken up also, as is manifest in the tears sighs and humble looks visible in the es of these veterans as they stand massed around us, listening to the tender love

Jesus for sinful men. Such an assembly at night presents quite the eve unfamiliar with such scenes. It an Autumnal or Winter eve-calm. but rk and cool. Recently, the spot where are met was a dense forest. A thousand e-men have clipped it clear of every rub, bush and tree! High stumps stand ick all over the vast area as the only memols of a vanished wilderness! Hundreds huge fires shoot flames to heaven, illumthe almost limitless expanse of canvas s with a dim, lurid light. Drums beating, bugles tooting, bands are playand soldiers talking and singing! The le camp, for miles around, thunders seeming confusion. But come oner mind; nine out of ten of the soldiers so accustomed to all this, that they seem ther to see nor to hear it. Take your nd by this big log fire. Now lift up voice like a trumpet. Say, "Come, iers, let me tell you of Jesus. Can't

'Rock of ages cleft for me'?"

commence; others join in; soon othsome and lend their voices; then more, more, and more. Got a fine audience three, four, five hundred. How they wd all around! What a sea of faces, all with the glare of the central flame! ne of the men are tall, others short: ie are fat, others spare; some are offiothers privates; some saints, all sin-What a John Rogers-family-appeare they do make, standing thus densely out this burning pile! But, no; these not the fires of Smithfield; nor are we rtyrs to be burned, but ministersachers. Go on, then, with the sermon. most a regiment is "present before God, hear all things that are commanded thee God" to speak. It is the blessed Gosof Jesus Christ these bronzed defenders our liberties wish to hear; not philosoy, nor politics, nor theories of human vernment; nor fancy flights of visions ; nor anecdotes; nor essays of fustian; doctrinal abstractions: nor denominanal peculiarities. No; nothing of this nd or character. But preach unto them sus, the remission of sins; Jesus, and Resurrection; Jesus, the wisdom of and the power of God to every one believeth. Preach just such a sermon Rev. W. J. Hambleton, of Greenfield, ss., did, a few evenings since, and it not fail to do good. Let not the novelof the scene excite or confuse you. Rember, there are many wise and highly tured minds in your audience. Be aniited; be eloquent; be original and intering as possible; speak up, and out, so can hear; and by all means strive to inease in interest as you proceed. If you not, some who come to hear you at first rough curiosity, will go away grumbling, He is dry-dry!" This will prevent hers from coming, and decrease the atndance "the next round." It is much ore difficult to "hold an audience" in mp than in the church. Some, therewho would be effective in the latter. ould make miserable failures in the forer. It is of no manner of use to commisheard amid the incessant roar all around

Presbyterian Banner.

VOL. XII. NO. 19.

PITTSBURGH, WEDNESDAY, JANUARY 27, 1864.

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commissioned at all. No; preaching is that that of ingratitude. only one feature of the delegate's work. Good social talkers are much needed. Besides, the distribution of books, tracts, papers, Testaments, medicines, clothing, &c., requires a strong arm rather than a ready tongue; and most men who have the first, can very often speak a word in season to the thankful donee, that may be as an apple of gold in a picture of silver. Thus laymen often make most valuable delegates-highly useful to and respected by the soldiers. The good such do, I know to be great. And in this connexion, justice demands that honorable mention be made by me of the valued services rendered the Commission by such excellent, energetic, cheerful, Christian gentlemen as Mr. James Mc-Howe, of Lowell, Mass.; Mr. Daniel Keely, of Chester Co., Pa.; and Mr. J. H. Smiley, of N. Y. These and other good laymen did more, in my humble opinion, for carrying out the grand object for which they were at a high rate of interest within the last wounded to be borne on stretchers to ambulances, cars, or hospitals. The writer himself was snatched up by the giant grip of one of these good men, when ready to a long and melancholy catalogue. The fall down with fatigue, and pitched into a huge mule wagon, where he had the luxury of a fifteen miles' ride, over many rods of " corduroy," perched on the end of a whis-key barrel! His benefactor was on another by his side, cheerful as "Patience on a monument"—encouraging him not to complain. hut bear all like a man! And, now,

For the Presbyterian Banner The Close Communion Question.

I have read with interest and profit the able articles by "Cyprian," in review of Dr. Pressly on close communion. I am not seeking a share in the controversy; for

it he ever reads this he will remember

these things—that dust, that hard tack,

and those "plants," barrels and mules; and

it is hoped, also, his fellow-sufferer,

'Cyprian" will be able to take care of himthe house of God, taking sweet counsel self. It may not, however, be amiss to ether. They are in sympathy, too, with I furnish your readers an example of the simple means by which the truth sometimes reaches the minds of good and great men, ne with clothing and medicine for the and effects an entire revolution in their views and practices. The celebrated Dr. John M. Mason, at

congregation had retired, he perceived a young woman at the lower end of an aisle, reclining on a pew in a pensive attitude. As he approached her, she said, "Sir, I am afraid I have done wrong." "Why, what have you done?" "I went up with the communicants, and received a token, but am not a member of your church; and I odd and rather a grotesque appearance could not be at rest till I spoke to you about it." . "To what Church to you belong?" "To the Dutch Church; and if you wish it, I can satisfy you of my character and standing there." "But what made you come for a token without mentioning the matter before?" "I had not an opportunity, as I did not know in time that communion was to be next Lord's day. am very sorry if I have done wrong; but expect to leave the city on Tuesday, and to be absent I cannot tell how long, in a part of the country where I shall have no opportunity of communing, and I wished once more, before I went away, to join with Christians in showing forth my Saviour's death." Dr. Mason consulted a moment with the church officers who were still present, and it was thought most expedient not to grant the request. He communicated this answer as gently as possible to the word; but with one hand giving back the token, and with the other putting up her kerchief to her eyes, she turned away, struggling with her anguish, and the tears heart smite him! · He went home exclaiming to himself, "Can this be right? Is it possible that such is the law of the Releemer's house?" It quickened his inquires; his inquiries strengthened his

> For the Presbyterian Banner, A Grievous Sin.

doubts, and terminated in the conviction

that it was altogether wrong.

"As I sat this evening reflecting on my

erfect health, and the enjoyment of every blessing, my base ingratitude for not loving and praising God, struck me very much. Chousands starving, thousands sick and forsaken, thousands groaning under the devil's bondage, and I here unthankful!" Thus spake one who was more than ordinarily aithful in his Master's cause, and yet, his ingratitude was great. Ours is much greater. We do not reflect upon it as we ought.

Many have perfect health all their days! How seldom do they really thank God for the blessing! They may say they are thankful for health, but how seldom do they feel truly thankful! Is not the want of of relief from pain, or one who has just recovered from severe illness. Let us remember that health is a gift from God. We may think our health is the result of a constitution? Perhaps we inherted it from our parents. Who caused us to be the offspring of healthy parents? Let us not forget that health, as well as every other good

health and other temporal blessings. Let us compare our condition with that of others less favored—with those from issued by the ex-Governor of Hungary is, whom God has in his sovereign mercy, seen I think, not to be doubted, as it first apfit to make us to differ. We are not to com- peared in a paper established or at least pare ourselves with those who are less carried on by the Hungarian emigrants in on ministers slow of speech, or feeble in happy than we, in order that we may be Milan, with whom Kossuth is in constant hospital nurses were a by-word in conset with our lot in consequence of our alds of the front. I have seen such fail superiority—far from it: we are to com- Hungarian residents in Paris, who know on the six candidates, all working earnestly in the crowded tent. How can they pare our lot with theirs that we may be the feeling of the country, that, in spite of three parishes righting the part of the feeling of the country, that, in spite of three parishes righting the part of three parishes righting the part of the feeling of the country, that, in spite of the part of the feeling of the country, that, in spite of three part of the feeling of the country, that, in spite of the feeling of the country that the part of the feeling of the country that the part of the feeling of the country that the part of the feeling of the country that the part of the feeling of the country that the part of the feeling of the country that the part of the feeling of the country that the part of the feeling of the country that the part of the feeling of the country that the part of the feeling of the country that the part of the feeling of the feeling of the country that the part of the feeling of the feeling of the country that the part of the feeling of the country that the part of the feeling of the country that the feeling of the feeling of the country that the feeling of the fe thankful for our mercies, and may sympa- his exile, Kossuth still preserves that won- three parishes, visiting the poor, nursing

MEMORY. EUROPEAN CORRESPONDENCE.

Retrospects of 1868-The Death-Roll-Peers, Baroneis and Commoners—Eminent Persons Deceased
—Death and Burial of Thackeray—His Writings
and Style—The Political Sky—Forebodings—

Taxation-Watch-Night Services-Care for London Poor-Protestant Deaconesses-Their Authority and Work-Fresh Discussions as to Burial Service-Supplemental Notices of Lincoln-shire-Phrases-Proverbs and Omens.

January 2d, 1864. RETROSPECTS of 1863, occupying many columns and marked by great literary ability, have been specially the character of the commissioned, than some of us ministers. | month, specie has again flowed back to the Valued indeed were their suggestions, and | Bank of England, and the former facilities dier during their six weeks' labor. How sure to come to grief, are indulged in. In opportune such strong arms as theirs, when | such cases a rise in the rate of discount tents are to be struck or pitched, or the checks these schemes, and frequently extinguishes them. Thus real good is done,

because much evil is prevented.

"upper ten thousand" have been thinned to an unusual extent. Thirty peers have died, including the well-known Marquis of Landsowne ("a fine old English gentle-man, all of the olden time"); Lord Lynd-hurst, the Ex-Chancellor and orator, who died an humble Christian, owing his conversion to a Bible woman; the Archbishop of Dublin (Whately); Lord Seaton, one of the Waterloo remnants; Lord Clyde, the General, son of a Glasgow carpenter; the Duke of Hamilton, who married the Princess of Baden, a Papist, and spent most of his time in Paris, and died suddenly from the effects of a fall; the Marquis of Normanby, a Liberal in his youth, but in his closing days the confidente and advocate of the dethroned Italian princes; the Earl of Charlemont, eighty-nine years old, son of the famous leader of the Irish Volunteers in 1782; and the Earl of Elgin, the la-

mented Governor-General of India. Among the thirty-five deceased baronets. two names are memorable: Sir Culling ish organization of the Evangelical Alliance; and Sir James Outram, the unselfish and noble soldier, the "Bayard of Commons, the late Sir Cornwall Lewis. one time, was a close communionist. On Minister at War; the Right Hon. E. Elone occasion, at the close of a service preparatory to the celebration of the Lord's and William Cabett, for two years Lord supper, he had been distributing tokens of Mayor of London, and full of goodness, admission to the Lord's table. After the rising from an humble station—deserve

special record. Besides the Archbishop of Dublin, the Bishops of Gibraltar and Quebec have died during the year. Among artists, Augustus Egg, of the Royal Academy, as also Professor Cockerell and J. D. Harding, to-London Rector and a Hebrew scholar; Dr. Raffles, of Liverpool; Dr. A. Reed, the founder of many Orphan and Idiot Asvlums: the Rev. F. W. Faber, son of the well-known clergyman who wrote on prophetic subjects—the son, one of the advanced Tractarians, going over to Rome, and dying at the head of the "Brompton Oratory," London.

THE DEATH OF THACKERAY, probably, with the exception of Dickens, the ablest literateur of the age, has added to the dark catalogue of the ravages of death. He was a wit and a satirist. He was the enemy of "snobs" and "shams." He spared no rank, and in his "Four Georges," he modest petitioner. She said not another revealed the sins and weaknesses of sovereigns with a terrible fidelity, and sneered in his own fashion, and with a healthy vigor struck at the alleged "Divinity that doth hedge a King." Under the exterior streaming down her cheeks. How did his of sternness and satire, he had, however, a sensitive and tender heart. He was greatly beloved by an inner circle that knew him

best. He was taken away suddenly. He was a few years ago at death's door, but was restored. He was liable to occasional attacks of nausea and sickness. One of room during the night, but in the morning he was discovered with placid countenance lying dead in his bed. Apoplexy-"effusion on the brain "-seemed to have been the cause. He was only fifty-two years old. He is greatly mourned. His funeral, three days ago at Kensal Green, was attended by many hundreds, and his grave was surrounded by the most eminent literary men of the day, including Dickens, Russell, Mahew, as well as by the foremost artists,

such as Millais, Frith, Teniel, and Leech Thackeray did homage to Christianity in a way that was not done by the popular authors of the last century, and his works are free from that taint—caught from a corrupt age—of impiety, which as a leprosy had infected literature from the days of the Second Charles. His English was so adgratitude for health a great sin? Ask the mirable that to him it has been observed, suffering invalid, who seldom has a moment | the language of Dr. Johnson in reference to Addison and the Spectator is emphatically applicable, that whoever would gain a mastery of the English tongue, "let him give his days and nights" to Thackeray. The strong constitution. Who gave us that tributes paid by the press to Thackeray's memory are themselves noble specimens of

THE STATE OF THE CONTINENT gives rise to dark forebodings for 1864. The gift, cometh down from the Father of following, from the correspondent of the cese, for the direction of the nursing delights. Let us love and praise God for Daily Telegraph at Paris, is sufficiently suggestive:

eloquent and earnest writing.

"That the address of Kossuth is really

is not hinted that such men should not be omission, there is probably no greater sin warlike attitude of the "natural allies" of Bungary on the banks of the Mincio. The French papers to-day speak of great agitation in Styria, and the whole of the Southern possessions of Austria. I can only add a fact, not known I think to any one out of those provinces, and that is that large quantities of ex-Garibaldians are, and have been for the last few weeks wandering, evidently with a purpose, through Bosnia, Servia, Transylvania, and Wallachia, in which last State the alarm was so great that a proprietor who employs some 1,800 persons in working a speculation at the foot of the Carpathians, was summoned before the authorities of Bucharest, and accused of plotting against the State because he had put his laborers into a kind of uniform. last days of the dying year. To England put his laborers into a kind of uniform. it has been one of internal quiet and re-Laughlin, of Florence, Pa.; Mr. James M. markable prosperity. The revenue returns from Schleswig to Silistria, the coming Spring should bring one great carnival of

nationality. "The Constitutional, in the meantime, improves the occasion. Allah il allahhere is but one salvation now—that is, a Congress-and Louis Napoleon is its prophunwearied and efficient their exertions. Many, many things, far better than cups of cold water, did they give to the needy solutions which are did not a control of the speech and sanguine speculations which are did not a control of the speech and sanguine speculations which are did not a control of the speech and sanguine speculations which are did not a control of the speech and be thankof trade are fast returning. When money full. 'We may say that, since the speech of the 5th of November, not a day, not an and did not are their size of the speech and be thankof the speech of the speech of the 5th of November, not a day, not an and did not are their size of the speech of the et. Let the nations assemble and be thankever-increasing clearness, the urgent necessity of a European Congress."

> The Daily News says that Napoleon's present policy is to keep up the hores of two great parties in France, viz.: the party of peace and economy, and the party for adjourning all such peaceful terms. It

"Every one feels that if Napoleon III., at his years, allows the present questions which agitate Europe, especially the Polish one, to sink into the previous settlement. he can never afterwards with any consistency take up the war-policy for which he has let pass the critical hour and the golden opportunity. With him it is new, or never. And if it be so with him it must be so with France, whose military power and passion he may be said to represent, to concentrate and to command, in a manner which no future ruler can hope to do. The Emperor is in his grand climacteric, political as well as physical. If he passes it in peace, Europe may breathe, and the Bourse mount up. like a barometer in the month of July. But it remains to be seen whether the men who seized France by the throat twelve years ago can relax their hold, and let her take a long, full breath of peace. Force, unrestrained by liberty or law, has its reall history teaches that violent beginnings are apt to have violent ends."

The French Emperor's New Years reply India." Of members of the House of to the address of the diplomatic corps is pacific in its character, but who shall predict the issues even of this year?

> TAXATION being now a great fact in the United States, it may interest your readers to read the following enumeration of luxurious objects taxed, and of the pecuniary results :

"TAXES UPON ENJOYMENTS.-In the financial year ending with March, 1863, tax was paid upon 343,285 of the dogs of Great Britain; the amount paid was gether with Mr. Gilbart, the founder of 205,785L. More than this number of the Joint Stock Banking system—a large dogs travelled by railway in the course portion of his fortune left to his niece, the of the year—that is, counting as one wife of the well-known Evangelist; the every journey of a dog. Tax was paid in Rev. Denham Smith, of Dublin. Other the year upon 571,189 horses, the amount names present themselves: Dr. McCaul, a reaching 381,6414; of this sum 179.2954. was for 170,757 horses used for riding and for drawing taxable carriages, 71,4211. for 136,041 horses used by farmers, clergymen and surgeons; 100,5971. for 191,613 horses used in trade; and 33,3281. for horses of all these classes not exceeding 13 hands. Duty amounting to 6,422l. was paid also upon 1,668 racehorses. The tax upon carriages (other than hackney and stage carriages) produced 350,0831; it was paid upon 269,443 carriages. The sum of 209,-8961. was paid as tax for keeping servants; the taxable servants were 245,380 in number; 939 persons paid tax for using hair powder, the duty amounting to 1,1031.; and 48,995 persons paid 60,086l. for using armorial bearings. All these taxes are confined to Great Britain, and unknown in Ireland. The produce of all is increasing, except in the instance of hair powder. The produce of the duty on gold and silver plate is declining; last year it brought only 67,354l. The tax paid on cards and dice fell to 9,2691, but may recover under the new mode of taxation. Game certificates and licenses produced but 128,445L"

WATCH-NIGHT SERVICES have been held both in London and in the country. Forthese came upon him last week. His ser- | merly these services were chiefly confined vant wished to sit up with him. He de- to the Wesleyan body; latterly they have clined this; was heard moving about his extended even so far as to embrace some Episcopalians. A popular clergyman, Mr. Belleu—who however is considered more of an elocutionist or an actor than distinguished by that eloquence which has its motive power in a heart filled with earnestness -had a Watch-night service on Thursday night last.

> THE Poor of London are receiving special attention now, and a new order of Protestant female laborers is making itself useful. I refer to the Desconesses' Institution, whose Second Anniversary was recentlv held. The Bishop of London, who presided, said he was glad to find that the work of women was henceforth to be carried on in an organized form; it was so in the Primitive Church, and our Lord himself was "ministered to" by women. It had been objected that the idea of a Deaconesses' Institution originated from Germany and Lutheranism, but this circumstance was in its favor, for was not Germany the cradle of the Reformation, and was not Luther the Apostle of the Reformed faith? Suppose the idea had been taken from Rome, it was not therefore to be rejected if it were good; for the Sisters of Charity had done a great work, and taught a lesson by which the Church of England had received benefit. The work was not entirely new in the Diopartment of two London Hospitals had been for some time past under the care of Sisterhoods. He was therefore glad to hear that in addition to these two institutions, the nursing at the Great Northern Hospital was under the charge of this Institution, and hoped that the day was past, when our quence of their inefficiency.

There are now thirty Deaconesses and land and the North of Ireland.

Do not misunderstand this remark. It | here unthankful!" Among all our sins of | enna is very great, and is increased by the | read the service over the body of a drunken | taste the author most confided, came last to man who was killed in a fight. The Arch- view the work. "Tell me truly, brother," bishop virtually condemns the clergyman. said the painter, "what do you think is the He remarks: "The language of the burial best point in my picture?" "O, brother, service is that of hope, and not of assurities all beautiful, but that chance! That ance, and the refusal to use that service im- is a perfect master-piece—a gem!" plies to common minds that there is no a sorrowful heart the artist took his brush hope for the person so marked out. A | and dashed it over the toil of many a weary clergyman is not justified even in the case day, and turning to his friends, said, "O of a man who dies in a state of intoxica- brothers, if there is anything in my piece tion in passing a judgment so terrible, nor more beautiful than the Master's face, that upon any view of church discipline ought | I have sought to put there, let it be gone!" its functions commence after death; and if Thus, brethren in Christ, dear teachers in exhorted the parishioner during his life for tions, anything seems to stand out more his soul's health on the subject of his be- prominent and more beautiful than the setting sin, he would seem to be precluded glory of Jesus-forget it all, dash it out. from using the terms of excommunication If in your labors as a teacher anything against him after his death, when they can seems to reflect more loveliness, or excite no longer serve as a warning." Surely more admiration or desire, than Jesus, such language as this is little better than however beautiful the work may seem, blot casuistry, and is alike calculated to outrage it out. Let Jesus be all and in all. Hold the conscientious convictions of godly cler- him up to your own soul. Hold him up to gymen, as well as to rebuke him whom God | your scholars, and your work shall be judged approves as faithful to truth, duty, and perfect in its beauty, and you shall not fail morality. What an awful effect has such of your reward.—Ralph Wells. an indiscriminate use of the service on the wicked survivors of wicked men! Somehow they think it is "all right" with him. It weighs with them very much as do prayers for the dead among Romanists.

In the same number of the Times ap-

pears a letter from the Dean of Dromore, suggesting alterations and defining them; accompanied with great force of argument, and an appeal to that class of persons (one class of three) who hold that the Service has no definite or specific reference | interest to us all, whether we think it right to the salvation of the departed. Instead or wrong. That it has been different in of thanking God for having "taken unto its origin, in its character, and in the auhimself the soul of this our dear brother," | thority that instituted it, from any slavery Dean Bagot would have it "Forasmuch as sanctioned by the sacred Scriptures, I shall it hath pleased God to take out of this sin- endeavor to show in the future. ful world the soul of our brother here de- The Portuguese were the first Europeans parted;" and, again, instead of thanking that commenced the African slave trade. God for his deliverance from the burden of By edicts from five of the Popes of Rome

SUPPLEMENTAL GLEANINGS in my recent tour in Lincolnshire, and of a Philological character, are as follows: the Peasantry, and their interpretation: Randy—For rendezvous. Rannish-Giddy, wild.

Rauming-Shouting, speaking loud in the ear of another. Richling-The smallest in a brood or lit ter of animals.

Sad-Applied to bread, heavy and not properly leavened. Sap-skull-A weak, foolish person. Scrat-To live hardily; "we just scrat

Scronge (to)—To crowd, to squeeze. Sheriffed—An appearance in the sky denoting rain. Shout (a) - A boat, scout Gothic,

schuvt. Slack-tracely—Slovenly, loose, idle. Slape-faced — A smooth-faced, oilytongued man. Sneck-The latch of a door, (the same as in Scotland.)

Sowle—To seize by the ears. Tew (to)-To fatigue, "Do n't tew your-

Tod—28 pounds of wool by statute 12 Charles c. 32 (1636). Here I may add, that the Lincolnshire sheep produce the longest wool of any in the world, and that selling now at two shillings per pound, the profit is very great. On an average, three sheep produce a "tod" of wool. Sometimes one fleece will

weigh 14 pounds. Proverbs and proverbial sayings, phrases, comparisons, superstitions, omens, customs, &c., all receive illustration in the "History of Boston." Some are peculiar to the district of the fens, as for example: "A Fenman's dary"—three score geese and a pelt (a sheep-skin formerly used as an outward garment).

"It thickens in the clear"-alluding to the sky or atmosphere. Others run thus:

"It's worth a Jew's eye." "It caps old Oliver, and he capped Long Crown-it beats Oliver Cromwell, and he beat the Cavaliers, called Long-Crown because of the shape of their hats." Spoken of magpies:

"One for sorrow, two for mirth, three for a wedding, and four for a death." There is an unusual freedom from superstition in the neighborhood of Boston. Puritanism largely helped to sweep it away. Romanism has disappeared almost entirely. There are some traces of it as to omens Thus it is a bad omen to put on the left shoe first; the wicks of candles denote sometimes the coming of strangers, and there are also seen imaginary "winding sheets" in the candles.

A sudden shivering is said to denote that ome one is walking over your future grave. It is lucky to see the first lamb of the season with his head toward you. It is unlucky to hurt a robin-redbreast or a wren. And so an old rhyme makes itself, violating its most sacred rights of

them sacred birds. Then there are omens respecting the weather:

"Evening red, and morning grey, Are sure signs of a fine day.

A mackerel sky foretells rain. If a cat wash over her ear, it is a sign

f fine weather. There are superstitions, such as that the belief that Satan goes a mitting on Holy-Rood day; that the failure of the crop of ash-kidneys portends a death in the Royal family; that a person cannot die in a bed which contains pigeon feathers; the belief which contains pigeon feathers; the belief in the existence of a person called the fest that there must have been others be-Wandering Jew; and that one person has power over another with an evil eye to overlook" or blight and afflict with calamities. There has been a tradition at Barton or Humber, that the devil appeared of Independence has been computed to be to persons there in the shape of a ragged half a million, chiefly in the Southern

Hold Up Jesus.

pastor has not admonished, rebuked, and the Sabbath School, if, in your instruc-

For the Presbytarian Rannar Letters to Bible-Nen and Patriots.

The Rise and Progress of Slavery-The Opinions of Eminent men before and after the Revolutionary War-The Action of States-The Action of the Presbyterian Church against Slavery.

GENTLEMEN: -The rise and progress of the slavery of Africans is now a matter of

the flesh, it would be, "We give thee hearty thanks for all thy servants departed this
life in thy faith and fear."

The revival of discipline is called for by

III., in 1458; and 5th, by Sextus IV., in

1490 "The smill of equilibrium of discipline is called for by

III., in 1458; and 5th, by Sextus IV., in an Ultra Church Party, i.e., the use of "excommunication" on pain of non-repentance of gross sins. But in a State Church this each in their turn, to fulminate their edicts is ridiculous and impracticable. Dr. Cot- wherein, in the true spirit of their predeton, Bishop of Calcutta, suggests that the cessor, Hildebrand, (Gregory VII.,) they present Burial Service should be read only claimed dominion over the earth. They over communicants, and that a different blasphemously asserted the right of lord-form should be used for others. ship over the persons of the newly-discovered Africans, and granted to the sovereigns of Portugal permission to reduce them to slavery. Under the insidious pretence that they sought the welfare of those wretched and barbarous tribes, and desired the conversion of their souls, they accorded plenary permission to plunder and destroy them ad libitum." The following are extracts from some of those bulls or edicts: "To take any of the Guineans, or other negroes, by force or by barter;" "to reduce their persons to perpetual slavery, or to destroy them from the earth;" " to appropriate the kingdoms, goods and possessions of all infidels or heathen in Africa, or wherever found." These fragments of history are derived from "Bower's History of the Popes," "Hallam's Middle Ages," "Gib-bou's Decline and Fall," "Bishop Eng-

land's Letters," &c. According to the liberty given by the pretended lords of the earth, Antonio Gonzales, a Portuguese captain, landed on the coast of Africa and carried away negro poys, whom he sold in the South of Spain. After that, it soon became customary for captains of vessels of the same nation to bring away cargoes of negroes, which they obtained chiefly by traffic. The Spaniards were the next people to become parties with the Portuguese in this infamous traffic. After the discovery of America, in 1492, the Spaniards introduced negroes from Africa into some of the West India Islands. Other nations afterwards founding colonies in America, began to join in the same nefarious business. The first recognition of the slave trade by the English Government was in 1562, in the reign of Queen Elizabeth. A Dutch ship brought the first negroes into Virginia in 1620. Afterwards,

English, French, as well as those of all other nations, engaged in the horrid business and, carrying glittering, tempting articles to the African coast, the tribes engaged in bloody wars to capture each other, for the slave marts established on the coast. Of the cruelties of this traffic, and the horrors of the middle passage on the high seas, it is not now my intention to write. Before the rising of the Colonies for independence, good men in this and the mother country rose up against the traffic, uttering solemn protests, and presenting the astounding facts in the face of the British Government. Richard Baxter, Bishop Warburton, John Wesley, Dr. Adam Smith, and many distinguished statesmen, opposed it as a great sin against humanity. The Quakers in America and in England petitioned for the arrest of the slave trade. In 1772 the House of Burgesses of Virginia presented a petition to the King, beseeching him to permit the

merce, the slave trade." As will appear from "Jefferson's Correspondence," in the first draught that he made of the "Declaration of Independence," he uses the following language in reference to the King of England: "He has waged civil war against human nature life and liberty, in the persons of a distant people, who never offended him; captivating and carrying them into slavery in another hemisphere, or to incur a miserable death in their transportation thither. This piratical warfare, the opprobium of infidel powers, is the warfare of the Christian King of Great Britain; determined to keep open a market where MEN should be bought and sold, he prostituted his negatempt to prohibit or restrain this execrable commerce." Though these words, and more of the same tendency, were stricken sides Mr. Jefferson who held the same views, or he would not have incorporated

check of that "inhuman and impolitic com-

colt, called "tatter boal"—probably derived from the Danish mythology.

These are specimens of the folk-lore of which traces also are to be found in Scotter.

The specimens of the folk-lore of the different States during the confederation of the United States and afterwards. I briefly the United States and afterwards, I briefly recite facts. Delaware, by her State Constitution, declared against any more slaves thankful for our mercies, and may sympathe heard amid the incessant roar all around
f teamsters swearing, mules braying, axethize with those to whom similar mercies
the chopping, drums rattling, rolls calling,
ith a commingling of other noises that are
ith a commingling of other noises that are
in amelian beause unknown!"

his exile, Kossuth still preserves that wonderful ascendancy over his countrymen
the sick, and taking charge of the Girls'
and Infants' School.

The Burial Service question is still
agitated. A vicar at Whithy refused to
ment concerning it.

The one in whose Supreme Court of that State, in conse-

The number of slaves at the Declaration

them in the first draught.

THE PRESBYTERIAN BANNER

Publication Office: GAZETTE BUILDINGS, 84 FIFTE ST., PITTSBORGE, PA. PHILADELPHIA, SOUTH-WEST COR. OF 7TH AND CHESTRUT. ADVERTISEMENTS:

TERMS IN ADVANCE.

A Square, (8 lines or less.) one insertion, \$1.00; each subsequent insertion, 60 cents; each line beyond eight, 6 cents.

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A REDUCTION made to advertisers by the year.

BUSINESS NOTICES of TEN lines or less, \$1.50; each additional line, 10 cents.

REV. DAVID M'KINNEY. PROPRIETOR AND PUBLISHER.

quence, to prohibit slavery." A similar clause led to a similar decision in New-Hampshire. The Pennsylvania Assembly in 1780 "forbade the further introduction of slaves, and gave freedom to all persons thereafter born in that State." In 1784 laws similar to those of Pennsylvania were enacted in Connecticut and Rhode Island. The Virginia Assembly in 1778 prohibited the further introduction of slaves, and repealed for ten years the statute prohibiting emancipation, "during which period private emancipations were numerous." Maryland followed the footsteps of Virginia in both these particulars. New-York and New-Jersey prohibited the further introduction of slaves into these States; but did not declare general emancipation until many years afterwards. North Carolina in 1786 declared "the introduction of slaves into the State to be of evil consequence and highly impolitic." South Carolina and Georgia did not follow these

On the 13th of July, 1787, an ordinance was unanimously adopted, part of which was, "There shall be neither slavery nor involuntary servitude in the said territory. otherwise than in the punishment of crimes, whereof the parties shall be duly convicted." This was by the last Continental Congress, in regard to the territory North-west of the Ohio, and all the States

concurred. During this period, Patrick Henry, the great Virginia orator, said in regard to slavery, "I will not, I cannot justify it? I believe a time will come when an opportunity will be offered to abolish this lamentable evil." George Washington avowed to all his correspondents, "that it was among his first wishes to see some plan dopted by which slavery may be abolished." in 1785 he complained in a letter to Lafaytte, that some petitions for the abolition of lavery, presented to the Virginia Legislaure, could scarcely obtain a hearing." Thomas Jefferson denounced the system as "a perpetual exercise of the most unrenitting despotism on the one part, and legrading submission on the other.

In the Convention at Philadelphia in 1787, that formed the Constitution of the United States, Mr. Mason, of Virginia, aid, "Every master of slaves is born a setty tyrant. They bring the judgment of leaven on a country."

In 1796, Mr. St. George Tucker, Law Professor in William and Mary College, Virginia, published a treatise entitled "Proposal for the General Abolition of Slavery," dedicated "to the General Assembly of the people of Virginia." In 1797, Mr. Pinckney, in the Legislature of Maryland, maintained, "by the eternal principles of justice, no man in the State has a right to hold his slave a single hour." an 1803, Mr. John Randolph, from a comuittee on the subject, reported, that "the prohibition of slavery by the ordinance of 1787 was wisely calculated to promote the happiness and prosperity of the Northwestern States, and to give strength and ecurity to that extensive frontier." All he preceding gentlemen were from the louthern States, and to their opinions gainst slavery might be added those of ther distinguished Southern men, such as Wythe, Pendleton, Chief Justice Marshall, Lowndes, Poinsett and Clay. President Monroe and Mr. Crawford, and Calhoun,

were for the Missouri Compromise. It is now proclaimed by the chiefs of the Confederate States, that the ideas prevaent when the Constitution of the United States was adopted are fundamentally wrong, and that their government "RESTS JPON EXACTLY THE OPPOSITE IDEAS." 'the injustice and abomination of their 'peculiar institution" has made them de-

enerate sons of noble forefathers. But during the period when statesmen in he South were speaking against slavery, Southern men in the Church were not sient. I shall give extracts from the Presbyterian branch of it. The General Asembly of 1795 assured "all the churchesunder their care, that they view with the deepest concern, any vestiges of slavery which may exist in our country. At the meeting of the Assembly in 1815, composed in part of Southern men, as the previous one was, we find the following statement in their action: "The General Assembly have repeatedly declared their cordial approbation of those principles of civil liberty which appear to be recognized by the Federal and State governments of these United States. They have expressed their regret that the slavery of the Africans, and of their descendants, still continues in so many places, and even among those within the pale of the Church." At the meeting of the General Assembly in 1818, a still longer declaration was unanimously adopted, including the Southern delegates. The first sentence reads thus: "We consider the voluntary enslaving of one portion of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin that 'all things whatsoever ye would that men should do to you.

do ye even so to them.'" The Synod of Kentucky, as late as 1835. published an address to their "brethren." full of argument against the sin of slavery, drawn from the Bible and the nature of the system, and making a powerful appeal for emancipation. From this I may quote, if permitted to address you on duty, as taught in the Scriptures.

It will be my purpose, in my next, to give a short historical view of the particufar causes of our national troubles, as produced by the North and South. I am, as before, your COUNTRYMAN.

Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages; but time writes no wrinkles on eternity. Eternity! Stupendous thought! The ever-present, unborn, undecaying and undying-the endless chain composing the life of God-the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour; its palaces, they are but the gilded sepulchre; its pleasures, they are but as bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its way will know no darkening-eternal splendor forbids the approach of night.

Trouble is often the lever in God's hands. to raise us up to heaven.