REV. JAMES ALLISON. ROF, ROBERT PATTERSON.

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reby entitled to a paper without charge, and another a paper for the second ten; &c. wais should be prompt, a little before the year expired

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JAMES ALLISON & CO., PITTSBURGH, PA

For the Presbyterian Banner Over the Rapidan.

The advance of the army across the Rapan and its return without fighting a great ttle, have given rise to a good deal of resark, much of it taking the form of critism and consure. It is not my business to seen the movement. But I have been ing enough in the army to know that no rson, who is not in the counsels and seets of the Commander—and these, I imine, are very few-can form a judgment his movements that is worthy of much liance. The conjectures of many army iters, on that point, are about on a level ith Confederate currency. In no place is more true than here, that one may see, and not perceive; hear, and not undertand. A man may be able even to say, muia vidi et quorum magna pars fui—I have seen it all and paticipated in it all nd yet, like him, romance, a good deal, in is narration, and still more in his opinions. as for the great public, who were fairly set for beholding a battle, I shall leave it to en. Meade and the army, to make their ology for not affording them the enterning sight.

It struck me as an evidence of some trategic skill, that the army was led across he Rapidan in such a way as to render the rmidable preparations of the enemy for reventing it, almost wholly useless. The lifth Corps, to which the Reserves belong, rossed in a quiet, secluded place. I had a uriosity to see the pontoons laid. I went orward for this purpose, and was not a little surprised to see our line of skirmishs quietly advancing up through the fields the opposite side—the work was done rapidly. No opposition was encountered. his unexpected crossing of a corps, on eir flank, obliged the enemy to fall back n the fords above, where they had strong

Once across the river, we entered "the lderness." The reader may put as much eariness into his conception of the wilrness as his imagination can conveniently pply. In this waste, which, I had almost is a discredit to the nineteenth centhe army advanced ten or twelve , leaving the extinct town of Chancellle-historical in both senses-on the Near the close of the second day, r leaving camp, it reached Locust Grove urch, near which our cavalry were, at time, sharply engaged with the enemy. ev were dismounted (their horses being It in an adjoining field), and were fightng with wonderful flerceness and persistncy in the woods. The Reserves were for the Archbishop. mmediately put in, for their support, and some of them were engaged. The other ivisions of the Corps came up on the louble-quick, heated and panting with the in, and took their assigned places. Night lrew on, and the conflict ended. During he night the lines were so near, that confersation could be heard from one to the

We had but one badly wounded man. It' as well we had no more, for our hospital ommodations were poor. The establishnent, indeed, was an itinerating one, owing the changing of the positions of the my. First, it was part of a house near he church—that being filled with the ounded of the cavalry; then it was moved mile back; next morning, two miles fur-her back; in the afternoon, four miles to the right; Sabbath morning, a mile forward, to the rear of the Division; and Monday, back to the place we left on Saboath morning. Adequate reasons demandthese numerous changes. The location f Friday night was in an old forsaken ouse, evidently the resort and very poor helter of cattle and swine for many a year. othing remained of the house but a huge nimney and its fire-place, and two-thirds the roof with the corner timbers that ipported it. Our poor sergeant, with the attered shoulder, was kept warm by being aced, on the stretcher, close to the fire, nd surrounded by pine branches, to keep the wind. After a few hours in the ext stopping place, amid rain and mud d dense fog, we left it in good time to espe a dash of rebel cavalry which deiched from the fog into the opening, and ere met on the ground we had left by a

dy of our cavalry. On Sabbath, as I have said, the hospital close to the rear of the Division to ich it belonged. Here the battle was pected to be fought. The enemy's lines defence were in sight of ours, and very ar; a valley, and Mine run, were beveen. Every thing that could be done r the care of the wounded, was completed. we lay down to sleep, it was with the il expectation that the conflict was to en, with an attack on the rebel lines, at ar o'clock in the morning. This impreson, and the assurance that we should have ir share of the enemy's missiles, was not the nature of an anodyne. But weariess maintained its claims. Fitful sleep, ternated with waking thoughts. Midght; and all was still, save that the tentth was flapping in the wind, and an fficer who had come in, sick, was tossing on his straw bed and talking, deliriously, of s home, of the march, of the Pamunkey. No sound of battle yet. Awake again. feeling the hands of my watch, it was a quarter to four. A prayer for our poor soldiers, lying out in the bitter-cold wind; for their souls; for their success in the conflict; for -. Felt the hands again, on awaking: half-past four. All still. Daylight; breakfast; eight o'clock. Boom, boom, boom! the heavy artillery began. But no assault. Occasional firing, for an our or more, and the fighting was over. I have no doubt that the reasons for this ause and the retirement of the army, were sufficient. Troops, as brave as ever fought battle, deemed the withdrawal of our forces a measure of the highest wisdom. Perhaps the following facts may justify

The army, at its farthest advance, was over twenty miles from its depot of supplies. A wilderness, with few roads suitaole for an army, but with passes available for small bodies of light troops, extended, in the rear, to the river. The weather had become intensely cold. Death, from exposure, would have been the fate of the wounded. Houses, for their shelter, there were next to none The enemy, driven back from the Rapidan, had secured a very strong position for defence, on a range of s, to the depth f three or four feet. Their works of delarge. A victory would have cost many lives, and a defeat would have been disastrous. For these reasons, the order to recross the Rapidan is judged to have been a

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WHOLE NO.

ance of the Western conflict.

The retrograde movement was as skilfulforces and trains leaving in the morning, whole is a priestly fable, originating in an- and usages which emboldened the South to and the other half in the evening. Thus cient heathenism with its Tartarus—and if think of extending slavery, which has each had the roads free and open, and no not very "beautiful and consoling," it is at brought on war. loss or annoyance occurred. It was my lot least quite profitable to those who work the to accompany the second portion, in the machinery.

night march. The roads were filled with 6. But if punishment be the object, and trains, preceded and followed by columns this is due as "a satisfaction to Divine of troops, moving steadily forward. 'The justice," what is the use or the piety of guards, hospital attendants and others on so much praying? Would it be morally their way through woods and bushes, at the should not be punished as much as he deroadside. This was not difficult to do, after serves? Should he not be compelled to the moon rose—about 10 o'clock. Fires render condign satisfaction to offended were kindled all along the road, and kept justice? Surely the contrary would make up by successive travelers drawing around the petitioners partakers of his crimes. If them, for a few minutes, warming. In I could persuade myself that the Arch-

J. F. McLaren.

For the Presbyterian Banner. Archbishop Hughes in Purgatory.

MESSRS. EDITORS :- The soul of the the world of spirits. And if it be so serineed not be surprised that multitudes of money before the prayers of bishops, priests, of his turning the key upon it. This North, and have the appearance of justice &c., become effectual to drag them from their fiery torments! The prayers and masses offered for the Archbishop's soul, seem to be gratuitous, "without money and without price," on the principle, I suppose, that it is all in the family! But let some their clutches-then "circumstances alter cases," as the old copy saith. Verily he will not come out thence until he, or some thing. But we must continue our search

1. "The fire of Purgatory," says the Catechism of the Council of Trent, "is a place in which the souls of just men are cleansed by a temporary punishment in or-der to be admitted into their eternal country." "The souls of just men are cleansed in the fire of Purgatory." But the New Testament as authorised by Bishop Hughes imself, tells us: "The blood of Jesus Christ cleanseth us from all sin.—1. John v:7. What need then of any cleansing

in fire?

2. Bishop McCloskev and the Pittsburgh Catholic, inform us: "We do not claim for him or any other man * * exemption from human frailty and human infirmity;" and these, they think, have left some stain upon that great soul to be expiated, washed away, before it shall be pure and undefiled, so as to be made worthy to enter into the presence of God." Hence they "pray for the repose of his soul." The Archbishop must be "washed" in the flames of Purgatory in order to remove certain stains which "the blood of Christ" has not effaced! And thus he will be "made worthy to enter into the presence of God." But admitting these "human frailties and infirmities" to be sins, why can they not be cleansed by the blood of Christ as well as all other sins? The apostle John, as we read in the Doway Testament, speaks of "Jesus Christ, who hath loved us and washed us from our sins in his own blood."-Rev. i: 5. What need, then, for the Archbishop to be washed in the fires of Purgatory? For my own part, if I can without hesitation, trust all my other sins in the hands of the blessed Redeemer, to be "washed in his own blood," I should think it very absurd to question the efficacy of the same Divine method of purification for "human frailties and infirmities." 3. I have very serious doubts, moreover, in regard to the efficacy of all these prayers for the dead Archbishop. The Council of Trent says that "the souls of just men are cleansed in Purgatory." But the Scriptures teach us that "the just shall live by faith," i. e. faith in the blood of Christ. If a just man be a person who possesses faith, living, active, heart-purifying faith, that is enough—he does not need anything more or better than "the blood of Christ which us with his blood;" and the only prayers cleanseth from all sin." "He that believeth shall be saved."

4. I have very grave doubts of the efficacy of these prayers for Bishop Hughes for another reason. The subject of prayer for ourselves and others is mentioned in the Scriptures several hundred times. Hardly anything is more common. But except one obscure passage in the Apocryphal book of Maccabees, which the Papists call Scripture, who can point to a solitary text which speaks of praying for the dead? Surely this notion of praying "just men" out of Purgatory, could not have held so large a place in the minds of inspired men as it seems to hold in the Romish system. "Blessed are the dead who die in the Lord. | for four additional slave States. The Mexing-table extends up the middle. Some of Yea, saith the Spirit, that they may rest | ican War grew out of this measure. From the cots are occupied. I go and talk with says Paul, "and to die is gain." "I am | new Fugitive Slave Law. The subsequent to be with Christ, a thing by far better." death of the just is referred to; but we were all intended to favor the slave internever hear of their crying in the priestly est and extend the system which our revomanner, "Pray for us—pray for us," after

ve are dead! 5. Romanists argue the necessity of these purgatorial fires as "a satisfaction to the justice of God" for venial or small sins, or a transitory punishment and a meri-tion on the part of the General Assembly his Bull for the jubilee of 1825, speaks of tered by that body. The Episcopal Methothose who have "departed real penitents in dists divided on the subject; and eventu-God's love, but before they had duly satis- ally the New School Assembly in 1857. ing. A stranger coming to Nashville canfied by fruits worthy of penance for sins Religious periodicals were generally silent of commission and omission, and are now as to the evil that had been acknowledged to be received into the bosom of the doctrine of the Divine sovereignty, a doctrine of the Divine sovereignty and to be received into the bosom of the Divine sovereignty and to be received into the bosom of the Divine sovereignty and to be received into the bosom of the Divine sovereignty and to be received into the bosom of the Divine sovereignty. hills behind Mine run, in which stream the of commission and omission, and are now as to the evil that had been acknowledged to ty of this city at the present time. The Church; after which he hastened to his trine to which he hastened to his purifying in the fire of Purgatory," &c. be such by the South as well as the North And they think they find some countering former years; but some upheld it. A ment wagons engaged in the transportation nance for this impious denial of the truce was declared by a kind of common of stores. Soldiers meet you at almost

triumph of humanity, and, no less, of mili- | chasteneth, and scourgeth every son in | patriarchical-Divine. The writer asked | dence, which it is said the Secession Aris-

oot with the trains, were obliged to pick right to pray that a murderer, for example, some places the fire extended over large spaces in the woods, giving abundance of light.

I could persuade myser that the Archisome places in purgatory, and that it serves him right, I should be afraid to pray for his escape, lest I should be found to aid a To conclude; a march of eight or ten sort of scape-gallows in evading merited hours of the night brought us to our halting punishment. And especially if the fire be place, in a condition of mind and body not absolutely necessary to cleanse and purify to join, and others were forced into war. lisposing us to quarrel with a blanket bed his Reverence, I should say, hands off! on the frozen ground, this side of the Rap- He needs it all to fit him for the society of plish, the bayonet effected. the pure, therefore let justice take her

7. But I forget. Pone Leo, in his Bull ginia, I state the origin of the John Brown for 1825, says: "We have resolved * * fully to unlock that sacred treasure composed of the merits, sufferings and virtues him that money was sent on from South Archbishop, though he was preëminently of Christ and of his virgin mother and of Virginia, and men were there engaged to afforded out of this heavenly treasure go and feign to be abolitionists, and use the ous an undertaking to extricate a spirit * * * to such real penitents * * * | money to collect a party to attack Harper's which had arrived so near perfection, we as are now purifying in the fire of Purgatory," &c. The Pope says he had unlocked | guided men, so that there might appear to the common sort, cost very large sums of this vast treasure; and I have never heard be some ground of controversy with the

makes it all clear as a sunbeam. The before the world in further efforts. Archbishop's praying friends satisfy Divine justice by heavy drafts upon this bank of which are fixed history, we see that men of supererogation. These Romish "saints" in the North—civilians and ministers— "eminently displayed in the principal work of his life, the salvation of his own soul' -these well washed in the fires of Purgatory and helped out by large drafts upon the overplus of certain Romish saints, &c., bad after all.

8. But, Messrs. Editors, before I agree to trust myself to this "old method of tain there ever lived numbers of such perfect Romish saints, and that they left in store a vast treasure of holiness and virtue to "satisfy Divine justice" for their short-coming successors? Is it perfectly certain that "holy men of old who spake as they were moved by the Holy Ghost,' ever made any such pretence for themselves or others-Paul, for example, who says he was "the chief of sinners," and "less than the least of all saints?" "Can I be perfeetly sure that the Pope keeps the key of this "sacred treasure," and can distribute it at his pleasure? And is it perfectly certain that prayers, masses, &c., for the dead, is the right way to get possession and apply this "satisfaction due to Divine justice," so that the process of "purifying in the fires of Purgatory," as Pope Leo expressed it, shall be greatly hastened, and the happy deliverance speedily achieved? Is it absolutely certain that the virtues of one man can ever satisfy for the crimes of

another mere man? On the whole, if the Archbishop has taken this course " to be made worthy to enter the presence of God," it appears to me to be not only a very circuitous and impassible gulphs, and its general direction is so obviously downward, rather than the opposite, that it is much more likely to land him where "the rich man" of the Gospel terminated his career, than in Abraham's bosom. I have faith in the sufficiency of the blood of Jesus Christ to cleanse from all sin; the only "merits and virtues" which I want to "satisfy Divine justice" are those of Him "who bought in which I can place the least confidence for the repose of my soul, or from which I can hope to derive any benefit after death, are the intercessory prayers of "the one Mediator." These will furnish true "rest for the soul;" and I want no "old-wives" fables," that savor tar more strongly of baptized Paganism, than of vital Chris-DUBIUS.

For the Presbyterian Banner. Letters to Bible-Men and Patriots.—No. 4 GENTLEMEN :- A joint resolution of be dissolved, [to depart in our version] and | Missouri Compromise, and the judicial decision to permit slavery to go North of And so in very many similar passages, the 36° 30', are all fresh in your memories, and lutionary forefathers and ecclesiastical fore-

fathers had repudiated as iniquitous. It must be said that there was a practical ignoring of the previous action of the Church in some of her branches. The want of actorious expiation for sins not deserving of 1836, and that of 1845 were not in spirit eternal punishment. Thus Pope Leo, in in accordance with former sentiments ut- new-found friend.

tary wisdom. Nor is the expedition deem-ed a failure; as it indicated the spirit and said to be a meritorious expiation for sin? "What do you think of slavery now?" energy of our army; and moreover, which These "light afflictions" may be sanctified He replied, "We once thought that if may have been its principal object, occupied to the spiritual improvement of the soul—God and the Bible were against us, we had the full force of the wily and persistant but it is only as a fatherly chastisement, better give it up; but a Professor in the ebel General, which, otherwise, might not as a punishment or expiation. But University of Virginia has written a book ave been thrown into the trembling bal- the Council of Trent tells us, "the fire of which has convinced us that it is right, and Purgatory is a place where the souls of just | we are going to hold on to it." Ministers men are cleansed by a temporary punish- of the Church, and branches of it, have. y conducted as the advance; half of the ment;" a different thing entirely. The with Congress, helped to aid sentiments

In the meantime, the State rights doctrine of John C. Calhoun, and the determination which he expressed to Commodore Stewart as far back as 1812, to ruin the Union if they could not rule it, were maturing. Visions of acquiring Central America, parts of Mexico, and Cuba, were before the minds of ambitious Southern men. They formed Golden Knight Circles, relied upon a portion of the North to sustain them, as they formerly had done, and, thinking that Northern men were cowards, prepared for secession, and, if need be, for war. A large portion of the Southern people were not prepared for these measures; but "bloody and deceitful men" amongst them, fabricated all manner of falsehoods, and persuaded some What the lying tongue could not accom-

Gentlemen, on the declaration of a minister of the Gospel who labored in Virraid. This minister was sociable with men who held certain meetings, and they told Ferry. They succeeded in deceiving mis-From the preceding view of facts, most

were so much better than they ought to lent themselves to the South, without inhave been, that they left a large stock of tending such results as have taken place; old Catholic sinner who had died the pos- holiness over and above what they them- but have partaken of sins, which have sessor of a few hundred thousands, get into selves needed! The Pope unlocks this their clutches—then "circumstances alter "sacred treasure," and the faithful check these statesmen may have never felt with it out in the shape of "indulgences" for Thomas Jefferson, as expressed in his " the temporal punishment due to the Di- letter (dated August 25, 1814,) to Edone for him, has paid the uttermost far- vine justice." The whole thing works ward Cole, Esq., when he said, "I had allike a charm; and "his orthodox faith," ways hoped that the younger generation, flame of liberty had been kindled in every breast, and it had become as it were the vital spirit of every American "-but may have always justified oppression. All ministers, even in the North, have not believed with render the case of the Archbishop not so the Rev. Dr. John H. Rice, as expressed in his letter to William Maxwell, Esq., (both of Virginia,) when he said, "I am most fully convinced that slavery is the paying new debts" and "satisfying Divine greatest evil in our country, except whisustice for past sin," as Pope Leo hath it, key;" but have helped by writing, speakthere are two or three questions I should ing and voting to change the sentiments like to have answered. Is it perfectly cer- of the South, and to involve us in civil war. Some such may still believe that the Bible sanctions American slavery. Their belief I must examine. I am your fellow

Letter from a Delegate of the Christian Commission.

COUNTRYMAN.

CHATTANOOGA, TENN., Jan. 18, 1864. MR. JOSEPH ALBREE, Treasurer Christian Commission, Pittsburgh: — As the Christian public is doing a great work in supplying money and stores for the relief and comfort of the noble men who are gallantly fighting our country's battles, it is but natural that a very general desire should be manifested to obtain information respecting the work of the Christian Commission and its results. With a view to gratify this desire in part, I address you a few

lines. I, and brother Whitehill, who accompanied me, set out for our field of labor on the last day of December, and early on the following Sabbath morning arrived in Louisville. Here was plenty of work to do. Here are hundreds of sick and wounded soldiers in the hospitals in and around the difficult route, but worse than this, it is obviously crowded with pits and bogs and old Methodist chaplain, I preached in Hospital No. 18, to a goodly number of soldiers, and ladies, who I am informed, frequently attend the religious services in hospitals, and do much to relieve the monotony of life there. Many of the ladies of Louisville are making a noble record for themselves, and will live long in the grateful recollections of many a poor sufferer whose misery has been relieved and heart cheered by their kind and gentle attentions. Would that this could be said of all of them; but secession proclivities on the part of some of them are by no means hidden, and the advent of a squad of rebel prisoners presents a coveted opportunity for displaying their sympathy for the "Chivalry."

Monday morning comes and we prepare to start for Nashville. We proceed to the depot and are just in time to be too late. We must spend another day in Louisville. We need not be idle, however. Back we go to the Rooms of the Christian Commission, arm ourselves with books and tracts, and start out. My lot is to go to Hospital Congress was passed March 1, 1845, to an- No. 3. I pass in. A very large room is nex Texas, which was intended eventually lined with neat, clean cots, and a long dinfrom their labors; and their works do fol- the results of that war, another compro- the men one by one. Books and tracts low them." "For to me to live is Christ," mise was made in 1850, which created a open the way of access to them. Not a man of them manifests a feeling of unkindstraitened between two: having a desire to transactions in regard to the repeal of the ness. Some of them are ripe Christians; others who are not, manifest a strong desire to become Christians, and ask to be prayed for. Yonder at the other end of the hall. an Irishman is becoming quite excited on some subject, and uses very bad language. Conscience whispers, Go and speak to that man. The voice of conscience is heeded; a hand is laid on the shoulder of the offender; a kindly word is spoken; the sin is reproved; a slight touch of the crimson of shame tinges his cheek; the fault is confessed, and he is drawn toward me as a

On Tuesday morning we departed for Nashville, and arrived safely in the even-

tocracy of Nashville intended to purchase and present to Jefferson Davis, when this city should become the capital of the Southern Confederacy. From present appearances it will be a long time before Jeff. takes possession.

the field expecting to follow his own plans, or consult his own preferences. Delegates know nothing of the wants of the field until they arrive; and then the stations asgued to them may be very different from what they expected and desired. There is no help for this. Delegates should come. not as pleasure-seekers, but as workers, and best advantage. Some delegates have been good deal disappointed in consequence of Nashville. While willing and anxious to here, to write. gratify the wishes of the delegates, he never loses sight of the interests of the Commission, and so controls the work as to ccomplish the greatest amount of good.

I was assigned to the Convalescent Camp n the suburbs of the city. To those who have never seen an extensive encampment, the sight is novel and pleasing. It is laid out with the regularity of a city-streets numbered. The appearance of the camp on the morning of my first visit was beauiful. The day was clear, but the ground was frozen like a rock. All the encampment looked neat and tidy. As I walked through the streets of this city of tents, ind saw the blue smoke curling from their God in tabernacles, and the fervent desire of my heart was, that some in this encampment should prove to be men of like faith with them. I was not altogether disappointed.

A pleasant surprise awaited me in the very first tent which I entered. Two nood in which some of my friends reside, was entirely unexpected. One of them of interest-eight per cent. proved to be a most valuable assistant while remained in the camp. He is not only a soldier of his country, bearing five honorable marks of valor, but what is far better, he is a soldier of Jesus Christ, and is not shamed of his profession.

A chapel tent had just been erected: few days before my arrival. I listened to the first sermon preached in it. Brother Elijah H. Pilcher, of Ann Arbor, Mich., was the speaker, and delivered a good, clear Gospel sermon to an interested audience of soldiers.

I was to be his successor, and immedi-

itely set about making arrangements for

systematic daily work. In the forenoon I visited from tent to tent, distributed reading matter, and conversed with the soldiers; in the afternoon I preached; in the evening we met for prayer. Our church call would sound strangely to an unaccustomed ear. It was not the sweet, silvery cones of the church bell, calling men toood, perhaps better. At two o'clock the ig drum thundered, little drums rattled, nd the clear, shrill notes of the fife mincled with the sound. It was a fitting call say, "Let us try to pray." Such were the husband she so ordered her household and exercises from day to day. The good taste set such an example as has told on domesand judgment which many of the soldiers tic life with an influence beyond all human display in selecting hymns suited to the estimate or calculation. sermon or exhortation, is remarkable. If the speaker happens to refer to the spiritone singing:

"Am I a soldier of the cross, A follower of the Lamb. f the duty and necessity of watchfulness s pressed upon them; another will lead off the well known lines:

".A charge to keep I have,

A God to glorify," &c. I confess that I never enjoyed religious ervices anywhere as much as I have enjoyed those among men most of whom many egard as being almost beyond the reach of ligious influence. I was very soon imressed with the importance of forming a Christian Association among the soldiers of the Convalescent Camp. The attempt has been successful beyond my expectations. When I left the Camp to proceed to Chattalarge increase of members. Men from almost all the Evangelical Denominations have formed themselves into a band of brothers, on the broad basis of our common Christianity. Thank God for his gracious presence with the soldiers. Yours, very WILLIAM DICKSON.

A place-hunter in Prussia having asked Frederick the Great for the grant of some rich Protestant bishopric, the king exoressed his regret that it was already given Catholic abbacy at his disposal. The appliEUROPEAN CORBESPONDENCE. JANUARY 22, 1864.

FROM LANCASHIRE, in the house of Dr. McLean, the worthy Moderator of the Synod of the Presbyterian Church in England—with his church in eight on the top of a neighboring hill, in the heart of a dis-It had been my intention to proceed at trict made rich in times past by cotton once to Chattanooga, but when I arrived at spinning—I address to you my present Nashville there was great need of laborers letter. In this immediate locality lived there, and it was decided that I should re- two bachelor brothers, the Messrs. Grant, main at least for a time. Let me say, by of Scottish birth and blood; very rich and the way, that no delegate should come to very generous. My host was connected with them by marriage, and vividly recalls their savings and doings in his table-talk. They were the "Brothers Cheerible" of one of the best works of the famous writer, Charles Dickens, who was wont ofttimes to repair to their house and receive their hospitality. So was was it also with Charles Harrison Ainsworth, who was a native of they must work where they can labor to the this district, and is famous for his "Lancashire Witches"-in which he embodies in the conversation of different characters, this change of their original plans; but the Lancashire dialect with great powerevery man who really comes with a desire as well as many historical romances, such o do good; soon sees the necessity for syste as "The Tower of London." On the other matic work, and cheerfully acquiesces. I side of the corridor, on which opens the cannot but admire the good management of door of the room where I write, is a room Rev. E. P. Smith, the General Agent at where Ainsworth was wont, when visiting

to say, returning in a measure at least, and is likely to continue for some time. At Preston and Blackburn, some mills which were working several days in the week are now entirely closed. Of course this arises from the searcity, and consequent dearness of cotton. For what used to cost from 31d to 6d. per pound, must now be paid from crossing at right-angles, and the whole en- 1s. 6d. to 2s. Finest cotton is still dearer. campment divided into wards regularly This week, in the office of a large spinner in Bolton, I saw beautiful cotton, the price of which was close upon 3s. per pound India is contributing more cotton every month, but much of it is adulterated, or spoiled. Frequently it has been weighted by sand or dirt mixed with it, and that fraudulently. The Brazils, Egypt, and the tops, the poles, tent-pins, and cords, I could West Indies, are likely in turn, with India, not but think of the holy men of other to furnish a full supply, and if the Ameri-West Indies, are likely in turn, with India, ages, who dwelt in tents and worshiped can war last, India and Egypt especially will be greatly enriched. As it is, vast sums flow thither. Bombay merchants and persons at home who were sagacious enough to believe that the American struggle must last for some time, and who consequently speculated largely in cotton, have made, or are rapidly acquiring, large fortunes. The young men from the immediate neighbor. price of cotton at Liverpool is high, and would be higher still, but for the agitated

The distress in Lancashire is, I am sorry

Those towns in Lancashire which before this cotton crisis had other trades, have not suffered at all so severely as those to which cotton was everything. Iron works and foundries and wholesale shoe manufactur ing have rescued other towns from collapse and ruin. It is very sad to look out of the windows of this house, and to see the tall chimney stalk of a cotton factory which has not been worked for more than two years. This has partly arisen from the want of sympathy, and the absence of that readiness to incur loss which others have shown, on the part of a millionaire cotton lord. Such cases, however, are the exceptions, and not the rule; for, as a class the millionaires have acted nobly toward their "hands," and Lancashire has contributed to the vast Relief Funds a larger sum than the whole of England besides.

THE REJOICINGS of the nation have been general in connection with the birth of a Prince—the father and the child begether to worship God; but it was just as ing the second and third in succession, to the throne. Old people recall the contrast presented in 1817, when the Prince Regent (afterward George IV.,) was regarded with dislike by large bodies of the people, and o stir men's soul's and rouse them from when the Princess Charlotte, the hope and apathetic coldness. Soon from all parts of pride of the nation, with her new-born son the encampment men flocked to the little perished in an hour. The wail of sorrow chapel. They pass in and are comfortably at that time was loud and universal. There seated on boards and boxes. Worship be was really no heir to the throne, after the gins. I have found that the best way to Regent, but one of his younger brothers. nterest soldiers is to encourage voluntary | The Duke of Kent, the father of Victoria exercises of singing and prayer. If some was not then married, and all looked dark of our prayerless professors of religion were | The aged George III. was alive, but his inpresent at one of these precious meetings, tellect was irrecoverably gone. What they might well be put to shame. "Will start onward and upward has England mor some brother lead in singing?" seldom fails to bring forth a speedy response, and some familiar hymn is sung with an unction and fervor truly refreshing. Then woman. She purified the British Court call on some one to pray, and one will rise, and it has been kept pure ever since. and in a tone of the deepest humility, will Victoria came to the throne, and with her

"CALVIN" was the subject of a recen lecture in Exeter Hall, by the Rev. E. L ual conflict in which the Christian must en- Garbett, a very able Episcopal dergyman, gage, he is immediately followed by some who holds Calvinistic views, and defines as well as defends them, and also the whole system of truth, with singular clearness and power of logic. "The history of Calvin," he said, "might not be so romantic as that of Luther; but in moral grandeur it was not inferior. It revealed a temper more calm and constant than Luther's, and an influence which extended over a larger sphere, and secured for Europe more progressive results. The state of incipient change in which Zuingle and Luther found society, required other treatment than the cautious policy of the one, and

the distinctive work of the other. "With all his vigorous intellect, Luther never worked out to a perfect theological issue, the fundamental doctrines of his creed. Consubstantiation is weighted with all the difficulties of transubstantiation, nooga, thirty-five men had joined the As- and with some of its own in addition. sociation, and the prospect is fair for a very | The movement of the Reformers needed a theology. Without it, the Reformation could not have survived. Calvin contributed this gift."

As to the death of Servetus, the lecturer said it was contrary to the just liberties of man and the spirit of the Gospel. It is utter arrogance to occupy God's place toward the human conscience; but it must be remembered that Calvin's prosecution was not on account of a difference of opinion, but because Servetus was to him a blasphemer. In this question Calvin was away, but broadly hinted that there was a entitled to be judged in the light of his own age. So lamentable an act must also friend the king, and told him how his conscience had been enlightened: "Ah!" body and soul. "Dismissing the shadows

THE MEMOIRS of the Rev. Dr. Andrew | supplies.

THE PRESBYTERIAN BANNER

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Reed, of London, written by his sons, has been published. Besides being eminent as a preacher and a pastor, he was preëminently a philanthropist. Orphans and Idint Asylums were founded and fostered by him, and are now affording relief to thousands. A short time ago, his old congregation at Wycliffe Chapel contributed 200 guineas, after sermon, for the Asylum for Fatherless Children, Reedham. A gentleman has offered to give 1,900 guineas for the removal of a building debt of £14,000. on condition that 5,000 guineas additional

Dr. Norman M'LEOD, lately lecturing

at Glasgow, said that there are no less than seventy-five officers of the Guards who aid in the work of visiting and relieving the poor of London. They belong to a separate Society for that purpose, and are fore-most in going day after day to relieve the poor in the most squalid districts. The Scottish Episcopal Church Society -Tractarian in its tendencies-seems to

be very unpopular with its own lay-members. A recent collection was made (attempted rather) in the Charch of St. John, Balieston. The feeling of the congregation was sufficiently indicated by the amount put upon the plate, which was one penny; and that penny, it is said, was contributed by the incumbent himself!

The Ecclesiastical Commissioners are asked, by many Liverpool people, to abolish pew-rents in churches in densely crowded districts, as endowments have lately been secured to them, and as "both here and elsewhere, the humbler classes are practically shut out from the ordinances and alienated from the practice of religion by the system of pew-rents and exclusive appropriations which, unhappily, so generally prevail."

THE FIFTH Winter and Spring series of Theatre services in London is now in progress, and the attendance of the masses is very great. Last year one hundred and fifteen services were held, attended by 161,-850 persons, making in all, from the commencement of this effort, 559 services, attended by 855,100 persons. Extra Theatre services, besides the foregoing, are being held this Winter, and these reach the "very poor," and a large portion of the outcast population. William Carter, formerly a Master Chimney-sweep, is a powerful preacher among these classes. He occupies the Victoria Theatre every Sunday night, and addresses a great multitude. The writer was present at one of these services. Carter has also tea-meetgreeted me with a hearty welcome. The state of Northern Europe, and the inmeeting was the more pleasing, because it increased rise in the Bank of England rate seperate classes. One tea-meeting had, as the title to admission, that the applicants should have lost their character; and the applicants admitted were numerous. Astonishing influence for good is exercised by

this man. The Brittania Theatre and St. James' Hall are also hired for seperate services. The Rev. Newman Hall lately preached in the Brittania to a vast audience. Next evening, on the same stage, Tom King, with his Champion belt, and hired to fill the theatre by such an exhibition, appeared "in the dress which he wore on the field of battle, when he conquered the Benicia

Pass not judgment on thy fellow till thou hast been in the same predicament; say not of matters that are incomprehensible, that thou canst comprehend them; neither say, When I shall have leisure I will study, lest thou may never have leisure.

"Have you read Paine's Age of Reason, sir?" said a person to Robert Hall. "Yes, sir, I have looked over it." "And what, Mr. Hall, is your opinion of it, sir?"
"Why, sir, it's a mouse nibbling at the wing of an archangel, sir."

If we we work upon marble, it will perish; if we work upon brass, time will efface it: if we rear temples, they will crumble into dust; but if we work upon immortal minds-if we imbue them with principles. with the just fear of God and of our fellowmen-we engrave on these tablets something which will brighten to all eternity.

Systematic Beneficence .- "I think," said the Rev. John Brown, of Haddington, "this having a distinct purse for the Lord is one of the most effectual means for making one rich. I have sometimes disposed of more this way than it could be thought I was capable of, and yet I never found myself poorer against the year's end.'

A lad was at work in a field. A man who was working in an adjoining field said to him, "You keep very steadily at work." "Master is watching me," was the reply. God's eye is ever upon us. He does not watch us with an unkind eye. Far from it. He watches and waits to see if we will not turn from sinning to holiness, that he may bless us. His eye is ever upon us. Let us do nothing, then, that is adapted to displease him.

Practical wisdom acts in the mind as gravitation does in the material world: combining, keeping things in their places, and maintaining a mutual dependence amongst the various parts of our system. It is forever reminding us where we are, and what we can do, not in fancy, but in real life. It does not permit us to wait for dainty duties, pleasant to the imagination; but insists upon our doing those which are before

Unburied Dead People.—There are many dead people in the world who are not yet buried. There are thousands who have been dead many years, and do not know it. When a man's heart is cold and indifferent about religion; when his hands are never employed in doing God's work; when his heart is never familiar with his ways; when his tongue is seldom used in prayer and praise; when his ears are deaf to the voice of Christ in the Gospel; when his eyes are blind to the beauty of heaven; when his mind is full of the world, and has no room or time for spiritual things-then

To trust in God when our warehouses and bags are full, and our tables spread, is no hard thing; but to trust him when our purses are empty, but a handful of meal and a cruse of oil left, and all the ways of relief stopped, herein lies the wisdom of a Christian's grace. Yet none are exempted from this duty; all are ho knowledge their trust in Him by the daily prayer for daily bread; even those that have it in their cupboards as well as those who want it; the richest prince as welt as the meanest beggar. Whatever your wants are, want not faith, and you cannot want