REV. JAMES ALLISON, PROF. ROBERT PATTERSON, JAMES ALLISON & CO., Proprietors.

TERMS IN ADVANCE.

Pastors sending us TEN subscribers and upwards, will athereby entitled to a paper without charge, and another extra paper for the second ten; &c. Renewals should be prompt, a little before the year expired

> JAMES ALLISON & CO. PITTSBURGH, PA.

Was John Milton an Arian?

This question seems to be fully answered in the negative in the following article taken from the "Christian Treasury" of 1849. It clearly explains the difference between his views as expressed in the "Treatise on Christian Doctrine" and his maturer opin-

No doubt seems to have been entertained of the stern theology of the author of Paradise Lost, until about the commencement of the present century, when a manuscript was found, containing a kind of system of theology, in which Arian opinions respecting the person of Christ are distinctly avowed, and also some very crude and extravagant opinions on several other subjects. As there seems to be little doubt about the genuineness of this work, the only question of importance relating to it is, at what period of Milton's life was this treatise written? If late in his life, then it must be admitted to contain his matured sentiments; but if early in life, the inference is, that he changed his opinions after mature study. The probability is, that this was a juvenile production written soon after his return from Italy; for had it been the result of his maturer studies, there is a strong probability that he would himself have given it to the world; for, though it contained opinions differing from the commonly received doctrines, Milton was not a man to conceal his opinions, or withhold them, through fear of public censure or clamour. Never existed a man of more independent mind, and one more fearless in publishing his real opinions. If orthodox opinions have been clearly and boldly avowed in his maturer writings, the inference seems probable that this treatise contains the early speculations of an ardent and vigorous mind, which, though written out with care, he would never have consented to publish in the more mature period of his life. This opinion is expressed by the author of a memoir of Milton, prefixed to his "Prose Works," published in 1845. This writer, in speaking of the "Treatise on Christian Doctrine," says, "That work he would never have given to the press himself, and which is, on every account, less worthy of praise than any of his other productions [and] was probably composed during the first years after his return from Italy, and is the substance of familiar lectures to his pupils on theology. He had studied the nature of our Saviour before his mind attained the strength of its maturity, as some have looked upon the ened. In the end he was right. In none of his great works is there a passage from which it can be inferred that he was an Arian: and in the very last of his writings he declares, that 'the doctrine of the Trinity is a plain doctrine in Scripture.' " The author does not refer us to the place

work on "the Reformation in England." there is a remarkable prayer of this great man, from which the following is an ex-"Thou, therefore, that sittest in light

whence this testimony is taken; but in his

and glory unapproachable, Parent of angels and men! next then, I implore omnipotent King, Redeemer of the last remnant whose nature thou didst assume, ineffable and everlasting love! and thou, the third subsistance of Divine Infinitude, illumining Spirit, the joy and solace of created things one tri-personal Godhead! look upon this thy poor and almost expiring Church," &c. -Milton's Prose Works, vol. i., page 33.

Man a Sinner, but God Holy. Man was created holy, and endowed with ability to remain holy. So far as we can learn from the Scripture account of Adam's temptation and fall, there was no force used on the part of God to compel or induce him to sin-no such weakness on the part of Adam, as to render it necessary that he should sin. He was able to stand, and free to fall, according to his own free will. He had sufficient grace to enable him to resist temptation, if he had only used it, and special grace would have been given to him if he had asked it. He did not seek help from God. If he had, it would have been given him, and kept him in safety. He did not ask counsel of God, as his servants should always do, in doubtful and trying circumstances, and he made a sad mistake. His strength was that of a creaure-it was not invincible, but it was sufficient, and all his natural tendencies were in favor of holiness. He knew that what he was tempted to do was forbidden. by God, and if he did not believe that it would be followed with such consequences as God had plainly assured him, and the Devil denied, and believed that it would be followed by others which were worth the venture, as the Serpent asserted, there is no reason to blame God for the foolish and wicked choice which Adam made. The eternal purposes of God did not interfere with this choice, so as to compel or induce him to sin. God would have been glorified by his standing, if he had stood; and if he is more glorified by his recovery from the fall than he would have been if he had not fallen, the Bible does not teach that God made it necessary in any way, by withholding anything from Adam, to which he was justly entitled as an intelligent, responsible being, to the absence of which his sin can be traced, that he should fall before temptation, in order that this result might be attained.

We might have preferred that Adam's holiness, or our own, should not be tried; but we cannot condemn the trial when we are furnished with the means of overcoming it. The power of choosing or refusing is necessary to the rational responsibility, the limited independence, with which man has been endowed. God may justly interfere with the freedom of our will in conferring a favor, but not in inflicting a curse. In the exercise of sovereign mercy he may constrain a sinner to be holy, but he cannot constrain a holy creature to become unholy, or a wicked person to become more wicked. He may put forth his power in mercy to save a sinner, even though that sinner is at the time unwilling to be saved. Through the further influences of the grace and Spirit of God, that powerful hand that was stretched forth to rescue him from eternal ruin. But he cannot, by a similar exercise of his sover-cign will, necessitate, by a direct act, the cannot stretched for the cannot stretched for the cannot stretched for the segment. For the last two weeks the work has been much hindered by movements of the cavalry, and by alcign will necessitate, by a direct act, the cavalry and by alcign will necessitate. eign will, necessitate, by a direct act, the most daily rumors of an attack by the enesin of man, in order to consign him to my. Still God is with us. New cases of ters of the soul's salvation. eternal misery, and thus display his justice | conviction and conversion occur almost and holiness in the destruction of the sin- daily. ner, and heighten the effect of the display of his love in the salvation of the righteous.

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PITTSBURGH

WEDNESDAY, MARCH 23, 1864.

WHOLE NO.

The United States Christian Commission.

WARRENTON, March 10, 1864. W. P. Weyman, Esq., Receiver of Christian Commission, Pittsburgh:

comply with them.

ed Washington City, Saturday evening, Feb. 6th. We spent the Sabbath in visiting Ambulance Camp, Camp Barry, and Soldiers' Rest-preaching, and conversing with the men as we had opportunity. Monday morning we were sent to the front, and directed to establish a station at Warrenton. This is the capital of Fauquier County, Va. It must have been a desirable lace to live, before the war. The location s healthy, and the surrounding country rich and beautiful. Some of the most aristocratic families of Virginia resided here. But the place has been occupied, in turn, by both contending armies, and been the scene of flerce conflict, and has no longer the appearance it once had. The troops stationed here at present are mostly cavalry, commanded by Gen. Gregg, and form the extreme right wing of the army. Up to this time, but little had been done by the Christian Commission for the cavalry in Beside thine own friends, in the land of thy the field. The impression prevailed that owing to their migratory habits, but little could be done; and as there are but few

extent. But these soldiers had heard of the Christian Commission, and upon our arrival, made us welcome. We were perin the Court House. We at once commenced an evening prayer-meeting, gathering into our first meeting about fifteen or twenty men. During the day we circulated

grace, and wickedness abounds to a fearful

men as we could. It was plain, from the first, that God's Spirit was at work, and that we had but little to do but to step forward and reap the fruit. A soldier, who is now a consistent. happy Christian, stated that he came to our first meeting, more from a spirit of curiosity than any thing else; but before the meeting was over, had become so deeply sensible of his guilt and danger, that without leaving the house he sought a retired place, and there remained on his knees until he had found peace. It was soon evident that there were many anxious souls. The room in which we were meeting (the Sheriff's office) could not contain the number who desired to attend. We obtained posed work, all will be confusion. permission to occupy the court-room. This was soon filled to overflowing. Our method is to preach a sermon each evening, and tude for our prolonged existence. their salvation. This meeeting is at once not been made with God, nothing besides

expecting every moment to be crushed to deigned us personal assurance of his love—to death, I solemnly vowed to God, that if he would rescue me, I would forsake sin and fellow-creatures, are undisputed duties. live for him. Strange to say, no sooner Viewed from this stand-point, not only the was I relieved than I began to curse and fashions of this world, but many of its carkpromise to God; and from this I learn that no man can be scared into religion. Durmind, almost for the first time since it oc- err in the main. The prayer, "Lord, what curred. I was struck with a sense of my wilt thou have me to do?" has been graingratitude and wickedness, and that too, ciously answered, and nothing remains but not from any thing I heard said; for I to pursue our work with cheerfulness and hardly heard any thing that night. I went diligence. home praying, and resolved as I was about to lie down that I would seek Christ before the next night. Suddenly it occurred to me that I might not live until morning, and I was not fit to die. I at once resolved that I would not sleep until I had found the Saviour. No sooner had I made this resolution, than I felt the burden removed-I felt that I could love Jesus. I can now

come and give yourselves to Jesus." Another case the same evening. Capt. the army, I had a hope that I had experienced religion; and for some time after I came into the army, I prayed and encouraged others to pray. But the vices of camp-life were too many for me. I own with sorrow to-night that I have given way to profanity, and lived as no Christian should live. I do not think I am a coward, but I am afraid to die without an interest in Christ. I am resolved to seek my Saviour anew, and, from this time, make it my great aim to reach heaven. I thank God for the Christian Commission. Fellow-soldiers. know from sad experience that I can do nothing without Divine help. Will you not pray for me? Let me ask you to unite with me in confession of guilt, and in prayer to God for his mercy." And such a prayer I hardly ever heard. This same beloved brother told me, also, that he thought every man in his Company, except one, was now either a Christian or an anx-

happiness was, until now. Fellow-soldiers.

ious inquire.

I may add, for the encouragement of

Although these results are attained in the not peculiar. In almost every place where providence of God, yet they are not attained in this way. God did not make any tent, or where there is a faithful and earn-

the dear soldiers.

JAMES G. RANKIN. [Original.]

To the Memory of Sergeant John Douglass, Killed at the Battle of Lookout Mountain, Nov. 24, 1863. In company with Bro. Caldwell, I reach-Rest thee, dear brother! thy warfare is done. Thy battles are fought and thy victories won; Thy last foe is conquered, thy spirit hath flown, Where the rude storm of battle shall never be

Lines

Far from thy kindred, thy friends, and thy home, They left thee to lie on the field and alone; No kind mother near thee, no sister stood by, No father or brother—alone thou didst die.

Close by the mountain they laid thee to rest, The turf of a traitor's land cov'ring thy breast; While through the dark cedars the Southern winds sung, A dirge, soft and low, o'er the grave of the

There thou didst sleep till we brought thee once more
To the home thou didst love in the bright days Where we, sad and mourning, consigned thee to

Now thou dost slumber where oft we can come With fragrant Spring-flowers to strew o'er thy chaplains among them, they have been tomb; almost entirely destitute of the means of And plant a young willow, whose branches shall

O'er the spot where reposes the bones of the

Gone to thy rest! but we mourn not for thee, mitted by the authorities to occupy rooms We know that from trouble and care thou art For her thou didst fight, till for her thou didst

the printed page, and conversed with the Farewell, dear brother! we'll see thee no more Until we shall meet on that beautiful shore; Where, free from all sorrows, we ever shall rest, In the land of the holy, the realms of the blesi

> For the Presbyterian Banner What Not to Do.

Lord Thurlow said: "I divide my work into three parts; part I do, part does itself, and part I leave alone." What work will do itself, and what to leave alone, are interesting questions, when so many useful and important objects demand our attention The cry from society, the Church, and the world, is, give, give; and unless, like the man of our text, we consider our pro-

Let us imagine ourselves just escaped from death, and filled with joy and gratithen spend an hour in prayer and confer- work par excellence as done, or not done, ence with those who are concerned about would occur to us first! If our peace had thrown open to the soldiers, who occupy would appear of the least importance; no the time either in prayer, or telling how confusion of ideas would exist as to the they feel with regard to the subject of re. work that ought to occupy the first hours ligion. I will give you, from my Diary, an of our spared lives. If this had been done, perhaps the neglect to make a will, J. L., a private soldier, arose and said: by which injustice would have accrued to Last night, in company with four others, some cause or individual, would present was in a tent until midnight, engaged in itself. When relieved from immediate prayer. I met that same company two fears of death, the next question which weeks ago in that tent, for a different pur- arises is this, Though I did not die yesterpose. I was a gambler, and a lover of every day, and in mercy may not to morrow, how vice. I am a child of pious parents and of can I most profitably occupy my time? We many prayers. Until I entered the army laws what might be called a moral young man; but I soon gave way to camp vice. Since I entered the service, I at one time longer. To secure eternal life—to live for narrowly escaped death by the falling of the God-man who has, through suffering my horse. While I lay beneath him, and and humiliation, given his life for us, and

abuse my horse, and entirely forgot my ing cares, appear trivial, useless, and vain. ing the first evening I attended these meet: upon our time. With an enlightened conings, that whole scene came before my science, and the infallible Word, we cannot

> For the Presbyterian Banner. Wayside Meditations.

V.—THE CROWN. God says the crown of sweat shall rest upon the human brow. Man says, a crown of gold, full of honor and renown, shall be his guerdon. Angels may wear say that I am happy. I never knew what crowns, and redeemed men in heaven shall reign as kings and conquerors there. But here the crown of gold would not be appropriate, for man is not a victor; he has McG. arose and said: "Before I came into Bear the cross and labor and toil, with the lost his greatness and his glory, and must large beads of sweat for his crown, "until the day dawn and the shadows flee away." "In the sweat of thy face shalt thou eat bread, till thou return unto the ground," is God's declaration, and so we toil, and sweat, and wear the lowly crown, until the work is over, when, if well done, we may expect to go up to the place of rest, to wear the golden crown forever.

Still we are not content with the crown of sweat. We grow weary of our lowly estate, and long to rise above it. And this is well if we use the proper means. If we are willing to trust all in the hands of the the Blessed One who has laid down his life to purchase the golden crown for us, and who now offers it to us, and go on patiently enduring the crown of sweat, calmly waiting the evening's close, it is well; we shall be lifted up, and the golden crown will rest at last upon the glorified brow, and it will be eternally brilliant and glorious. But let us not try to prepare the crown with

VI.—ABEL ENTERING HEAVEN.

of his creatures CNLY to be damned. This est chaplain, the same results to some ex- flowers. But it is but the body that reawful destiny is the equitable result of tent are seen. God is at work, and you mains—the soul has departed. It is but man's sinful but voluntary choice. "God realize how easy it is to convert a soul the temple—beautiful and symmetrical when God does it. Let no one, however, though it was—that has fallen; the inhabitude out many inventions." The grace of God is as able now to save great army is turning en masse to God. mourning upon earth, there is joy in not be able to lower the price of the work. any man that avails himself of it, as it was | Would that it were so. Wickedness still heaven. A new song had been written for It is greatly to be regretted that so useful sufficient for Adam, if he had used it.
And this grace is offered to all, if we shall ask and use it; and these offers shall all the more vindicate the holiness of God, in bucket, compared with those who go on in the more vindicate the holiness of God, in six Britannia to the surface of the control of the our condign punishment, if we decline to sin. But surely, in this wide world, there choir, but its chords have never trembled is no more encouraging field in which for beneath the fingers of scraphim. A starry the Christian minister to labor. God bless crown, twined with the amaranthine bays of heaven, is by the side of the throne, but it has not yet been placed upon a glorified brow. There are seats there, too, that have not hitherto been occupied, and they are seats of honor and glory.

that crown-to be the first to occupy those

seats. It must be a new era in heaven's history. All is tranguil and serene, and the very breezes of his venus seem (0, SPP) do press their murmurs. There is "silence in heaven." The sough of angels cease, their harps are at rest for a new element partments of the Gulf, of the South, and is about to be introduced to the society and worship there. The gate of pearl opens on willing hinge, to be closed no more. The martyr, borne on angels pinions through the vast expanse, passes over the threshhold and takes his way through the streets of the golden city, conveyed still by angels, until he approaches the rainbow-encircled throne of light and glory. Like all who have followed him to glory since, and all who are animated by the same spirit as upon earth, he "would see Jesus." Solitary and alone he takes the golden harp that has been strung for him. and bows low before that glorious throne. Timidly at the first does he make the sweet echoes of its chords, and with a tremulous voice does he strike the key-note of that wondrous song that is now swelling and reverberating in a mighty ocean of melody throughout the courts of heaven. He sings that song alone, but as he proceeds, the strain is no longer faint and tremulous. It recounts the victory and the triumph, and waxes lofty and jubilant. It celebrates redeeming mercy and redeeming love, and the refrain is most joyous and triumphant. O Abel! Abel! how sweet, how joyous,

how thrilling thy song, compared with the low, jarring, broken atterances that echo in our sad hearts upon earth! And so "The New Sone" was first sun. n heaven. It is new still, although earth s growing old. It will be new when the heavens and the earth are rolled away as a scroll, and when the "new heavens

and the new earth" shall be "unfolded in their eternal beauty and glory." ETA.

> For the Presbyterian Banner The Love of God.

It is far beyond our comprehension. We cannot estimate the height nor depth, nor length, nor breadth, of the love of Christ. 'Scarcely for a righteous man, will one die; yet, peradventure, for a good man, some would even dare to die: but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' 'God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life." God loved the race of men so well, though rebels against his laws, that he gave his only begotten and well-beloved Son. He will pour the vials of his wrath upon his Son for the salvation of the sinner. Jesus will endure the agony in the garden; the taunts of wicked men; the groans on calvary, and the ignominious death of the cross, for sinful, undeserving man. This love begets love in us. "We loved him because he first loved us." The Christian has a love for Christ which passeth understanding. He is not ashamed to acknowledge Jesus, nor to bear his cross. He asks. Lord, what wilt thou have me do? "Love makes his cheerful feet in swift obedience move." Love causes the mother to hasten at the cry of the child; and the same impulse moves the Christian at the call of Christ. 'Tis this which makes God's people "willing-free-will offerings, in the day of his power." The love of Christ constrains him to leave father and mother, and wife and children, and lands, and all things. He does not shrink from duties, nor refuse to bear the cross which Christ gives him. He is not intimidated by the frowns nor threats of the wicked, who persecute him for his religion. He may be sentenced to death for his adherence to Jesus, yet he is not affrighted. Many thousands of the followers of Christ have sealed their testimony with their blood, when they might have avoided suffering by a recantation. He adopts God's language, and says, "I will never leave thee nor forsake thee: thou art dear to me as the apple of mine eye." He may say, as Paul, count not mine own life dear." He can say, Who can separate us from the love of God? "Shall tribulation, or anguish, or distress, or peril, or the sword? Nay; we are more than conquerors, through him that loved

God's love to us will never cease, and our love to him will be of the same duration. "Many waters cannot quench love." "Love is stronger than death." "Love never faileth." Faith and hope shall cease; but love remaineth forever. Through eternity Christians shall sing the song of redeeming love.

Board of Publication.

MESSRS. EDITORS :- It will be recollected by most of your readers, that some two or three years ago the Synod of Northern Indiana passed a resolution, requesting the Board of Publication to secure from the Rev. William Annan the copy-right of the fourth edition of his work, "The Difficulties of Arminian Methodism," and to issue t in cheap form for general circulation. A similar resolution was adopted by the Synod of Pittsburgh. That the expectations of the public in this matter have not been realized, is not the fault of the author of the book, nor of the Board of Publicathe value of the book, and the desirableness of adding it to their Catalogue. Mr. Annan generously offered them the copyright free of charge, and the stereotype The martyr has fallen. Death has placed plates at less than cost. But then a diffi-

a high price, some 300 copies remaining on and give thee peace.' hand. With these demands they could not comply, as it is their fixed rule not to sell any books which have not their own imprint: and besides, should they incur so

heavy an expense at the putset, they would For the Presbyterian Banner

Order from the War Department,

partment was issued at the joint application Missions, and of the Presbyterian Committee of Home Missions. It is intended to ing population, and boasts of "a circle of pave the way for the occupation of the very intelligent people." Moreover, it South, and to give us, with the consent of seems to be "the center of a great moral But now the martyred one is going up to sing that song—to trill that harp—to wear the people, the houses of worship we occu- influence," and it now wants a minister pied before the war. WAR DEPARTMENT,

Division of the Mississippi, and the Departments of the Gulf, of the South, and of Virginia and North Carolina, and all officers in the service of the United States in the above mentioned Depart-

resbyterian Church, and the Presbyterian Committee of Home Missions, enjoy the entire confidence of this Department, and may kindle quick and burn bright, prompt, no doubt is entertained that all ministers who may be appointed by them will be en and yet a man of the most consummate tirely loyal. You are expected to permit prudence, whose nerves shall never be unsuch ministers of the Gospel, bearing a strung, nor out of tune. commission of the "Board of Domestic Missions." or of the "Presbyterian Committee of Home Missions of the Presbyte- kindle, and move the congregationrian Church," as may convince you that | and yet so cautious, so cool, that he is altheir commissions are genuine, to exercise the functions of their office within your command, and to give them all the aid. countenance and support which may be practicable, and in your judgment proper, in the execution of their important mis-

By order of the Secretary of War. E. D. Townsend, Ass't. Adj't. General.

The Blind Boy.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
Say, do you see him in his joy,
And is he pretty as his song?"

"Yes, Edward, yes," replied the maid, I see the bird on yonder tree;"
The poor boy sighed and gently said,
"Sister, I wish'I could see.

" The flowers, you say, are very fair, And pretty birds are singing there-

How beautiful for one who sees! "Yet I the fragrant flowers can smell. And can feel the green leaf's shade. And I can hear the notes that swell

From those dear birds that God has made.

So, sister, God to me is kind, Though sight, alas! he has not given; But tell me, are there any blind Among the children up in heaven?"

"No, dearest Edward, there all see But why ask me a thing so odd?" "O Mary, He's so good to me I thought I'd like to look at God."

Ere long, disease his hand had laid On that dear boy, so meek and mild— His widow'd mother wept and prayed, That God would spare her sightless child He felt the warm tears on his face,

And said, "O, never weep for me;

I'm going to a bright, bright place, Where Mary says, I God shall see. Letter from Field-Agent Miller.

OFFICE CHRISTIAN COMMISSION, KNOXVILLE, March 9. oseph Albree, Esq., Treasurer U. Christian Commission:

DEAR SIR: -On Tuesday March 1st, I established a station at Loudon. Loudon is on the Railroad to Chattanooga, (E. T. & G. R. R.,) twenty-eight miles from Knoxville, and at the point where the railroad crosses the Tennessee River. In addition to a room which we use as an office, reading-room and writing-room, we have the use of the Episcopal church. I placed Mr. Morey in charge. Every evening the church has been crowded to its utmost capacity with men who on the battle-field are brave, and in the house of prayer meekly bow down to Jesus.

For some time before the station was established, the room which was then assigned to us had been used by some sort of minstrel band, for their mongrel performances. When the room had been assigned to us, and fitted up for our work, they pitched tents near by, and carried on their performances in them. Two days since, however, one of the managers came in and said, "You have run us out entirely. Shows and prayer-meetings won't work together, and we are going away." He then very kindly turned over to us all the lumber he had, as he had no more use for it. This is once that the devil's chapel did not flourish so near God's house of prayer. Our chapel was crowded every night, and the Word of God was preached to anxious listeners; while the vulgar performances once so popular, were made to empty tent-walls. Here, as well as there, there is every encouragement to work, but I call almost in vain for the workmen.

> Yours in this blessed work, J. R. MILLER, Field Agent.

> > For the Presbyterian Banner A Card.

ALEX. DONALDSON. Eldersridge, March 17, 1864.

A Minister Wanted.

BY REV. JOHN TODD, D.D. Thriftyville wants a minister. They are

looking far and near to find one; but they want the "right man." Thrift ville is not one of your old, effete, worn-out places. It is a place grown up quickly on Rapid River, in the beautiful village of Eureka. It is a very important place-standing di-The following order from the War De- reetly over the center of the earth, so that if a hole were dug, and a stone dropped of the Secretaries of the Board of Domestic into it, it would pass through the very center of this great world. It has a growsecond to none. They want to get the society out of debt, to repair the old wastes which time has already made in their halfhuilt sanctuary, to gather in the young, to draw" a full house, and to make the concern every way prosperous and respectable,

and easy to support. Now for the qualifications desired. Generals and officers commanding ar They are so few and simple, that "the mies, detatchments and parts, and all right man" probably stands at your elbow. Item. He must be a man mature in intellect, and ripe in experience-

ments.

The Board of Domestic Missions of the will rush after him. Item. He must be quick, ardent, flashing, nervous in temperament, so that he

ready, and wide-awake-

Item. He must be a man of great, burning zeal, so that he can startle, arouse, and ways safe; calm, self-possessed, unpertur-

Item. He must have the power to awaken and arouse the churchand yet, let them be quiet and look on while he does all that is done for Christ.

bated.

Item. He must urge and move men, and lead the whole people to salvation, and get them all into the churchand yet, so judicious that he can make a difference between the chaff and the wheat. and let none but real converts into the fold. Item. He must be strong and original in the pulpit, and bringing none but beaten

oil thereand yet be at at leisure to receive any call, any interruption, be prepared for every occasion, and like the town pump, never sucking for water, or giving out dry.

Item. He must be a workman who shall go down deep into the mines of truth, and quarry out its pillars, and set them up, and make men come and wrestle around

and yet, the most gifted man in light con-

versation, and on all that floats in the every day world around him. Item. He must have health, so that his body never wearies, his nerves never quiver—a real specimen of muscular Christianity---

and yet, a hard, severe thinker, a close reasoner, and a most diligent student-getting his books from any quarter.

Item. He must be poor in this world's goods, to show that money is not his object, and so that he can sympathize with the poor, and so that he can't help feeling humble and dependentand yet his family must be the most hos-

pitable, and entertain more company than any other in town-his children must be second to none in education and training -they must be respectably dressed-he must give away more, and more cheerfully, than any man in the place-not even excepting Esquire Rich himself-and his family must all be models, in all respects, for the community.

Item. He must be a man who can be permanent-(though vastly superior to Dr. Solid, of the next town, who has been with his flock over thirty years!) and his congregation must hear the same voice, on the same subject, several times every weekand yet he must come every time, as orig-

inal, as fresh, as glowing as if it were done but once a year.

Item. He must be able to live in a glass louse, always acting in public, coming in contact with all sorts of men and prejudices, so original that all will respect and fear him-

and yet never odd, eccentric, morose, repulsive, or awing in manners. He should have the lofty attributes of an angel, with the sympathies, the gentleness, and softness of the little child.

Item. He must be always ready, lofty, eyed up to do the best possibleand yet so calm in spirit, and word, and look, that nothing can disturb the repose. Item. He must never preach so that the

people are not proud of him when they have a stranger in their pew, or so that the echo of his sermon shall not come back when he goes abroadand yet, every sermon must be so beau-

tiful that all the young people will admire t, and wonder over it, and the little child can carry it all home, and repeat it to her grandmother.

models. She must be young and handsome, but not indiscreet or vain. She must be worthy of the admiration of all the people, and yet think she is the humblest of all. She must watch, and discipline, and prune, and lead, and make her husband the embodiment of all excellence, but she must never be aware of her power-lest she become overbearing. She must be the model of a lady, have a f.ir face and white hands, though compelled to do all the work of her family She must be ready to meet every-MESSRS. EDITORS:-The congregations | body with a smile, take her hands from the of Eldersridge and West Lebanon have flour at any moment, wear a checked apron, also warm hearts and bounteous hands, and still be dressed like a lady. Her face The latter, early in the Winter, surprised must never be otherwise than cheerful, her their pastor with a delightful visit, and do- head must do its achings in secret, and she nation of happiest variety, which, with must give none occasion to call her extravothers given privately, amounted to about agant, or to call her mean She must be seventy dollars. Also the former, quite able to alter the same dress four times, recently, in order to facilitate him in per- turning it thrice, and fitting it to a smaller called to the subject; and it appears from forming a temporary service in the Army child each time. She will be expected to the statement of the Corresponding Secre-tary, that there was but one opinion as to prise, in the form of forty-three dollars. the most zealous member of the All-Labor in giving advice to a younger brother in Other benefactions of late, in a private Society, the very back-bone of the Maway, add twenty five dollars to this amount. ternal Association, the warm leader in the Also, Clarksburg, a vacant congregation, gave him a generous donation. To each, his cordial response is, "The Lord bless general of the poor. She will be expected friends at home, that the case here is his signet on his brow. The parents, culty arose. The publisher, Mr. Martien, thee and keep thee: the Lord make his face to be at all the prayer-meetings, and, let last."

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how many soever brethren be present, she will be looked to, to set the tune for each hymn. As she receives no salary, of course, her qualifications are not so important, though the above are essential!

Item. The minister must be sound in

doctrine, able to lay his hands on the naked foundations of truth, to fortify and defend the hill of Zionand yet, must never preach the old fashioned doctrines. They are not spicy. They are not taking. They will never "draw"

a full house. Item. It is rather desirable that he should be a pious man, and one who loves his Master-

and yet as this article, piety, has not acquired great value in Thriftyville, it would be well for him not to make that too obtrusive.

Such, in few words, is the man they want for Thriftyville. If they can light on him they will pay Five Hundred Dollars annually! and not let it run behind unreasonably. This is not, to be sure, half what their clerks receive, but they think that the minister, if he be only the "right" man, can "manage" to live on it. Who is ready?

N. B.—All applicants must put an extra postage stamp in the letter, or it will receive no attention. — Congregationalist.

"Gathered Unto his People."

What is the significance of this phrase, met with, so frequently in the Old Testament? It does not signify burial; for we find it applied to Abraham, at his death (See Gen. xxv:8); and he was interred where none of his ancestors had ever been interred. It was a new burial place, "in the cave of the field of Machpelah, before Mamre, in the land of Canaan, which he purchased of the sons of Heth." Of Aaron. too, who died on Mount Hor, was the same declaration made (See Deu. xxxii: 49, 50); but Aaron, no more than Abraham, was interred with his ancestors, for his body, like that of his brother Moses, who also was said to be "gathered unto his people," was buried by itself; the corpse of the one was consigned to a lonely sepulchre on that mountain top, and the corpse of the other was interred "in a valley in the land of Moab." The phrase must necessarily have reference to the soul after it has quit the body-must denote the departure of it to those mansions which are the everlasting abode of the righteous; and is intended therefore to teach us that the spirits of the patriarchs were gathered to the spirits of

Learn hence, that the soul is something distinct from the body—that it survives the body; and that the souls of the saints, immediately after death and before the resurrection, are received into the society of their pious ancestors. Moreover, may we not reasonably infer that where there is such reunion, there is also mutual recognition and communion? When Isaac rejoined his father in the spirit land, did not Abraham know him? And did not Jochebed. the mother of Moses and Aaron, know her sons when she received them back to her embrace in the habitations of the blest!

God in Nature.

When Napoleon was returning from his campaign in Egypt and Syria, he was seated one night upon the deck of the vessel under the open canopy of the heavens, surrounded by his captains and generals. The conversation had taken a skeptical direction, and most of the party had combated the doctrine of the Divine Existence. Napoleon sat silent and musing, apparently taking no interest in the discussion, when suddenly raising his hand, and pointing at the crystalline firmament, crowded with its mildlyshining planets and its keen glittering stars, he broke out, in those startling tones that so often electrified a million of men: "Gentlemen, who made all that?" The "eternal power and godhead" of the Creator are impressed by "the things that are made;" and these words of Napoleon to his atheistic captains silenced them. And the same impression is made the world over. Go to-day into the heart of Africa, or into the center of New-Holland; select the most imbruted pagan that can be found; take him out under a clear, starlit heaven, and ask him who made all that, and the idea of a Superior Being, superior to all his fetishes and idols, possessing eternal power and godhead, immediately merges in his consciousness. The instant the missionary takes this lustful idolater away from the circle of his idols, and brings him face to face with the heavens and the earth, as Napoleon brought his captains, the constitutional idea dawns again, and the pagan trembles before the unseen power.—Prof Shedd.

How to Walk.

In a graceful human step the heel is always raised before the foot is lifted from the ground, as if the foot were a part of a wheel rolling forward; and the weight of the body, supported by the muscles of the calf of the leg, rests for a time on the forepart of the foot and toes. There is then a bending of the foot in a certain degree. But when strong wooden shoes are used, or any shoe so stiff that it will not yield and allow the bending of the foot, the heel is not raised at all until the whole foot rises with it, so that the muscles of the calf are scarcely used, and, in consequence, soon dwindle Item. His wife must be the model of all in size and almost disappear. Many English farm-servants wear heavy, stiff shoes, and in London it is a striking thing to see the drivers of country wagons with fine robust persons in the upper part, but with legs that are fleshless spindles, producing a gait that is almost awkward and unmanly. The brothers of these men, who are otherwise employed, are not so misshapen. What a pity that, for the trifle saved, fair nature should be thus deformed! An example of this kind is seen in Paris. There, as the streets have few or no side-pavements, and the ladies have to walk almost constantly on tiptoe, the great action of the muscles of the calf has given a conformation of the limb and foot to match which the Parisian belles proudly challenge all the world-not aware, probably, that it is a defect in their city to which the peculiarity of their form is in part owing.

> the ministry, with regard to visiting parishioners, said, "You must not call so often that some member of the family will exclaim, 'There he comes again;' nor so seldom that they will say, 'He has come at