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#### For the Presbyterian Banner. A Chaplain's Furlough.

WASHINGTON, D. C., June 2, 1864. MESSRS. EDITORS:—Having spent four days in the crowded halls of the miserable abodes of Libby Prison, I was let out April 30th, without parole, and conductad, under guard, to the flag of truce boat, Shoultz, and sailed down, with some 360 storved prisoners, to City Point, the place

c' exchange. For breakfast they gave us wheat bread, and a kind of briny looking mixture they called soup. It looked and tasted tike the muddy water of James river and vinegar. The wheat bread tasted good, after eating nothing but hard-tack and coarse, rough corn bread for so long. Our poor, half-starved to death prisoners, crowded into the boat, presented an awful sight. They mere very hungry. At City Point we met our flag of truce boat, with a large white, and small Union flag: we cheered it. Here we exchanged prisoners, and could but weep to see how rough those hard-hearted ald rebels handled our poor soldiers. There were in all, 32 officers, and some 360 privates, all just from captivity. You can't tell, Messrs. Editors, how glad we were to escape from rebeldom, and once more sail under our glorious flag. Touching at For-tress Monroe, we sailed up the beautiful Chesapeake, and soon reached our destined point, Annapolis, Md. Having reported ourselves to the officer of Camp Parole, we repaired to clothing stores and hotels; and having enjoyed a wash, "a change," and a full meal once more, I went down to see how the poor sick boys fared in the hospitals. The first sight I saw was one poor fellow exchange worlds, attended by two kind lady nurses. I noticed him particularly on the boat amidst all the rest, where I procured with much difficulty for him a little toast, potatoes and meat. He ate it with much avidity. He was then pale as death, and nothing but skin and bones. He died without a moan, yet the twitching

of the face showed the pain of dying.

The boys all seemed highly pleased with
their fare and treatment in the Navy General Hospital. It is a most beautiful place, and well kept; and although I received from the Secretary of War, a leave of absence for twenty days, yet feeling interested in the welfare of those suffering paroled prisoners, and remembering that my regiment is still held in captivity away down in Georgia, I preferred to labor on in the hospital with those sick boys. This is no time to lay aside duty and go home on furlough. The Lord gives no furloughs. No! His charge is, "Be thou faithful unto death." Our bleeding country—the grouns of the wounded and dying soldier-God and the Church, all loudly call upon every man now to stand to his post, and do his utmost for the salvation of our country. Having spent some four weeks at Annapolis, we went to the Secretary of War and proposed to go to "the front," and help

had enough, and I was ordered to report at Fortress Monroe for duty. Washington still lives and moves; and the first idea that struck my mind on entering it, and seeing the streets so thronged with men, was, "Why don't they go and help Grant whip Lee?" "This city of magnificent distances and splendid poverty? is, with all its iniquity, quiet on the Sabbath day. The street cars stop, and the people quietly walk to church. This is

take care of the wounded, but he said they

very commendable. Passing down 7th Street, Sabbath evening, to the Armory Hospital, we dropped in to see the News-Boys' Sabbath School. It is held in their "Home," on 7th Street. There the poor boys, many of them in rags. meet to read, learn, and sing about Jesus. Some of them are quite well dressed. They are full of energy, and traverse the and cry off their papers with great zeal. It is an act of charity to buy from them, and when they offer you a paper, reader, buy it for their sake as well as for your own. The Sabbath School is well managed. With a well-played melodeon, they have good, cheering music. It is

most delightful to see how the promising

boys "pitch in" and sing.
On Monday morning the city was all alive with Sabbath Schools, in parading to pay their respects to the President. About 10 o'clock, all neatly dressed, yet some very common, the vast procession, adorned with splendid banners, flags, and significant mottoes, began to pass the President's House, with Old Abraham standing in the window waving his hat as they heartily cheered him, passing along. Sometimes the music was stirring, and the enthusiasm thrilling. The procession must have been two or three miles long. It was a grand and imposing sight. To see such a host of little children, guided and guarded by their teachers, thus engaged in the holy cause of "searching the Scriptures," in our Nation-

#### al capital, is truly encouraging. WASHINGTON HOSPITALS.

To these humane institutions over twenty-five thousand of our wounded in the late battles in the Richmond campaign have been brought for care. Many of them have been crowded. General Hospitals and hospital work have now become common, and as might be expected, doubtless receive less attention than at first. With sorrow be it said, I heard that much complaint exists among the wounded, of their fare and treatment. How hard, that our brave soldiers who have suffered, bled, and almost died for our country, should suffer in the midst of such ample means of comfort as Washington affords. Scarcely any thing tends so much to cheer and comfort the wounded and sick, as sympathy and kind-

# For the Presbyterian Banner.

The Apoenlypse. The following arrangement of the scenes described in the Book of Revolation may assist in understanding their meaning. It is founded on the usual plan of the Panorama, for which this book would form a grand subject.

Introductory .- The Apostle John in Patmos. A Manifestation of Christ .-

Scenes.-The Seven Churches of Asia. -Rev. ii, iii. A. D. 90. Interludes.—The Throne of God and its

surroundings. The seven sealed book .-Scenes .- The first six seals .- Rev. vi.

Nerva till Constantine A. D. 96-306. Interludes. - Four angels holding the winds. The sealed. Silence in heaven. Angel with golden censer.—Rev. vii, viii: 5. A. D. 306-400.

Scenes.—The first six trumpets. Mighty angel with little book open. Two Witnesses.—Rev. viii: 6; xi: 14. Alaric the Goth. A. D. 400, till the Reformation, A. D. 1560. Interlude.-The seventh trumpet-Tri-

umph of the Church.—Rev. xi: 15-19. Scenes .- The True Church and the Apostacy.—Rev. xii, xiii. A. D. 316, till the downfall of Babylon.

Interlude .- Mt. Sion and its occupants. -Rov. ziv : 1-5. Scenes. Seven angels of meroy. Rev.

# Presbyterian Hanner.

VOL. XII. NO. 41

PITTSBURGH,

WEDNESDAY, JUNE 29, 1864.

WHOLE NO.

tion of Babylon. final fail.—Rev. xvii, xviii.

Scenes .- Marriage of the Lamb. The Armies of Heaven and their Leader. Millennium. Little season. Final judgment. New Jerusalem.—Rev. xix—xxii: 5. Closing scenes .- John falling at the an-

Star. Warning and invitation .- Rev. xxii: lem boat. 6-21.

This arrangement of these scenes may to retire on the night of that occurrence, limited columns of a newspaper will allow, linked chain, to aid our mutual labor.

#### For the Presbyterian Banner Moral Hints.

move; if any do not, their respect is not worth having, nor should occasion an of entreaty, "Do not touch my sister's picture."] anxious thought.

anxious thought.

2. Never seek the respect of any one, for any carnal good, gift, or benefit; but walk in wisdom's ways, and that will command the regard and admiration of all, and when you most need it, you will find it. Respect acquired by selfishness is generally at the sacrifice of some moral principle, and can't be found when you most need it.

3. God has placed you as the only guard and watch over yourself, and your only real enemy is your own heart. 4. They who are most dependent on God in the same ratio are independent of mar

or the world. 5. Depend on the blessing of God, and your own efforts, for what is needful for

this life and that to come. 6. Covet no earthly good for any inherent good in it, but to make it subservient to a greater or eternal good, the good of the universe; but covet earnestly the

best gifts. 7. Covet no earthly good unless you earn it, or have a legal or just right to it. 8. That which comes by law or justice or as a token of merit or affection, is legit imate; but do not sacrifice self-respect or principle to obtain any object, or so set your hearts upon it that it should cause you to murmur against Providence if dis-

appointed. 9. Men by nature are aspiring-ambi tious, climbing up, without regard to where or upon whom they tread, rich or poor the sound policy and principle is, to stoop and help elevate all below us with us, as God stooped from his throne of glory to raise man from his degradation. 10. Strive to be what you are tempted

to appear to be. 11. Never make yourself an uncommon object of attention from the crowds or masses, only for the real good of the masses : or make uncommon gestures, or assume novel modes of apparel, to draw attention

12. Never make yourself so prominent in conversation or action, as to undervalue others—'t is presumption; nor be so bashful as to hide behind the door, or sneak off to evade responsibility, because you think you have no influence—it is the absence

of all self-respect. 13. Never join in secret combinations against the interests of any one, company, or community; because you have a legal ight, only to preserve the peace and secuity of the community, or to arrest the criminal. Trades' Unions are immoral in

their tendencies. 14. Where it is lawful to form combinations, as against a political party, act openly, not secretly. Never aspire to be a politician, only to be useful to ail.

15. Never stare at persons whose countenances are disfigured, either by Providence, disease, or folly, while passing them, and gentleman not deliberately to hurt the eelings of any one. 16. Never smile at or make sport of the

misfortunes, mistakes, or follies of man, nor use a nickname when you know the right one; nor use epithets of opprobium to degrade man, who is the image of God. 17. Never exult or make boisterous denonstrations when you have become victorious over an enemy or opponent; but re-

oice with trembling. 18. Don't be ashamed to help the beggar, drunkard or criminal from the highway, where his life or health might be in | der the direction of the Australasian Conjeopardy: he may be your dearest friend's ference, give the following statistics: relative; while others would fear they Chapels, 634, besides upward of 300 other would compromise their dignity, they preaching places; missionaries and assistant

would respect you for the act. terest for the true happiness and prosperity of all: it is the only true policy to worship, upward of 99,800.—The Inde-

romote your own. 20. If you are now, or should become, a to an other, nor consider the officer or conductor as responsible for your safe arrival.

The Church does not sanctify you; you are to sanctify the Church, you being a member of the body of Christ, which is the

peculiar, excited manner, that they must, or cannot, do so and so, because of their oath, don't believe them any more on that | as well as here. A vacant colonial bishopaccount; negatively, it admits their word | ric has recently been filled by the appointis not so reliable as their oath.

23. Men will take an oath in the most was Adjai, and his history is a most reimposing and solemn form, and go out and markable one. In 1821 he was carried off rochial clergyman than the very limited profanely call upon God to curse their from his home, and exchanged for a horse; extent of the theological system which, afsouls; such men may tell the truth from then he was exchanged for something else, fear of consequences from God or man, but and cruelly treated; then again he was sold minds of his most intelligent parishioners. not from a love of truth, or from a right for some tobacco; next shipped on board a They become established in those great understanding of what is truth.

24. We should not be fond of life, nor weary of it.—Rev. P. Henry. 25. He that will not die when he must, and he that will die when he must not, are both alike cowards .- Rev. J. Howes. 26.—Riches will not purchase happiness, nor poverty drive it away.-Rev. Dr. G. A.

# Tract Effort.

Arnott.

ing excursions to Harlem, on the steamboat, for healthful recreation, also remembred the injunction to sow beside all wabered the injunction to sow beside all wa-

xiv: 6—20. From the Reformation to the French Revolution.

Interlude.—Sea of glass mingled with fire.—Rev. xv.

Scenes—Seven vials of wrath.—Rev. xvi. Nanoleon Repare till the dectars.

Size the rices throwing each particle over.

Iters, and occasionally distributed tracts among the passengers, as she had opportunity. At one time she gave a tract to a gentleman, who deliberately folded it up into a small compass, and then cut it away, Prince Consort, and now we learn that he is to be Bishop of Niger. xvi. Napoleon Bonaparte till the destruc- piece by piece, throwing each particle over-Interludes.—Babylon the Great. Its board. As she passed him again she said mildly and yet seriously, "You will be called to account for that," and then silent-

ly lifted her heart in prayer. Lately as the tract visitor was walking along the Second Avenue, she was met by this gentleman, who instantly approached her with extended hand, and thanked her for the gel's feet. Jesus the bright and Morning tract given him last Summer on the Har-It appears that when he was preparing

furnish a clue to their meaning and fix as he removed his vest a little piece of the them on our memories. It differs in some tract, which had there been concealed, fell respects from any we have seen, but is the result of careful reading and study and exposition. We are not bound to follow the lend thought and troubled his conscience; opinions of others further than we are con- he passed an uncomfortable night. The vinced of their truth, and must assign our next day "God and eternity," "called to reasons for refusing to embrace them, when an account," followed him everywhere; we are furnished with the opportunity. and in spite of all his efforts he could not We are prepared to comply with this de- rid himself of the troublesome intruders. mand, and shall endeavor to elucidate some At length he could resist the strivings of of the more salient points of prophecy the Spirit no longer; he went to the sancconnected with these scenes, as fully as the tuary of God, and there learned of the way, the truth and the life; and now endesiring our readers to remember the plan joys a good hope through grace, and is we have laid down, as a knotted thread or numbered among the people of God.— Christ. Int.

#### [Original.] Lines.

BY MRS. LEVI WADE [After one of the recent battles fought in the Southwest,

Do not touch my sister's picture! 'T was her parting gift to me; Let me gaze on those loved features I no more in life shall see. It was with me in the battle.

In the thickest of the fight-

In my lonely picket duty, Through the long and dreary night. Helping me endure privation,
Hardship, hunger, want, and cold;
Filling me with inspiration,
With a courage true and bold;
Cheering me with hopes of victry, And of triumph o'er our foe, When the mighty hand of Freedom Gives to Treason its death-blow.

I had hoped to share the glory Of that coming joyous day; But the hand of death is on me, And my life ebbs fast away. Dying 'mid the roar of battle, None to pity, none to cheer; Soldier, do not touch this picture Of my only sister dear.

That dear sister waits my coming, In our home beside the sea, Praying for her soldier bro Daily on the bended knee; Hoping, waiting, watching, praying We may meet on earth once more, "When this cruel war is over "-Meet on loved New-England's shore.

Do not touch my sister's picture, He implored with dying breath— And the soldier ceased his pleading, Closed his languid eyes in death. Then the foeman, touched with pity, Sought for him a place of rest; Buried there the Federal soldier, With the picture on his breast.

Pittsburgh, April, 1864.

# MISSIONARY.

The Martyrs of Madagascar.—The martyrs of Madagascar have special claim upon our gle for daily bread? Is there for her no devout recognition. They are the inhabi- pension—no kind provision for this time tants of an island whose position in many of need? Must she leave the dear old par-respects is like that of England, in that sonage, and go, she knows not where? stage of her progress when Gospel light and Christian leaven had been there some ing house, and wipe the tears from her fifty years. They belong to a nation whose wrinkled face, where cold, curious eyes natural capabilities are not inferior to those | may look upon her? That eloquent, effecof our own people. They are part of a tive preacher of the Gospel is smitten race whose sensitiveness and susceptibilities gave promise of ultimate cultivation of Victory and death are sounded for him with the highest kind. They belong to a people one blast of the trumpet. His dying words who are likely to shine as a gem among those nations whose home is in the sea. They have suffered, not clad in the scarlet of ostentation, but clothed in the white raiment of a child-like simplicity. They have suffered, after having displayed a prudence of which the African and Asiatic of world gives in its tribute of mingled sorancient days were in many cases destitute. They have endured with fortitude which an old Roman would have honored, and with | children of the glorified saint? Who steps heroism of a kind which a Greek would have worshipped. They were watched, betrayed, hunted down, imprisoned, tortured, scalded to death, burned to death, speared they are sensible of it; it is the mark of a gentleman not deliberately to hurt the cruelty could invent. And they spake for Christ while they suffered—they prayed while they suffered-prayed for their murderers; they sang while they suffered, taking joyfully the spoiling of their goods and the shedding of their blood. "To die for truth is not to die for one's country, but to die for the world."—Lond. Mis. Mag.

Missionary Work in Polynesia.—The last returns of the Wesleyan Missions in New Zealand, the Friendly Islands, part of Samoa, and the Fiji Islands, which are unrould respect you for the act.

19. Cultivate a feeling of sincere in members, 23,349; day scholars, upward

pendent. Heathen and Christian Giving .- The Rev. member of the Church of Christ, do not Charles Gutzlaff, who labored twenty years esteem yourself a mere passenger, your only as a missionary in China, and who, from interest being to leave one port to get safely his intimate knowledge of the language, was familiar with almost everything per- ken, from the church of which he is a taining to the Chinese, says of them, that member? they give much more, in proportion to their and superstitions that Christians do to sus- field, is cheered on by the thought that his tain the true faith.

A Negro Bishop.—The African seems to ment of a full-blooded black man of excel-22. Men of enlightened conscience and lent repute, and the fact seems to be rejudgment seldom use the word oath or congarded with great interest and favor by all science, to convince you they are telling parties. The original name of this gentle-the truth. slaver, he was captured by an English matters of faith which are most radiant on man of war, and landed in Sierra Leone in the sacred page, and which nourish the in-1822. There he was baptized, and took ner man of the heart; and they are famil-

the name of a well-known evangelical min- iar with the precepts of the Gospel. But ister, and was henceforth known by the they listen with very little profit to discusname of "Samuel Crowther." Four years sions which, however grave and weighty, after his baptism he married a native girl, are yet quite foreign to their sphere of Asano. He loved learning; from a pupil thought and of action. And surely the he became a teacher; for years he was a word of God and the world itself are rich schoolmaster at Regent's Town; after that in topics of vast interest to every immorhe accompanied one of the Niger expeditions as interpreter; and then he came to ble of fixing the deepest attention of all Last Summer, a tract visitor while mak- England. Having completed his studies who have ears to hear. Go not, however,

is to be Bishop of Niger.

China.—The church members connected with Protestant missions in China now number about 2,500. Of these 800, or nearly one-third, are to be found in Amoy, and the rural villages around it-where, for the last ten years, remarkable success has attended the labors of the London Missionary Society, of our Dutch Reformed brethren from America, and the English Presbyterians.

The Chinese capital appears at length to be fully open to the operations of Protestant missions. The Church Missionary and Propagation Societies, the London Missionary Society, the English Presbyterian Mission, and the American Presbyterian Board, are all represented at Pekin. Three of the missionaries are accompanied by their wives.

Mesopotamia.-Dr. D. H. Nutting, of the Mission at Oorfa, Mesopotamia, the Ur of the Chaldees, writes that the Missionary Congregation, which, six years ago, consisted of only twenty persons, now has 240 persons, or more, in it-and that they sustain three schools, pay the salary of a native pastor, and give to benevolent objects to the

utmost of their ability.

The Jews at Leghorit.—A Missionary to the Jews at Leghorn, Mr. Meyer, himself formerly a Rabbi at Glasgow, and greatly blessed in his sphere of labor, remarks how God is overruling Renan's infidel work, to 1. When you respect yourself, others will Robel found a Rederal soldier, apparently dead, pressing to his breast a picture. As the Robel attempted to take it read it, buy and read the New Testament, make large numbers of Jews, who have and especially the writings of the four Evangelists, to see for themselves what Jesus really was, and said, in the days of his flesh. Thus Jehovah has manifold ways of employing the wrath of man and the oppo-sition of man for the furtherance of his kingdom.

#### Clergymen and their Families.

Is it reputable, is it honorable for a church to half starve its minister living, and wholly starve his family when he is dead? The State has its pension for the widow whose husband has laid down his life for his country—an hononorable provision she feels it a just tribute to the valor of the departed. Has the Church militant no pension for the widows of her brave warriors, who, oft "by the wayside fall and perish," worn out as much by the hardships of the march, as by the wounds of the stern conflict?

Those pale, earnest faces, they rise up before us, to remind us of the band of young devoted soldiers of the Cross who have braved disease, danger, and death, hat they might win a harvest of souls. Theirs was not a wasted existence, though "few were their years and full of trouble!" Their crowns will be rich with stars, where the redeemed are counted in glory. But we turn to the young wives who mourn their loss. Has the Church no hand of pity to stretch out to them? She has taken their best for her vanguard—has she nought for them but the dead bodies of

their hero husbands? The hoary-headed saint has gone down to the tomb. More than half a century he has ministered at the altar; and now, full of years and good deeds, he is numbered with the dead. Must his aged partner toil with trembling hands, and begin the strugsonage, and go, she knows not where? Must she find refuge in some squalid boarddown in the midst of his noble career.

have power to startle the insensible from their dreams of folly or gain. Even as his life-blood ebbs away, his triumphant faith, with clarion sounds, proclaims the truth of the religion he has preached. The Church mourns, the very row and praise. This is very well, but where is the provision for the fatherless forward to pledge a support of the poor stricken widow? She will bear up bravely while she can, and feed her little ones by efforts that consume her own life. She where her husband awaits her. Whose, then, are these fatherless children? Those orphans have a claim upon the Church

which she cannot escape. We do not ignore the fact that there are scattered societies whose object it is to provide for the widows and orphans of deceased clergymen. Such Societies exist; but how are they sustained? How many families could be kept from utter starvation by their scanty income? Scrimp, pinch, and stint your minister, if you must, but remember even in open warfare, women and children are exempt from per-

secution. Be satisfied with making sure that your minister is not so well fed and clothed, and has nought whereon to feed his pride, or foster a love of luxury. Train him according to your close notions, but spare his wife and children the horrors of genteel pover-Where is the rich widow that will give largely to establish a fund for the families of deceased clergymen? Where is the large-hearted, liberal man who would fain wine the blot, of which we have spo-

Let it no longer be said that the private income, to sustain their heathen religions soldier who dies unknown on the battlecountry will watch over his dear ones, while the Soldier of the Cross must have his last be looking up among our English brethren hours embittered by the knowledge that certain poverty and possible starvation are in store for that widow and those fatherless children, whom the Church should take to her bosom, and foster with tender. unwearied care. - Godey's Lady's Book.

Themes for the Pulpit. Few things are more surprising to a pater a whole life, has been formed in the

| day of holy rest to the same themes which | individuals to a woman with a child in her engross their souls through the six days of arms, seated by a door-way at some dis-It is a fearful error, when Christian min- and dejection; and on going up to this isters, under the hope of adapting them- poor creature, it was discovered that she

selves to the calls of the age, collect information from every side except from the tion—perishing in silence, while so many only oracles of God; know something of less worthy objects of charity were clamorevery subject which yesterday was undis- ing loudly for assistance near by! covered, and to-morrow will be left behind, and forget that one which is the same yes- | beggars where there are any reasons for terday, and to-day, and forever; and thus supposing them to be really deserving of assistance; but you may depend upon it, food for their souls, and give them in return the husk over which they have been you have to give in charity to the relief of famishing. It is all in vain, too, even as a those who shrink from asking the help substitute for religion. The most unprincipled sophist who dares to fill a pulpit for less apt to waste your bounty on impostors, the sake of uttering aloud his opinions in and will stand a much better chance of rethe place of Christianity, amuses but for a lieving those who may emphatically be little while the souls he assists in destroy- called "the Lord's poor." - Christian Inng. They come and go in an ever-flowing tide, and pause under his influence only

long enough to learn how despicable is the effort or the pretence to clothe the desire and pursuits of the world with the pure, white robes of heaven. Oh! let none of the true ministers, of the Lord Jesus imitate such folly, and fall into like condemna-

A direct and manly presentation of the truth must embrace, however, all the dustices of all; and much is lost in overly appeal to the conscience of men, if we are plainly afraid or unwilling to go as far as their own conscience has proceeded already. There is an idea which is never avowed in general terms, but to which, on many occasions, clergymen, prompted by the love of ease or by more amiable motives, have yielded too much; that, whenever any moral question has sufficiently agitated the miods or touched the interests of men, to be brought within the stir of social discussion and of public action, the ministers of religion are to stand aloof and in silence. Undoubtedly they will not, if they are wise, be mingled up in the strife of tongues, where on every side there is so much that is at war with Christian truth and charity. But just as undoubtedly, wherever there is a right and a wrong, they cannot be indif ferent at heart, without utter unfaithfulness to their righteous Lord; they must not practice disguise; and in the exercise of a godly prudence, they must take good heed that they never permit themselves to become the unconscious or timorous instru ments of those whose designs are selfish and wicked. An elevated and restrained conduct, but perfectly open and decided, is the only one that can commend us to the

conscience of mankind."

Can they really respect us, or hear us with real confidence, or be moved to practical godliness by our words or example, if they suppose us unconcerned in questions which cannot but involve immense mischief or usefulness? They may consent no influence over the business, the social their last hours. intercourse, or the legislation of men; a religion which does not seek, by all hopeful means, to alleviate human sufferings, and to extend earthly as well as eternal blessings to all, is not the religion which they feel that they need who feel that they need any; is not the religion which they see on the very surface of the Scriptures. The one task of sustaining all things as they are, is as far as possible from being the summary of our duty. Fully aware as am of the vast difficulties which in this age are to be encountered by those who be said that there is no other way of convincing men of the world of our deep earnestness.-Rt. Rev. Geo. Burgess.

The Credulity of Skepticism. A distinguished French scholar, of considerable learning, enriched by varied travl, and master of an attractive style, set himself to compose a life of Jesus, but he began by deciding beforehand, without an nvestigation, what is the chief question in any rational view of that marvelous life, to wit, whether it proceeds from fixed natural laws, or on the contrary involves another and divine element. M. Renan laid it down in his preface that miracle should be banished from history, and that a supernatural narrative always implies credulity or imposture. Proceeding from this postulate he went on to construct a memoir of our Saviour, on the principles of pure naturalism. And what has been the result? We answer unhesitatingly, the production of mere biographical or philosophical romance far harder to believe than any of those writings which are professedly and throughout the work of the imagination. Notwithstanding numerous graces of style and pieces of exquisite description, the book represents what is an impossible character. n the Gospel according to Renan, Jesus is hero of humanity, the foremost man of all t'me, the ideal of the race; yet he allowed himself by the pressure of circumstances to ecome a thaumaturge, an exorcist, an accomplice of impostors; and stranger yet these very defects, his fictitious miracles and his visionary claims to be the Messiah were the ground and source of all the success which attended him in the world Now, whatever may be the true theory ofour Saviour's life, it is manifest that this cannot be it. It is so absurd and unnatural as to be impossible. It is conceivable that the Son of Mary was an enthusiast or an impostor; but that he should be the most god-like of men and at the same time a onscious actor in the most monstrous frauds history has ever related—this is inconceivable. No rhetoric, no sentiment can possibly save this representation from being at utter fable. It is not only incredible but impossible. One may search in vain the most sensational of modern writers of fiction to find a character so forced and violent.—Dr. Chambers.

# Seek out the Afflicted.

As a general thing, there are only two classes of persons whose pursuits in life and these classes are those of ministers and quired by his long and extensive practice, is a guide to the steps of the young—a Mrs. Hall, the authoress, in her sketches staff to the aged.

of Ireland, gives a startling account of a Well, my dear mother, good-by. We particular case of silent misery which ex- are going again to do our duty, to bravely offer up our life for that of the country, being besieged by a noisy troop of beggars, who, in turn, flattered, argued with, or entreated the lady, and disparaged or railed at each other's claims. But Mrs. Hall's heaven at last, I am your very affectionate attention was drawn from these boisterous son. n jan liku li ji nili ji wasale wakiji wa mkasa yi san

tance, in an attitude of extreme feebleness

We do not mean to discourage giving to which they sorely need, you will be much telligencer.

## For the Presbyterian Banner. A Lull in the Battle.

BY MRS. E. B. CURRAN. There's a lull in the battle to-night, There's a lull in the battle to-night,
And the smoke is clearing away;
The dusky dew hides the dead from sight,
Rest then, till the dawn of day.
Liedwin and sleep, in the open air—
of heave the loved ones at home to weep;
Tho; hard your bed, and scanty your fare,
Jehovah the vigit will keep.

The din, and the strife, are over now,
No sound but the panting steed's breath;
And moans of wounded, sad and low,
All else is as silent as death. Many brave hearts, on the bloody field, That beat high at the morn, are still; The sun went down on the broken shield, And you must the vacancy fill.

The desert, we know, is statter'd o'er With the chums ye loved so well; They'll meet at the camp-fire nevermore The tale of the battle to tell. Wipe now the blood and sweat from your hands Let the vulture scream on, to-night; Sleep, then, in peel'd and broken bands, For the dawn reneweth the fight.

Weep not for the lost, womanly tears, Nor the blood-stained garments heed; 'Round thee hovers "the ancient of years,' To steel your arm in the time of need.
We lean on your vigorous arms, boys,
Till the die of the fight is cast;
We know you will never turn back, boys,
Till the bloody harvest sweeps past.

That God, who the stripling shepherd led From his flock on the mountain side, With a sling-stone from the brooklet's bed Shiver'd the boasting giant's pride. He who the prophet nurtured long, In the desert by ravens fed,
Will make your sinewy arms full strong,
And at length to victory lead. Huntington, Indiana, May 28th.

### Visions of Coming Glory.

It is a great comfort to the dving saint that we should occupy our own place if we when passing through the pangs of disso-define it thus; they may leave us to our-lution, that he is sustained by visions and selves; they may, very possibly, applaud foretastes of coming glory. Stephen thought the teachers who disturb them not. But not of his gaping wounds or his broken this is a kind of deference which should limbs when Jesus appeared looking down cover a Christian minister with dismay, on him from heaven, and waiting to receive since it is purchased by the sacrifice of re- him. The biographies of eminent Chrisligion itself. For a religion which aims at tians give glowing accounts of the peace of For them all is bright, because they are

going to be with Him whom their soul loveth. "I am going to him," said Dr. Owen, "whom my soul has loved, or rather who has loved me with an everlasting love, which is the sole ground of all my console

When Mr. Payne said to him, "Doctor, I have just been putting your book on The Glory of Christ' to the press," he an-

"I am glad to hear it; but O. Bro. Payne, the long-looked-for day is come at would carry the principles of the Gospel last, in which I shall see that glory in anointo everything which they do, yet it must ther manner than I have ever done yet; or was capable of doing in this world." What a death was that which was only a going forth to One whom the soul loveth! "I desire to depart and to be with Christ.

which is far better," said the Rev. John Brown, of Haddington, "and though I have lived sixty years very comfortably in the world, yet I would turn my back upon you all to be with Christ. O, commend lesus; there is none like Christ, none like Christ. I have been looking at him these many years, and never yet could find a fault in him but was of my own making, though he has seen ten thousand faults in me. Many a comely person have I seen, but none so comely as Christ. I am weak, but it is delightful to find one's self in the everlasting arms. O, what must He be in himself, when it is he that sweetens heaven, sweetens Scripture, sweetens ordinances, sweetens earth, sweetens trials!"

When Rowland Hill was dying, all his thoughts were centred on beholding the person of his Lord and being where he was. "I do believe," said the dying man, that for the first ten thousand years after we enter the kingdom of glory, it will be all surprise."

"But will this surprise never end?" "Never, while we behold the person of our Lord."

"You are going to be with Jesus, and see him as he is," said a friend.
"Yes!" replied Mr. Hill, with emphasis "and I shall be like him; that is the crowning point."

# Gen. Rice to his Mother.

The following is an extract from the last letter written by Gen. James C. Rice. just before the battles in the Virginia Wilderness, in one of which he lost his life, to his aged mother, who lives in Worthington: We are about to commence the cam

paign, the greatest in magnitude, strength and importance since the beginning of the war. God grant that victory may crown our arms; that this wicked rebellion may be crushed, our Union preserved, and peace and prosperity again be restored to our beloved country. My faith and hope and confidence are in God alone, and I know that you feel the same. I trust that God may again graciously spare my life, as he has in the past, and yet one cannot tall too early if, loving Christ, he dies for his country. My entire hope is in the cross of my Saviour. In this hope I am always happy. We pray here in the army, mother, just naturally bring them in contact with the the same as at home. The same God who timid and shrinking victims of misfortune, watches over you, also guards me. I always remember you, mother, in my prayers, and physicians. Every faithful minister has a I know you never forget me in yours. All store of such little histories to relate, and that I am, under God, I owe to you, my the doctor of medicine never fails to have dear mother. Do you recollect this pasthe nature of his heart and head tested by sage in the Bible : "Thou shalt keep therethem. Various striking cases of this sort fore the statutes, that it may go well with have recently been related to us by an estate and thy children after thee." How seemed medical friend of Brooklyn, whose true this is in respect to your children, great benevolence of disposition qualifies mother. I hope you will read the Bible-him as eminently for the great responsibilities of his profession as does the skill active the Bible for comfort. It

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JAMES.

# THE PRESBYTERIAN BANNER.

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#### An Aged Lover.

No longer a lover! exclaimed an aged

patriarch; ah! you mistale me if you think age has blotted out my heart. Though silver hair falls over a brow all wrinkled, and a cheek all furrowed, yet I am a lover still. I love the beauty of the maiden's blush, the soft tint of flowers, the singing of birds, and above all, the silvery laugh of a child. I love the star-like meadows, where the buttercups grow, with almost the same enthusiasm as when, with ringlets flying loose in the wind, years ago, I chased the painted butterfly. I love you aged dame. Look at her. Her face is careworn, but it has ever held a smile for me. Often have I shared the same bitter cup with her, and so shared, it seemed almost sweet. Years of sickness have stolen the freshness of life; but like the faded rose, the perfume of her love is richer than when in the full bloom of youth and maturity. Together we have wept over the grave. Through sunshine and storm we have clung together; and now she sits with her knitting, her cap quaintly frilled, the old style kerchief crossed, white and prim, above the heart that beat so long and truly for me, the dim blue eyes that shrink. ingly front the glad day, the sunlight, throwing a parting farewell, kisses her brow, and leaves upon its faint tracery of wrinkles angelic radience. I see, though no one else can, the bright, glad young face that won me first, and the glowing love of forty years thrills through my heart till tears come. Say not again I can no longer be a lover. Though this form be bowed, God imparted eternal life within. Let the ear be deaf, the eye blind, the hands pal-sied, the limbs withered, the brain clouded, yet the heart, the true heart, may hold such wealth of love that all the powers of death and the victorious grave shall not be able to put out its quenchless flame.

#### Blessedness of the Faithful.

Blessed for ever and ever be that mother's child whose faith hath made him the child of God! The earth may shake, the pillars of the earth may tremble under us; the countenance of the heavens may be appalled; the sun may lose his light, the moon her beauty, the stars their glory; but concerning the man that trusted in God, if the fire have proclaimed itself unable as much as to singe a hair of his head; if lions, beasts, favenous by nature, and keen with hunger, being set to devour, have, as it were, religiously adored the very flesh of the faithful man; what is there in the world that shall change his heart, overthrow his faith, alter his affection toward God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? Shall tribulation, or anguish, or persecution, or famine, nakedness, or peril, or sword? No; I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor any other creature, shall ever so far prevail over me. I know whom I have believed; I am not ignorant whose precious blood has been shed for me: I have a Shepherd full of kindness, full of care, and full of power; unto him I commit myself; his own finger hath engraven this sentence in the tables of my heart, "Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not." Therefore the assurance of my hope I will labor to keep as a jewel, unto the end; and by labor, through the gracious mediation of prayer, I shall keep it.

# Jesus Only.

We are too prone to send the unconverted to a prayer-meeting, or to reading good books, or to listening to some popular Boanerges. The experiences of many a troubled inquirer have been somewhat like those of the woman to whom a faithful minister once said:

"Have you been in the habit of attending church?" "Yes, I have been to every church in town; but the little comfort I get soon

goes away again, and leaves me as bad as before." "Do you read the Bible at home?" "Sir, I am always reading the Bible; sometimes I get a little comfort, but it soon leaves me as wretched as ever.'

"Have you prayed for peace?" "Oh! sir, I am praying all the day long; sometimes I get a little peace after praying, but I soon lose it. I am a miserable woman.

"Now, madam, when you went to church, or prayed, or read your Bible, did you rely on these means to give you comfort?" "I think I did." "To whom did you pray?"

"To God, sir; to whom else should I

"Now, read this verse. 'Come unto me and I will give you rest.' Jesus said this. Have you gone to Jesus for rest?" The lady looked amazed, and tears welled up into her eyes. Light burst in upon her heart like unto the light that flooded Mount Tabor on the transfiguration morn. Everything else that she had been looking at church, Bible, mercy seat, and minister -all disappeared, and to her wondering, believing eyes there remained no man save

Jesus only. She was liberated from years

of bondage on the spot. The scales fell

from her eyes, and the spiritual fetters

from her soul. Jesus only could do that

#### work of deliverence; but he did not do it until she looked to him alone.

Shade Essential. It is recorded of Queen Elizabeth, that. ignorant of the laws of painting, she commanded her portrait to be taken without a shadow upon the canvas. With an ignorance of the laws of moral painting equally as profound, and infinitely more serious, how often would we have obliterated from our history those sombre pencilings of life's picture-the dark background and blended shadows-which the Divine Artist knew to be essential to the fidelity, harmony, and perfection of the whole! We would have life without its moral discipline. We would efface from the portrait all the shadings of sorrow and sickness, suffering, poverty, and bereavement; leaving nothing but the bright and sunny hues of unmin-

gled, unclouded happiness. But when we gaze upon the carvings, the paintings, and frescoes of our whole life, each epoch, event, and incidentthe lights and shadows beautifully and exquisitely blended—we shall then see the infinite rectitude of our heavenly Father in all his present dealings with us, both of sorrow and of joy. With what vivid-ness shall we then see the necessity, as much for the cold, dark pencilings, as for the warm, resente tints of the picture; and for both the lights and shadows, the joys and sorrows of life, we shall laud and adore his great and glorious name. - Winslow.

God only carries his people when they can not walk; he pities our weakness, but

not our sloth.