REV. DAVID M'KINNEY. Editor and Proprietor.

TERMS IN ADVANCE.

sending us ten subscribers and upwards, will centified to a paper without charge, and another or for the second ten; &c. lashould be prompt, a little before the year expires. REV. DAVID M'KINNEY,

PITTSBURGH, PA.

ated from the French for the Presbyterian Banner India. ISSIONS OF TRAVANCORE—SLAVES AND

In the month of November last, we made h excursion into the kingdom of Travanore, at the southwest of India, of which e hope our readers have preserved a good membrance. If so, they will be willing follow us again into the same country, ot now among the Arriens of the Ghauts fountains, but among the inhabitants of he plain. The recitals which we have to esent have been very edifying to us; and they do not produce the same effect upothers, it will surely be that in abridging hem, as we are obliged to do, we shall have eprived them of their interest. However, facts remain; and it would be difficult erhaps to find any which set forth in a nore brilliant light the power of the Gosel of grace amid the most divers popula-We have now to speak of its proress among the slaves and among the Bra-

.The ancient kingdom of Travancore has ecome tributary to the English; yet, in reserving some of its particular instituions, is one of the richest and most agreeble countries of India. Unhappily the opulation, nearly 2,000,000 in number as appears, does not respond, in a moral point of view, to the beauty of the climate nd soil. Besides the Caste of the Bramins, very where so proud, and other superior Castes, the principal of which is the Nairs, here are interio Castes always despised and ppressed, and lower still, slaves whose suferings and misery surpass perhaps all that vestern people can imagine. Treated by heir masters with more contempt and parshness than civilized people testify toward the animals that serve them, never do hey receive the least word or look of inerest to alleviate their pains. If disease paralyzes their members, if they are maimd by falling from the top of the palm tree hose fruit they have to gather, if the heat the sun destroys their sight, no one akes care of them, and their only alternalive for the future is to die of hunger, or rob. Also, in the resentment or forcight of these woes, do they steal away by ight from the power that crushes them. ind go to seek a refuge in the depth of the ungles; a sad resource, which is for them generally but a change of misery. Since he English supremacy has had the sway Travancore, slavery has been abolished here by law, as in all the other British sessions: but the manners to which it ad given rise still resist this progress, nd, in fact, it is always with some justness hat the name of slaves is given to the arias whose manners we have been de-

The superior Castes of Travancore are no ess superstitious nor less easy to be de-eived than these poor slaves. We now save to the missionaries to relate some of he effects of the preaching of Christ among hese divers classes, and first among the laves. The Rev. Mr. Baker, who has made acquainted with the Arriens of the hauts Mountains, will furnish us with ur first example.

"On one of my tours of evangelization," ays he, "we were following a path upon he side of a mountain, tracked by the feet clephants, when we perceived at some listance a thick column of smoke issuing rom the midst of rocks. My guide asured me that no human being dwelt in hat place. I wished, however, to be coninced of it; and one may judge of my urprise, when instead of the hunters or ontrabands, I expected to see, we found in miserable hut of boughs, two men and vo women, whose appearance was the most esolate that can be imagined. The men ere covered with bits of beaten bark that ight hardly pass for a sort of stuff; but women had no other garment than aches of long grass fastened to the waist. bey were slaves who had fled from the ranny of their masters, more than one andred miles thence. They had been these rocks for several months, livg on wild honey, roots, and the fruits ich they could procure in their vagabond irses. Amid this existence, which appached so nearly that of the brute, they still felt religious wants. A stone set under a little shed was their god; they red it fruits and a sort of beverage tracted from the wild palm tree, and the est of the two men claimed the title of

riest to the demon.' At the time of this encounter, I had me from laying the foundations of our hristian village of Mundakyam, at two or ree leagues distance. I persuaded these cople to repair thither, promising to proce and salt. Some days after they arrived deed, but timidly and as if they were till afraid that I had laid a snare for them, ith the intention of delivering them up their masters. When reassured in this espect, they soon became very useful to us. or hunting the elephants and for guarding ur harvests from the other animals of the ungle. Our Christians recompensed their abor in a just and generous manner. These proceedings, so different from what hese unfortunate people had experienced peretofore, rendered them more communipative. They related to us their history, and showed us the traces, often frightful of the wounds or burns which had been nade upon them in the service of their

"At this period, Mr. Moody, the correscondent of the Missionary Society of the stablished Church at Madras, came to vist our rising village. Our poor fugitives leased him, and this interest redoubled when he knew that a great number of unhappy beings, reduced to the same condion, were living in the jungles, and that no person had ever thought of procuring for them the least solace, either tempora or spiritual. On returning to Madras, he mmunicated these facts to some friends. and a short time after enquired of me, from them, whether much money would be needed to send some native Christian to instruct those poor refugees of the torest. I was presiding at a reunion of our communicants hen I received Mr. Moody's letter. I

ade known to them its contents, and asked what they thought of it. They looked t one another for some moments without peaking; but finally an aged man arose nd said to me: 'Sir, some years since. undertook a little commerce among those ugitive slaves. I went to sell them salt, essels of earthen ware, and various iron itensils. Ah well! I will now return to nstruct them, if you think me capable of

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be a believer and sincerely pious. There- gone back to paganism. fore, I accepted his offer, and asked what

sum might represent the food and clothing unfounded. At the time of the harvests, to which he limited his pretentions. All the assistants agreed in thinking that thiry rupees a year (fifteen dollars) would be sufficient. The same evening I made known this result to Mr. Moody. The refound, to our great joy, all those that we pounded the question, "What must I do sponse of his friends was not delayed; each had supposed to be lost. They hasted to to be saved?" By Saturday six of these succeeding year, the thirty rupees were come and sec us, bringing with them a great many of their fellow laborers, to whom encouragement and promises of prayers. From thence have arisen all the blessings I have vet to recount:

jungles, conferring with them, bringing them words of affection and engaging to give them letters of recommendation to them to frequent a Sunday School, which I established specially for them at Mundacyam. This school opened with the four individuals I had first discovered, and two sire; works similar to ours were, conse or three others who had come from the en- quently, organized at Pallam and at Cottavirons. Insensibly their number increased yam, and from all that I have learned of I administered the ordinance of baptism to to fifteen, then to thirty. They assembled them, I estimate that in these two locali-under a spacious shed of bamboos, having ties and at my station, more than four hun-ly interested audience. The Sacrament of a roof of grass Arriving early in the dred slaves have received baptism within the Lord's Supper was then administered. morning, they brought with them, for their four years. Another movement of the In these exercises two Old School Presbymid-day repast, roasted roots, wild fruits, same sort, but completely independent of terian, one Congregational, and one Methor some handfuls of rice wrapped up in the one I have been recounting, has taken odist minister took part; and there sat, large leaves. We divided them into sev- place in the district of Tiruwalla, and has side-by-side, at the table of our common eral circles, which were instructed either by the most advanced members of the community, or by young girls from our boardng school. Some time previously, a school of the same sort had been founded at a considerable distance from us, at a place called shall one day cover the whole earth. The and sweetness "of the communion of Mallapalli, by other agents of the Society. One day, the house in which it was held. was burnt, and the slaves who frequented t were dispersed by the enemies of the Gospel. Several of the victims of this persecution escaped to the mountains, and came to join our little flock of scholars. We instructed them as well as we were able, by teaching them the English Church | alone. Catechism, that of Watts, and selected texts and hymns, in which they took much pleasure. These cares were not without fruits; a good number of these people soon attained not only to believing, but also could render a reason for their faith, and show by their life that the Gospel had truly touched their heart. Our meetings were composed then of from 130 to 140 persons;

instructions. "Following a usage which I thought to be prudent. I did not invite any of them to be baptized as yet, but contented myself with speaking at times of this institution, n a general manner. Three years passed away, and no one had expressed to me the least desire in this respect. But I knew what were the motives of this reserve. How could these poor parias dare to hope that Christians would admit them into their ranks as brethren? They were recalling yet too vividly that among their fellowcountrymen, they were of the number of those defiled creatures from which a man of caste must always be separated by a distance of at least twenty-five metres.* Such s the rigor of this usage, in this country, o remark it in passing, that even the ancient Syrian Christians enforce it upon

and in a short time I could estimate at 170

the number of those who had received our

hese miserable beings. "But one Sunday afternoon, after a discourse upon the unity of the children of God in Christ, the supreme Chief and Head of the Church, some looks of intelligence exchanged among my auditors, awakened my curiosity. I asked an explanation. The old demon priest, of whom I have spoken above, answered me: 'Sir,' said he, might we be baptized?' I replied in the words of Philip to the Ethiopian (Acts. viii: 37); immediately a poor woman named Elachi, who for a long time had fulilled the office of monitress with a remarkable zeal, exclaimed: 'Oh! sir, for a long time, a very long time have we desired this and have been asking it in our prayers.'

"This cry, coming from the heart, was moving. Nevertheless before making a promise, I thought it a duty to consult the church, and that very evening I laid the question before our class of communicants. hese Christians belonged to the most diverse castes. There were among them, ancient Bramins, Chetties, Nairs, Syrian Christians, Chogans, and Arriens; but all had been baptized with water, and the greater number had, as I thought, received the baptism of the Spirit, so that notwithstanding this diversity of origin, no one made any other objections than those which, as to such or such slaves, the lack of instruction or of piety might suggest. Not one of the assistants thought of renewing the least prejudice of caste. 'We have thrown all bat behind us, when we have eaten together,' said one of the Bramins of the congregation. Happy at this assent, I imparted t to our refugees, and from that time baptism has never been administered at Munlakyam without there being among the neophytes a number more or less considerable f these poor parias. And I have never lispensed with proofs as to the reality of

er the first of these baptisms, some of the new Christians came one day to say to me : We heard you explain the other day the Epistle that St. Paul wrote to Philemon, on sending back to him a slave who had essaped from him; do you think it is our duty to return also to our masters? When we left them, we were heathens; now we have become Christians; what do you coun-

heir conversion, any more than with the

"I replied that this was for them an affair of conscience. If they thought it to be a duty to go and offer their services to ning we all attended public service in the give to the other the badge common to sentiment. † Thereupon, thirteen of them departed. Some of this number belonged masters, and contributed effectually to the resumption of the interrupted exercises. Two returned to us at the end of some days, bearing on their bodies the marks of

* A French metre is nearly forty English inch-

it is all that I need. In my absence, my | blows which their old masters had inflicted | nounced to the meeting on Friday evening; on them. To these I said, that having and in order that this might be done with "Verkey Moopent (this was the name of the old man, had been formerly a man of little worth; but for a considerable time ligation. The others did not return, and participate in this ordinance were enrolled past he had reformed his ways, and although as I learned nothing of them for a long (sixty). A few Articles of Faith, such as te had not much knowledge, I knew him to time, I began to fear that they might have the Existence of God—the Inspiration of

which attracts annually thousands of laborers to the mountains to reap the grain, a multitude of slaves made their appearance in our districts, and among them were tions. I was happy to accede to this defield of labor, the little stone cut out with-Lord be praised that at present, as of old,

his Gospel is preached to the poor." To this narrative of the Rev. Mr. Baker's, a little long, but which we could not abridge more than we have done, we might add

[TO BE CONTINUED.]

For the Presbyterian Banner Ten Days in the "Front."

MR. JOSEPH ALBREE, Treasurer of U. S.

which I visited in the north part of the greatest privilege of my life. city. In this camp there are about seven is regular religious service, which is well attended—a church organization composed of over one Kundred members.

The children seem playful and happy, like your new home?" "Very well, sah," replied an elderly female. "Would you not prefer to have things the way they were before the war broke out?" "O no sah." "You would not like to live this way all the time, would you?" "O no, "Well, what do you think is to become of you?" "We don't know, sah, but we just trust in de Lord, and we know he

will make it all right." A Lieutenant of the Invalid Corps had cordially, but he spoke in the warmest that those "who may not accept its views, terms of the organization. "My dear sir," hold your services, at Gettysburg, in most Seminary. Be it so. Yet I think that an grateful remembrance." Many other ex- intelligent Sabbath School class would see

Christian Commission at the "Front," in that what I did there must be done within a few days; feeling, too, that this was a great and glorious work. At this point (one mile to the right of Brandy Station) we have a chapel tent, pitched the day before I arrived. Here were three delegates, part of the time four. From our tents we could reach three brigades within a radius weekly papers on my arm, and haversack, with Testaments, hymn-books and tracts, I chaplain—as is the case with many regi- degree, the appearance of different armies, ments—with the permission of the Colonel, arrayed against each other." The Doctor I would then visit every tent, leaving at farther says: . least one paper, and such other reading matter as might be desired, or as I saw fit, and in every respect improper. It is just me in. Often I would accept the invitation. Entering, and having passed the the members of the human body should be usual salutations, I would inquire where divided one from another." This is a sethey were from-concerning their parents, rious and very true statement. But who &c .- their early education, religious advantages, &c., &c.; and press upon them thair great interest. All this was received illustration. So long as they march tothankfully; and the moistened eye often indicated that there was, within, an impressible heart. If the regiment thus visited though some may be artillerymen, some lay adjacent to the tent, a second one would be visited in the afternoon. In the eve- as Zouaves. But when one part will not onged, they would do well to obey this conducted by them all, (the "U.S. A.," if you choose,) one of the delegates. After a short ser- when they will not share their meals when mon the soldiers were invited to take part, in need, and in friendship, you say, such which many of them did, in remarks and | are dividing the army, as they refuse the to the little band that came from Mallapali, prayers which flowed from warm and earnone part an equality.

prayers which flowed from warm and earnone part an equality.

Or take the other appropriate allusion of was crowded, and a deep, solemn feeling the Doctor's to Romaiv: 5, and 1. Cor. xii: seemed to pervade the audience. God's | 12-26, that it " is as inconsistent with the Spirit was most manifestly present in such a nature and design of the Christian Church manner as to revive and comfort his people, that divisions should exist among her memand to awaken and convert sinners. As bers, as that the members of the human body

the Scriptures—the Doctrine of the Trinity "But these apprehensions proved to be | - the Divinity of Christ-his Vicarious atonement Justification by Faith, &c., were adopted by them: and thus they were temporarily joined into a Christian association, or Brigade church. During the week a number had most earnestly prothey had spoken of the Gospel, and who be admitted to a place with his people at wished themselves to hear it announced in his table on the Sabbath. We examined our school. Thus for six weeks we had them as to their knowledge and faith, and "Verkey went forth, it may truly be very numerous auditories, and when the said, to hunt the slaves dispersed in the time arrived to descend again to the plain, he had not been baptized, and he desired that this should be done. Shall we baptize

At half past two o'clock on Sabbath I preached, and immediately after the sermon also had great developments. Thus in this Lord and Saviour, the Methodist the Bantist, the Old and New School Presbyterian, out hands, is sapping by degrees at the base the United Presbyterian, and the Episco the old statue of iron and clay, and is to palian. Many of us felt and saw more fully become at last that great mountain which than we had ever done before, the beauty saints."

I considered the occasion one of deep solemnity, and of tender interest. Those brave men, who had faced the cannon's mouth and trod with a firm step the bloody other testimonies no less joyous to the field, now evinced the tenderest emotions as work accomplished among the slaves of they commemorated the dying love of Jesus. Travancore. We limit ourselves to one and as they clustered around his cross. It was a delightful, precious season—one to be remembered!

> Those meetings and that communion season were, to the heart of many a soldier. more than the oasis in the desert to the weary traveller.

That Sabbath's services closed my labors among the soldiers, as a delegate of the "U. DEAR SIR:—Before speaking of my labors in the "front," it might not be amiss to say a word about a "contraband camp," in this glorious work, that this was the

I desire to record my gratitude to my hundred "contrabands," men, women, and Great Master, for his kind preserving care, children. The able bodied of both sexes and for his manifest blessing and grace. are generally out at labor. Two hundred children are daily in school, and make encouraging progress, "equal to that of white children." So said their teacher. There So said their teacher. There religious service, which is well expression of regard for my comfort and welfare, and that of my household. May. the God of Providence and of Grace reward them rickly; and may he bless many a deland the adults contented and cheerful. I egate of the U.S.C.C., so that he may said to a group of the latter, " How do you | feel as your humble servant hath felt: "He that watereth, shall be watered also himself." Yours truly, W.M.R. Wellsburg, West Va.

> For the Presbyterian Bannar. Rev. Dr. Pressley's Address on Close Commu-

To the Editor of the United Presbyterian Your complaisant, congratulatory introduction to the public, of the Rev. Dr. the military charge of this camp. He had Pressley's "Address to the Students." led lost an arm at Gettysburg, and having en- me to examine it with some care, though I joyed the ministrations of the Christian had read some of his former productions on Commission, he not only received me most the same subject. You said, editorially, will admit that they are not held without said he, "that institution is an incalculable good reasons." I could not find in it the blessing to the army. You have relieved "good reasons" for close communion. This untold suffering. You have saved the lives may be supposed to be for want of the suof many poor soldiers-very many of us perior education given in your Theological pressions of a similar kind fell from his the want of applicability in the passages of ps. Scripture quoted by the Doctor to prove Of the operations of the delegates of the that the New Testament authorizes the exclusion of believers, known to be in good the midst of the army, I might say many standing (in everything but your peculiarithings of interest; but I will confine my-ties), from the Lord's table. Though self to those things coming under my own observation. My location being assigned me have the advantage of age, being handed by the Field Agent, I went to work, feeling down from the Secession from the Church of Scotland, they lack a very important characteristic, viz., to be the mind of the "Holy Ghost," who spake by "holy men." They are contrary to the expositions of all evangelical commentators, and contrary to the spirit of the Doctor's own interpretation of Rom. xii: 4, 5. I find, also, a good reason for union and communion of about two miles. Each day's labors were amongst all true Christians, from the stateabout as follows: With about 150 religious ment in the second column of the published address. It is this: "Instead of one uni-(and frequently my overcoat pockets,) filled | ted body presenting an unbroken front, in opposition to the kingdom of darkness, the would make my way to the headquarters of Church is now divided into sects, and exsome particular regiment. Finding no hibits to the view of the world, in some

"This is a state of things unnatural, Often some one in the tent, seeing the U. as inconsistent with the nature and design S. C. C. badge, would very kindly invite of the Christian Church that divisions should exist among her members, as that perpetuate these divisions? Take the Doctor's own reference to "armies," for them most respectfully, kindly, and gether, engage in a common cause, and every part allows each other equal privileges, you say they are a united army, cavalry, some infantry, and some clothed

the meeting progressed the interest in- should be divided one from another," and

schismatic, in my judgment; unless you can give such "good reasons" as have not yet been furnished. Fellow members of the body of Christ have a right to demand 'good reasons" for shutting them out from nourishment. The times in which we live demand union-coming events in fulfilment of prophecy demand union, or 'good reasons" for disunion. The interests of thousands who disbelieve that there is any reality in religion, because there are separate communions, demand "good reasons;" and that they should not have a ground for unbelief, as the Saviour intimated they would have, if the Church was not one, as he and his Father were. John

As the "Declaration," Argument and Illustration in the "Testimony," on senior Professor has not furnished them, we look to you, who think they exist. If they do exist, find them, my dear sir, or else your "Church" can scarcely expect to be justified before the Christian world, and ought scarcely to expect that other Christians should be willing to be treated as such, in some things, and then as aliens, at other times. You have the "suaviter in modo," and I hope will have the "fortiter in re," for the undertaking. I have not been able to find the "good reasons" in Dr. Anderson's "Rufus and Alexander," but as you can see "good reasons" where I cannot, you may possibly find them there; but we wish them founded on the Bible, to be "fortified." The Scripture proofs adduced in the "Testimony," are rrelevant, or do not prove what is proposed. We would not admit that any inexpediency is a good reason for closes communion. Besides, I may call your attention to the fact that Dr. Pressley has said in his address, that "They [Christians] can hold communion in reading and in hearing the Word of God, in prayer and in praise; and in such like devotional exercises." If it s expedient for those of different branches of the Church to join in these exercises, so in the whole of "religious worship," as your Confession enjoins, including, as it says in the 21st chapter, "the due admin- that time which should be spent in his work, raments instituted by Christ." The same reasons that would lead to fellowship in the one part of religious worship, would lead to fellowship in the other. To be consistent, you must again adopt the rule against "occasional hearing" which the Doctor abandons. But you may say that you cannot always tell who are worthy to participate, belonging to other Churches;

of receiving no one, whether he be far removed from his own Church home or not, dy, when we prefer it; and on the basis of your "new version" of "inspired Psalmody," when you prefer it. Until the "good reasons" are brought forth, we cannot be

Very truly, Mind of Jesus-Pleasing God.

entangled with the "voke of bondage."

A bad rule is better broken, than observed.

nor can you always tell who are worthy in

your own. We do not ask you to receive

into fellowship unworthy members of other

Churches. Shut them out, by wholesome

rules, from occasional communion, as you

should those of like character in your own-

branch of the Church. It is the principle

"I do always those things that please Him."—John viii: 29. What a glorious motto for a man-" ive for God!" It is religion's truest definition. It is the essence of angelic bliss -the motive principle of angelic action-Ye ministers of his, that do his pleasure." The Lord of angels knew no higher, no other motive. It was, during his incarnation, the regulator and directory of his daily being. It supported him amid the depressing sorrows of his woe-worn path. It upheld him in their awful termination in the garden and on the cross. For a moment, sinking human nature faltered under the load his Godhead sustained; but the thought of "pleasing God" nerved and revived him: "Not my will, but thine be enward! We know that it is well for those done." abroad in the heart that this animating de-

sire to "please him" can exist. In the holy bosom of Jesus, that love reigned paramount, admitting no rival-no competing affection. Though infinitely inferior in degree, it is the same impelling principle which leads his people still to link enjoyment with his service, and which makes Where is our constancy, if it was they who consecration to him of heart and life its own best recompense and reward. "There path? Every man must bear his own buris a gravitation," says one whose life was den. They taught us how to carry it; it the holy echo of his words, "in the moral was well. They soothed us under its pressas in the physical world. When love to ure; let us thank God that it was so. God is habitually in the ascendant, or occupying the place of will, it gathers round t all the other desires of the soul as satellites, and whirls them along with it in its orbit around the centre of attraction." (Hewitson's Life.) Till the heart, then, be testimony that he pleases God." The world, self, sin-these be the gods of the unregenerate soul. And even when changed, alas, that there should be so many ebbness! Jesus could say, "I do always those things that please the Father." Glory to altogether an individual and secret thing. God burned within his bosom like a living In many of its highest privileges, exercises fire. "Many waters could not quench it." His were no fitful and inconstant frames its most momentous duties is that of muand feelings, but the persistent habit of a tual sympathy, encouragement, and helpfulholy life, which had the one end in view ness. from which it never diverged or deviated.

Let it be so in some lowly measure with us. Let God's service not be the mere livery of high days-of set times and seasons: but, like the alabaster box of ointment, let us ever be giving forth the fragrant perfume of holiness. Even when the shadows of trial are falling around us, let us

with you, the foot and the ear would bring | crosses-because involving hardships and about "a state of things" (in the language self-denial, or because frowned on by the of the Doctor,) "unnatural and in every respect improper." So—but "I speak as unto wise men; judge what I say." world? Let the thought of God's improving countenance be enough. Let me dread no censure, if conscious of acting in accord-The Apostolic usage of the word schism, ance with his will. Let the Apostle's monand the ecclesiastical sense of it in later itory word determine many a perplexing times, make the course proposed by the path—"If I please men, I am not the ser-Doctor, and taught in your "Testimony," vant of Christ."—Mind of Jesus.

The Excellency of Christ.

The best and most excellent things God hath made single; one sun in the firmament; one tree of life in Paradise; one heart, one head in the body; so to us there is but one Lord Jesus Christ, by whom are all things, and we by him. He the aloné living, elect, precious, chief corner stone no other name under heaven given amongs men "whereby we must be saved."

He lives not only forever in his person. but he is forever the life, portion, and blessedness of his people. Because he lives, they live; they shall appear with him, they shall be like unto him. As he is set on his Father's throne, so they also As the "Declaration," "Argument and shall sit on his throne, never to be decommunion, furnish no good reasons (as by a dear purchase, and they his; they his by a dear purchase, and be theirs by a was made to appear formerly), and as your sweet communion. He is more ours than we are our own. We have and possess infinitely more in him than in ourselves: defective in ourselves, complete in him; weak in ourselves, strong in him; dead in ourselves, alive in him; miserable in ourselves, blessed in him; mutable in ourselves, established in him.

No condition is imaginable wherein a conscionable believer bath not a foundation. of joy in Christ. This tree of life hath fruit on it for every mouth. The Comforter he sends abides with us forever: the iov he gives none can take away. Though God's people have many causes of sorrow n themselves strong corruptions, hard hearts, little strength, weak graces, many temptations—yet in Christ they have still matter of rejoicing; in the constancy of his love, in the abundance of his pardoning mercy, in the fullness of his Spirit, in the sufficiency of his grace, in the fidelity of nis promise, in the validity of his purchase, in the vigilance of his eye, in the readiness of his help, in the perpetuity of his intercession. We disparage so good a Lord, discredit his service, disquiet ourselves, discourage others, grieve his Spirit, expose his ways to prejudice and reproach. weaken our hands in his service and our hearts in love, when we pine and languish under groundless perplexity, and waste about our jealousies of his favor.

Though we have not the wealth, health, gifts, employments, honors, that others nave, yet if Christ have given us himself. his blood to redeem us, his Spirit to quicken us, his grace to renew us, his peace to comfort us, should such consolations seem small unto us! What wants are there which the joy of the Lord doth not compensate? What sufferings are there which the joy of the Lord doth not swallow up Would we exchange Christ if we might have all the world without him? and shall we be displeased if we have not all the world with him?—Bishop Reynolds.

The Death of the Good.

Had Jesus remained on earth, the minds that I wish you to give "good reasons" for. of the apostles would not have been direct-If you can, we may all become trul g United ed heavenward; and so it may be with us. Presbyterians, on the basis of our Psalmo- The presence of those who are endeared to us by the possession of every Christian grace, may only fix our hearts more strongy on the passing scene. True, they may first have taught us to love virtue. Their hallowed tones may first have carried to our hearts the conviction of a God and a Provdence. Their bright examples have shown us the possibility of excellence. Their firm constancy to duty may have convinced us that the just are the strong. Their gentle cheerfulness may have led us to see that piety is not austerity; that the ways of wisdom are ways of pleasantness, and its paths are peace. Their teachings may have preserved us in integrity; or, if we have departed from it, their solemn warnings may have awakened us from our dream, or their winning virtues may have invited us back from pleasures which are too unsub stantial to last, and which were already bringing forth their harvest of corruption. What a blessing are holy friends and kindred! With what earnestness should we utter our thanksgivings at the throne of grace, that their path and ours have lain side by side; that they have ministered to us of their spiritual gifts, and led us heavwho have fascinated us, and gained our hearts to be removed, if they walk not aright with God, for they were taking our thoughts from him to whom they should be given. But is this the case with the good? Yes; it is expedient that they should go away! Where is our virtue, if it depended upon them? Where is our wisdom, if always we applied to them for advice? kept us, and not we ourselves, in the right

Working Together.

Religion is not a solitary thing, a thing with which each man has to do exclusively in the hidden solitude of his own heart. I changed, the believer cannot have "this must begin there, and in many of its deepest exercises it must be carried on there; and without the private intercourse of the soul with God, the private discipline and governance of a man's own secret heart, all other ings and flowings in our tide of devoted- religion would be vain. But, on the other hand, as little will it do to make religion and engagements, it is social; and one of

If you are a sincere Christian, you ought to feel that all you have and all you areyour wealth, time, talents, power, influence, your penitence, faith, virtue, Christian experience and wisdom, all your blessings and privileges temporal and spiritual, have been bestowed upon you, not for your own use alone, but for the common benefit of that " pass through the cloud " with the sustain- holy family, that household and brotherhood ing motive-" All my wish, O God, is to of God's redeemed to which you profess to beaking; but finally an aged man arose, is said to me: Sir, some years since, indertook a little commerce among those itive slaves. I went to sell them salt, seels of earthen ware, and various iron shells. Ah well! I will now return to small. After due consultation among the delength of earthen ware, and various iron shells. Ah well I will now return to them, if you think me capable of Assure me only of food and an keir of god and an keir of god and an keir of god. Assure me only of food and raiment;

*A French metre is nearly forty English incheses, and the feeling deepened.

After due consultation among the deleng the sweet cup or taking—by smiting or healing—by the sweet cup or taking—by smiting or healing—by the sweet cup or the body perform the point the sweet cup or the body perfor please and glorify thee! By giving or long. Your portion of meat God has given

THE PRESBYTERIAN BANNER

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not only by your example, but by your active exertions and sympathies you are bound to help on the work and the workmen in Christ's Church. No member of Christ's Church but can do something to promote the cause of religion, and by his kindly aid, his visits of sympathy, his soothing charities, his cheering encouragements, his recountal of his own experience, be of some use to his fellow-Christians.

What a happy state of things would it be if each parish in our land were as the dwelling-place of a band of brothers enlisted in some noble and heaven-blessed enterprise, fighting for home and country, in the cause of freedom, truth, and justice! What a happy scene would that be in which the wise and experienced were ever ready with their advice and aid to help the untried and ignorant, in which the powerful aided the weak, and the weak in turn were ready to bless, honor, and stand true to the strong; in which by the head or by the hand; by endurance, forbearance, courage, zeal, selfdevotion, all were ready to act together in the work of putting down sin and winning the world to Christ! What a parish that in which the scene that is now enacted on many a bright summer field were but a symbol and representation of our work in the nobler field of Christ's Church; where from year to year all of us together, and each in his own place, were straining every nerve to be and do good, to help and en-courage each other in the work of the Lord, to prepare for the great harvest home of eternity! Then, indeed, might our Sab-bath song of praise be a prelude of that glorious song in which we all hope to join. in the thousand times ten thousand voices, but one mighty heart of the redeemed in glory, shall celebrate the praises of that great Husbandman, affording the noblest, most glorious fulfilment of that text, "They joy before thee according to the joy in harvest."-Rev J. Caird, D.D.

A Pastor's Reputation,

A minister's character is the lock of his strength, and if once this is sacrificed, he is, like Samson shorn of his hair, a poor, feeble, faltering creature, the pity of his friends, and the derision of his enemies. I would not have bad ministers screened, nor would I have good ones maligned. When a preacher of righteousness has stood in the way of sinners and walked in the counsel of the ungodly, he should never again open his lips in the great congregation until his repentance is as notorious as his sin: But while his character is unsullied, his friends should preserve it with as much care against the tongue of the slanderer, as they would his life against the hand of the assassin. When I consider the restless malignity of the great enemy of God and holiness, and add to this his subtlety and craft; when I consider how much his malice would be gratified, and his schemes promoted by blackening the character of the ministers of the Gospel: when I consider what multitude of creatures there are who are his vassels, and under his influence, creatures so destitute of moral principle, and so filled with venomous spite against religion, as to be prepared to go any lengths in maligning the righteous, and especially their ministers, I can account for it on no other ground than that of a special interposition of Providence, that the reputation of Christian pastors is not more frequently attacked by slander and destroyed by calumny. But probably we see in this, as in other cases, that wise arrangement of Providence by which things of delicacy and consequence are preserved by calling forth greater solicitude for their safety. Church-members should, therefore. be tremblingly alive to the importance of detending their minister's character. They should neither expect to see him perfect nor hunt after his imperfections. When they cannot but see his imperfections-imperfections which, after all, may be consistent with not only real but eminent pietythey should not take pleasure in either magnifying or looking at them, but make all reasonable excuse for them, and endeavor to lose sight of his infirmities in his virtues, as they do the spots of the sun amid the blaze of radiance with which

they are surrounded .- John Angell James. Scraps of Time.-Try what you can make of the broken fragments of time. Glean up its golden dust-those raspings and parings of precious duration-those leavings of days and remnants of hours which so many are sweeping out into the vast waste of existence. Perhaps, if you be a miser of moments—if you be frugal, and hoard up odd minutes, and half hours, and unexpected holidays-your careful gleanings may eke you out a long and useful life; and you may die at last richer in existence than multitudes whose time is all

Look on the Bright Side.—It is better to tread the path of life cheerfully, skipping lightly over all the obstacles in the way, rather than sit down and lament your hard fate. The cheerful man's life will spin out longer than that of a man who is continually sad and desponding. If distress comes upon us, dejection and despair will not afford relief. The best thing to do when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and make a vigorous effort to seek

Secret Religion .- God is often lost in prayer and ordinances. "Enter into thy closet," said he, "and shut thy door about thee," means much; it means, shut out, not only frivolity, but business; not only company abroad, but company at home; it means, let thy poor soul have a little rest and refreshment, and God have an opportunity to speak to thee in a still, small voice, or he will speak in thunder. I am persuaded the Lord would often speak more oftly, if we would "shut the door."-

Shun Auger. - Never do anything that can denote an angry mind; for although everybody is born with a degree of passion, and, from untoward circumstances, will sometimes feel its operation, and be what they call "out of humor," yet a sensible man or woman will never allow it to be discovered. Check and restrain it : never make any determination until you find it entirely subsided; and always avoid saying anything