TERMS IN ADVANCE. ttra paper for the second ten; &c.

monewals should be prompt, a little before the year expires.
Direct all letters to JAMES ALLISON & CO.,

For the Presby terian Banner. Report from a Delegate of the Christian

Commission. NORTH MILLS, June 29th, 1864.

Joseph Albree, Esq., Treasurer Chris-ha: Commission, Pittsburgh. DEAR SIR:—I left Pittsburgh on the evening of the 27th of April, and arrived in Washington on Thursday evening, 5 o'-clock. As there was no transportation to the front, I spent the next day in visiting some of the hospitals in Alexandria, Va., and the Seminary Hospital, Georgetown, to distribute reading matter. In the evening I sgain filled my haversack with books and papers, and in connection with two other othren, repaired to the "Soldiers' Rest." This is a receptacle for soldiers passing through Washington, where they are fed sud ledged. On entering the "Rest," one of the brethren began to call out, " Come,

hors, we are going to have a good time with you; come this way." Immediately he began to sing a familiar hymn. When the soldiers saw us, and heard the singing, they came flocking around, some eager to hear the word of eternal life, and others through curiosity, at the same time many gete lounging around, others walking to and fro. Under these peculiar circumstarces I preached a short sermon to them, from the text, " There remaineth, therefore. 1 rest to the people of God."-Heb. iv: 9. After sermon, we distributed the books and papers we had brought with us. It was here that I first heard the hearty thank

fou of the soldier. Next day I was temporarily assigned to Camp Stememan. At the time I was there, there were from eight to ten thousand men in this camp. Here our daily work was to distribute papers, books, tracts, and Testaments, and converse with the men personally on the subject of their soul's salvation." and gray with and for them. And in the evening we had preaching in two chapel. tents in different parts of the camp. And got without its good effects. There was at a night during my stay there, but there yere persons who asked the prayers of God's people on their behalf. There had been before I went to camp Stoneman, and while I was there, a continued awakening. and this seemed to me a little singular from the fact that these men were coming and going all the time. Some regiments ordered front and others coming in to take their place, and yet the interest seemed un-

The first Sabbath I was there being comaudion Sabbath, I was appointed to preach is the forescoon, and brother Adams in the derect, and unitedly to administer the land's capper. After the forenoon serrice, an invitation was given to all who had desirate the first time to commune, to meet otocher Adams and myself for the urpos of conversing with them on the of their experimental acquaintance th "chrish. Six persons were admitted to the communion, three of whom were teptized by brother Adams.

Beside laboring among the soldiers, had an epportunity to preach to and discibute books, papers, and Testaments (to meh as could read) among the contrabands sho were employed in taking care of the onses. It was also my privilege to preach the workmen and teamsters of the camp. in company with twenty other delegates set out for Belle Plain, on the 10th of lley, on a Government transport. As we and down the river, after night, we had prayer-meeting on deck-one of the most demu meetings I ever attended. Everyhing conspired to add to the solemnity la oceasion. Around us on tugs tied to beat, we saw the ambulances and stretchs that were to carry the dead and would of the field. In the distance we heard the booming of the cannon:

Oa oar arrival at Belle Plain we found the delegates of the Christian Commission. rho went down the day before, had pitched their tents and were ready to receive us. After we had brookfast we went out to our volk. Some were engaged in carrying colles and bread to the wounded, and othes resisted the surgeons in dressing wounds it was my privilege to assist in dressing wounds; the surgeons taking charge of the Forst cases, and turning the slightly would over to us. This was to me a teart rending scene, though the badly wounded had not yet reached this point Uar company remained but one day at Belle Plain. There being more need for us at fredericksburg, we started on foot for the atte place, but had proceeded only about when we were overtaken by an amthance train, and were kindly offered tranportation. On reporting to the field agent were assigned to our appropriate work Tee daily routine of duty was, first, in the morning to go to the hospitals under our e, and distribute supplies, at the same is afforded, of the great salvation. In de afternoou we distributed reading mate t, and held religious exercises in every

Use thing struck my mind in ministery to the wants of the wounded, and that a their choerfulness. Though wounded my of them seriously, yet their suffer-es were borne without a murmur or a ord of regret at having entered the serthe of their country. As an instance of this, as I was passing through one of the rards, I came to the bunk of a bright, in light youth, who had lost a limb. I bund him writing a letter, the paper lying the stump of his limb. When I ap-Proached him a smile was on his face, and e remarked, "Chaplain, I am not making a stump speech, but I am writing a stump otter. I am writing a letter to my moth-I am her only son, and I expect soon to return to her a cripple, but I know that the will be proud of her boy who lost a imb in his country's service."

Another thing, was their gratitude to he delegates personally, and their strong expression of thankfulness to the Christian ommission for their labors on their behalf. In illustration of this; as I went han called out, "Chaplain, would you be kind as to write a letter for me this Morning?" I replied that I would do it most cheerfully; that the Christian Commission had sent me there for the purpose of ministering to the wants of the soldiers. But," says he, "I lost my knapsack, and in it all my paper." I told him the Commission would farnish him with paper and envelopes, and if need be with stamps, also. At this the big tears rolled down his cheeks, and he could not find words to ex-Press his gratitude. As he dictated, I Wrote, and when the letter was duly directed and stamped ready to mail, I heard anther call, "Chaplain!" I repaired to the spot where a son of Erin was lying, and lo said, "Sir, I am in the same fix; would you be pleased to write a letter for me." I

teplied in the affirmative. And as he dictated, I wrote. After the letter was finished and ready to mail, he said: "I did not think much of you Christian Commission men at first, but I find there is true

Presbyterian Banner.

VOL. XII. NO. 45.

PITTSBURGH,

WEDNESDAY, JULY 27, 1864.

WHOLE NO. 614:

heard more swearing on the streets of our | by the Spirit of God, made a new creature cities and at the Railroad Depots, by citizens, than I did in the army. And as to card playing; when I remonstrated with parentage—'not of blood'; 'nor of the will well, y them on the subject, the universal reply was, we are playing for past-time. Give us something good to read, and we will throw by the side and eloquence of man; "but of side are a large number of patches of pat away our eards. And in all such cases, when I gave them something to read, the Spirit. 'This man was BORN there.' And each bearing the track of an alcer, yet so cards were put away, and I never saw them so great is such an event in the estimation neatly prepared and well preserved as to be again. Yours, respectfully, J. W. McCune.

For the Presbyterian Banner. Waysido Meditations.

XIII.-JESUS WEPT. This brief sentence—the shortest in the Bible—is most rich in its springs of consolation. It is like a window suddenly ting us to see the splendor and glory of the empyrean beyond. For through this brief utterance we obtain a glimpse of that mighty human heart, that is well-nigh shrouded in the awful mystery of godliness. As we gaze upon his tears, we feel that he is our kinsman our elder brother -and our breaking hearts weep upon his bosom.

There is something deeply moving in the tears of the strong man. The tears of childhood are like the soft April showers; they are but the precursors of the sunshine: and woman's heart is made of tendernesstears flow easily, gently, beautifully, as her heart is touched with sympathy or moved by pity. But there is something deeply moving in the tears of strong manhood. The strong man seldom weeps, although he may deeply feel. But here is the wondrous called to stand by the side of our dead— the place of the great spiritual victory over when a little child has laid it down in the powers of hell! This I am sure, in the midst of its plays to sleep its last God's regard, is much the more sacred sleep—when a brother, a sister, or a parent ripe with age, is laid in the cold clay, we need not fear to weep—we need not he ashamed of tears, for Jesus wept, at the was born there; not this man was crowned than a shamed of tears, for Jesus wept, at the grave's mouth.

But although weeping may endure for a night, yet joy cometh in the morning-a morning that will dawn upon the tomb, without the mists, and clouds, and storms of time-the morning of the cternal day. No wan weepers there—no pale mourner with broken heart and crushed affection, for the hand of God bimself shall wipe away all tears from their eyes

XIV. THE VOICE OF THE SHELL. One who has never seen the ocean, nor heard the voice of its mosning waves, finds a miniature resemblance to its sad music as he applies to his ear the convolutions of a mortalize any place. If within these walls, smooth-lipped sea-shell, and listens to the consecrated to God, but a single soul should Presbyterian Church, at this juncture in murmuring cadences of its solemn mono- be born again, then all the trouble and ex- our national history, may not be wholly tone. That solitary shell, with its lips of pense in the erection of this building, and improper. Certain it is, that charity is pearl and voice of melody, seems still to hold communion with its home on the rolling deep. It seems to echo evermore the songs it learned in its normal estate, in contributions have aided in a result to the blush, and serious representation of the rolling deep. It seems to echo evermore the songs it learned in its normal estate, in contributions have aided in a result to the language frequently held by members, and sometimes by officers of the Church, togething those who in the course of Divine ral caves, amid scenes of beauty, and where all voices are sweet and harmonious. And as it echoes the sigh of the sad, sad sea, it bition to contribute a stone or block of mar-

heart, and that embody themselves in sighs higher hosannas, with more jubilant redemned by our Standards and pronounced and earnest aspirations, and intense desires joicings." for the good and virtuous, appear as a dream of the high and holy estate from which it has fallen, and a yearning prayer for restoration to purity, and holiness, and peace. And the voices that murmur in the heart, wooing us to purity, and holiness, and heaven, are the sweetest voices heard upon earth. They come down from the open gates of Paradise. They are voices of mercy and love. They invite to holiness and rest forever-

For the Presbyterian Banner The True Idea of the Sanctuary.

Extract of a sermon delivered by Rev. J. Y. McCartney; at the ordination of Mr. H. C. Fouke, at Forest Grove church. His text was, Ps. lxxxvii.: 6—"The Lord shall count, when he writeth up the people, that this man was born there." After the discussion and enforcement of the proposition that the Church is, by way of eminence, the spiritual birth-place of souls, Mr. Mo-

Cartney said: "The sanctuary, then, is preeminently a place of power, of saving power. It is about them too, until everybody else is here that God has recorded his name, and tired of their scribbling. We will only it is here he has pledged himself, in a special manner to visit his people; nor has he call manner to visit his people; nor has he ever disappointed the expectation of any was, to us, as a very "difficult" piece of devoit worshiper. And, my friends, what music is to an ear not highly cultivated, a flood of glory does such a truth shed over beyond our power of appreciation—at least the sanctuary! The Lord shall count, in so brief a time as we had to look at it. when he writeth up the people, that this At any rate, we were disappointed. If we man was born there. In the estimation of heaven, this it is that renders the sanctulary illustrious. No other distinction is enough to think that we have at least some worthy of mention, when compared with little taste for the "fine arts." But as it this. Among men indeed, it is often is, we will not praise the thing, simply to judged otherwise. Some will look at a do what others do: We well remember, authority, is sin; and if sin, it ought to be church's majestic towers and stately columns, and finished arches, and gorgeous adornments, and will laud its stateliness, and costliness, and material splendor. These are what they deem its highest glory. It is with them, not such a man was born there, but such a sum of money was expended there; such exquisite taste was displayed there! Then, with others, the tic admiration, that we thought the thing glory of a church consists in the number would run a first rate saw-mill, and turn of its membership. It has, perchance, a digression, and we come back to say, that great applause. And this is heralded as there is one place in Washington of which something worthy of many plaudits and we have never known the "excursion" hosannas! And though there may be little Christianity there, and no spirituality, what matters it? Is there not a crowd there? Do not great numbers flook there? we can stay but a moment, let us drop in.

church. that the wealthy worship there; the aristocracy all meet and mingle there. The tooracy all meet and mingle there. The land shown there, and shown there. It is indeed a place of latest fashions are sure to be seen there, and shown there. It is indeed a place of latest fashions are sure to be seen there, and shown there. It is indeed a place of latest fashions are sure to be seen there, and shown there. It is indeed a place of latest fashions are sure to be seen there, and shown there. It is indeed a place of latest fashions are sure to be seen there, and shown there. It is indeed a place of latest fashions are sure to be seen there, and shown there. It is indeed a place of latest fashions are sure to be seen there, and shown there. It is indeed a place of latest fashions are sure to be seen there, and shown there. pomp and parade; and as the worshipers one side filled from end to end, and from sedly laboring for the public good, in their pomp and parade; and as the worshipers one side floor to ceiling, with specimens of human march majestically along the aisles, it may be most truthfully said of them. Livery man walketh in a vain show. Better, in some rebel—and all of them collected dur
which thinketh no evil. man walketh in a vain show. Description ing the present war! Here are bones finitely better, to be out of the world, if ing the present war! Here are bones treason is evidently, from these quotaprepared, than out of the fashion in such a which; neatly prepared, exhibit almost tions, a sin. Its twin sister, the refusal to prepared, than out of the lability this is just every conceivable form of fracture by minic, sustain the only authorized agents in dechurch. And yet, with many, this is just bomb, or solid shot. Here is a skull with fending our national life, is scarcely less a what renders the church illustrious, and church-going (respectable)! Their great a black minic protruding upward through sin, if less at all.

The history of our Church in all the piece of the entire bone taken out,) the past, utters its voice, calling us to emulate the piece of the entire bone taken out,) the past, utters its voice, calling us to emulate and such a poor sour was porn there, but place of the most loyal of our citizens in this fearbeen for the good Lord and the Christian
Commission, we would all have died here."

With respect to vice and immorality, I
would say that whilst Theord sweating and
indicates the coording to truth: 'This man indicates the coordinates the c

opened in the vast blue heaven, permit spots in the world that would be barren Yes.' Said he, 'that is where a man threw himself down, and there he fell and was dashed to atoms. We all started aside, continues the writer, of from that little spot, where a fellow-creature's blood had been shed. It seemed an awful place, when we remembered that. And so, if we knew the spot where a sinner stands of

damn his own soul, how terrible would be that place !-"But we are here presented with quite a different picture. It is a place made memorable, but memorable as the birth place of an undying spirit. It may be proper and spectacle of the Son of God in tears! And praiseworthy to rear a monument on ground here are the beautiful lessons of the scene. | made famous by battles or victories; but When, in the providence of God, we are how much more worthy of remembrance

sits when he makes the fatal decision to

there,' or 'this man conquered there.' Ah! places noted upon earth may be altogether unnoted in heaven. Though marble monuments in stately magnificence tower heavenward to render conspicuous some spot of earth, yet God regards them not. But wherever asoul is born into the kingdom, however humble that soul may be, there God turns his eye, and pointing to it, says: 'This man was born there.' And need there be any other monument than this, to

render the place cternally memorable? "And you will notice that it is not said 'This nation was born there,' but 'this man.' One conversion is enough to im-

seems longing and yearning for its ocean ble, to be inserted in some many home and life of melody. It breathes in the grave of the illustrious dead, and the its every accent the voice of solitude and ambition may be commendable; but give homesickness, and the remembrance of de- me rather an interest—'a nail,' if nothing more-in the humblest sanctuary, made Is there not something like this in the sacred by the new-birth of a never-dying deep, earnest voices that are sometimes ut-tered from the human heart? In the deep highest per centage. Think you not that the murmurs that sometimes arise from the amount expended in the erection of the soul's great struggles, there seems to be most costly edifice is but a paltry pittance a mysterious communion with a former when compared with the preciousness of a and better estate—a sweet, sad dream of single soul? Is there not joy in the Paradise and its blessed music, from which presence of the angels of God over one sinit has been separated. The unutterable ner that repenteth'? 'Over one.' Yes; toward the Chief Magistrate, of the Unilongings that will at times arise in the all the choirs of the blessed, resound with ted States, and others in authority, is con-

> For the Presbyterian Banner. Six Weeks in the Potomac Army;

HOW THE SICK MAN GOT WELL. - No. IV. - To Camp Parole. "I see them on their winding way."

The two sides of a triangle are longer than the base; but as we cannot travel the latter, we must be content to wind round of Annapolis Junction, reach Camp Parole. we leave Washington? and especially as it is our first visit.

Well, the U.S. C. C .- as such -- doesn't

know anything about sight-seeing. It proposes other work for its delegates. However, with that day on which we proposed to rest, and a few other odd hours, we did, on "double quick," manage to "do" the Capitol, the Dopartments, the East and Green rooms, and the Smithsonian Institute. But everybody does, and writes however, that Niagara Falls disappointed us sadly, when, years ago, with quickened sin. Moreover, if sin, it is proper matter step and breathless expectation, we gained our first sight of the "Horse Shoe Bend." But our Standards give positive utter-But the longer we viewed it, the more grand was the impression—if we did mischievously say to a lady of the company, in answer to her expressions of enthusiaswriters to say a word, in which, nevertheless, we were much interested. It is the U.S. Army Medical Museum; and though In the eyes of some, this is the glory of a Mr. A. J. Schaffirt—whose golden hair and "And then, with others, the glory is, blue eyes are all in his appearance that in-

"Mr. Schaffirt, I came in to see my "Here it is, my brave fellow."

God'-of his sovereign and omnipotent viscera, each taken from the same man, and of God, that he points to the very spot, and in no wise offensive. The peculiarity we says, 'This man was born there.' It is understand to be, that the extension of each very common and appropriate, on entering ulcer is in the opposite direction from that a church for the first time, to dedicate it; which is usual in this disease. And here that is, to set it apart as a building sacred is a human heart with a hole directly to God. But what is such a dedication, when compared with the dedication it reit once beat, lived—if we remember corceives when an immortal soul is, within its | rectly—some four days after the fatal ball doors, made a king and priest unto God! had thus pierced him! But we cannot A good writer says: There are doubtless tarry longer, and will not take time now to look at those Indian relies at the farther end of the room. As we go out, however, just look at this motley lot of the ware in

> War specimens, too? Yes; the vessels used by soldiers, or by others for them, in smuggling bad whisky across the Potomac; some of them not a little curious, nor lacking evidence of considerable ingenuity—especially this device that traveled "the long bridge" for a twelve-month. But we must be off for "500 H Street," and fix up for our iourney. 😽 🚉 🤫

> Two pairs of blankets each h extra strans! haversacks with "lunch" in them! What does all this mean? "You may need the lunch to night; and the extras, before your 'expedition' ends, may be found very desirable."

And so we are leaving Washington. Yes. But, really, I would like to have remained until after to-morrow evening, that we might attend the President's levee
—"the last of the season." Abraham
Lincoln is the only "sight unseen" in
Washington, for the missing of which I care at leaving. But, as we have said, the U.S. C. C. knows nothing of "sight-seeing," and having enlisted under its banner, we must "obey orders."

And this is Camp Parole? Yes. And in this city of white tents. and white pine, lying about it, are the brave soldiers-white and black-of the Ninth Army Corps; and just beyond is the little old city of Annapolis. Yes, this is Camp Parole; to this place we promised last week, you might come with us. We have kept our word, and, soon as convenient, will try and take you round. C.

> For the Presbyterian Banner Presbyterian Loyalty.

Perhaps the publication of a few sen tences from the Confession of Faith of the pense in the erection of this building, and improper. Certain it is, that charity is touching those who in the course of Divine Providence are in authority over us. It is crying sin of these times that men too the religion and alas have and lowly Josus, are addicted to "speaking evil of dignities."

But whatever of evil speaking, or of lagrant and unprovoked vituperation, of this description may be indulged in by others, let Presbyterians be warned against the practice of these sins. Let all men, too, know that the contempt shown, both by word and deed, by some members, some elders, and-we blush to say it-by some ministers of the Presbyterian Church,

In chap: xxiii, sec. I, Confession of Faith, it is written: "God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people." Furthermore, in same chapter, sec. 4, it is written: "It is the duty of the people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity or indifference in religion doth not make void the former, and from Washington, by way | the magistrate's just and legal authority, nor free the people from their due obedience Are we to have no "sight seeing" before to him; from which occlesiastical persons are not exempted."

The Fifth Commandment is held by the framers of the Larger Catechism, Ques. 125, to mean, by "father and mother," "not only our natural parents, but all superiors in age, and gifts; and especially such as by God's ordinance are over us in place of authority, whether in family, church, or commonwealth."

The honor required from inferiors to these superiors is declared, Ques. 127, to be "all due reverence in heart, word and behaviour; prayer and thanksgiving for them, imitation of their virtues and graces, willing obedience to their lawful commands and counsels; due submission to their cor-rections; fidelity to, deference and maintenance of their persons and authority, according to their several ranks, and the nature of their places; bearing with their infirmities and covering them in love, that so they may be an honor to their govern-

By plain inference, then, the failure to do these things toward those in rightful rebuked by those who are set to rebuke

ance on this matter as follows-see Ques. 130, Larger Catechism-" The sins of inferiors against their superiors are, all neglest of the duties required toward them; envying at, contempt of, and rebellion against their persons and places, in their lawful counsels, commands and corrections; cursing, mocking, and all such refractory and scandalous carriage as proves a shame to them and dishonor to them and their

government." These quotations suggest grave, practical questions. If we are bearing any reproach, as a people—as we assuredly are in some quarters we herein see wherefore; and we may see the true remedy.

If all our people cannot see their way clear to become ardent supporters of the men now in power, they should at least

Death is a bed of spices to all beiievers ever since he lay in it, who is the Rose of Sharon, and the Lily of the Valley.

For the Presbyterian Banner. The Presbytery of New Lisbon

Met in Glasgow, Pa., on the 21st of June. At the former meeting, Presbytery had placed calls in the hands of Rev. Mr. Gaston, from the churches of Glasgow and Clarkson, each one for one-half of his minsterial labors. On the first evening of the meeting, Mr. Gaston signified his accept. ance of the call from the former, and exressed a desire to hold that of the latter for future consideration. His request was ranted, and arrangements were made for is installation over the congregation of liasgow on the next day. At the time appointed; the installation services were con- of the Gospel the deceived and the erring; ducted in the following manner: Dr. Dun-dass preached the sermon; Mr. Swan pre-sided, proposed the constitutional ques-tions, and delivered the charge to the peo-ple: Mr. Stratton delivered the charge to ple; Mr. Stratton delivered the charge to black, over the former master and his for the pastor; and father Reed, under whose mer slave, will make demands upon the beministry the church was organized; offered the concluding prayer.

nevelence of the Church unknown before the concluding prayer.

the concluding prayer.

Dr. MacMaster, our ministerial delegate to the late General Assembly, reported by letter. His report was accepted, and his conduct approved. The committee appointed at the last

they had organized a church in that place, village, situated in Columbiana County, O., on the Pittsburgh and Cleveland Railroad twelve miles from Wellsville, is a flourishng and enterprising town; and it is hoped that the church organized in it, with the Divine blessing, will be in a short time, an efficient congregation.

Presbylery adjourned to meet in the church of Bethel on the Tuesday preceding information as well, Echizen no Kami, at the meeting of the Synod of Wheeling, at powerful Daimio whose principality dies four o'clock P. M.

[Selected.] To My Closet. an weary of this turmoil, din and strife; I am weary of this turmoil, din and strife;
I am weary of earth's jostling, selfish way;
I am weary of my sinning, of my grozning, of
my life;
Open, closet, still and holy,
Open, closet, bending lowly
Let me enter; I would pray.

, to enter but with Jesus where 't is still. There to pour out unreproved my pent-up tears; in that hush to list his praying—"Righteous Father, keep from Il;"
Open, closet, still and holy,
Open, closet, bending lowly
Take me where the Father hears.

'T is "the Holiest of Holies" shuts me in. The Shechinah of God's presence drawing near,
And like incense clouds to wrap me is the Comforter within.
Open, closet, still and holy,
Open, closet, bending lowly

Take me-peace doth wait me here. O the nearness, O the sweetness of the place! Here with Jesus only lingering I stay; Hous so near I grasp his loving hand, e'en almost see his face.
Open, closet, still and holy,
Open, closet, bending lowly

Let me enter; I must pray. Here I cannot choose but grasp his offered hand U. so strong, it stays me sweetly, to the holding ! Blessed closet, still and holy, Open quickly, bending lowly Let me enter; I must pray.

FOR THE MONTHLY CONCERT.

Missions in China.—A letter in the American Presbyterian, of last week, gives some interesting information concerning mazan, and claim that no man is an infide Missions in China The writer says:

given in rou	nd numbe	rs.	
Name of Port.	o. of Mission-	No. of Mis- sions.	No. of Conver (Estimated.
Canton	19	6	150
Swatow		ž	
Amoy		3	700
Fuh Chau		3	150
Ningpo	13	or o de de ∮ raa in l	500
Shanghai	12	Ð	850 30
Hankou Tientsin		2 8	80
		2)	40
Chefoo Tangchau	6		
Peking	10	્રાંક જ્6ાં હે	10
Hong Kong an		عه البرنائد لاه	4.5.
jacent coun	ries10	4	440
	111	42	2,500

In the mainland opposite Hong Kong. which is an English colony, it is estimated that there are some 300 converts connected with three German missions, whose headquarters are at Hong Kong. These are inluded in the last item above.

Of these 111 missionaries, five or six are bsent on visits to their native lands. The wives of the missionaries are not enumerated, nor are several unmarried ladies, engaged principally in teaching. There are about 20 different American, English and Continental Societies engaged in the work of ropagating the Gospel in China. Of the nissionaries, about 57 are from America, 9 are from Germany, and 45 from England, Ireland and Scotland. There are boarding chools for the training of youth, male or female, in the doctrines of the Christian religion at Canton, Swatow, Fuh Chau, Ningpo and Shanghai, and day schools at most if not all of the ports occupied by missionaries. There are several flourishing out-stations and country churches already formed, connected with the missions at Amoy, Fuh Chau, Ningpo and Shanghai, and perhaps at one or two other ports. It would be safe to estimate that there are over one hundred native Christians employed at the different ports as school teachers, or preachers, exhorters, colporteurs, &c., and about one hundred chapels. more or less, where the Gospel is regularly preached by the foreign missionary or his ative helper.

The Calendar says: "There are 50,000 heathen on our hores. Idol gods are worshipped in two neathen temples in San Francisco. The them that they shall carry anything away Baptists are trying to do something for of what they hear. But that is a great Christ in California, and so are the Presmistake. They are expected by the byterians. The Baptists have erected preacher, and by that authority under which chapels for the Chinese in San Francisco he acts, to hide the Word of God so deeply and Sacramento, and have made converts, some of whom have been licensed to preach The Presbyterians have an American mis-

sionary and two Chinese helpers." Asia Minor.—The Rev. Dr. Wood writes "Aintab is indeed a wonder in mission ary history. Last Sabbath (April 10th) we saw 1,101 persons—old women and grey-bearded men, and maidens and wives, from the house of God. He had the gift as well as children—in the Sabbath School, on a rainy day. There must have been more than 1,200 in the forenoon congregation, and nearly as many in the afternoon big soul and wranged him home, and kindled the fire of love in his soul and wranged him him him the same had the gift of giving the truth so cordial a welcome, that like a good angel, it accompanied him home, and kindled the fire of love in him the same had the gift of giving the truth so cordial a welcome, that like a good angel, it accompanied him home, and kindled the fire of love in him the same had the gift of giving the truth so cordial a welcome, that like a good angel, it accompanied him home, and kindled the fire of love in him the same had the gift of giving the truth so cordial a welcome, that like a good angel, it accompanied him home, and kindled the fire of love in him the same had the gift of giving the truth so cordial a welcome, him home, and kindled the fire of love in him home, and kindled the fire of love in him home. as good listeners to preaching as I ever saw. The senior pastor, Krikore, and his associate, Polat Avedis, are certainly men who would be deemed remarkable anywhere. There are thirteen young men in the theo-logical school, of whom eight now complete well admire them, but so are gifted hearers their course, and are to be licensed as

preschers." Importance of Domestic Missions .- The increasing population of our country—doubling in twenty-five years, and spreading of his gifts. His deep and fixed attentiself over areas only lately mentioned on the most recent atlases—bids us to be selthe holy and happy influence which the

emn, industrious, and earnest in our prayers to God that we may not fail of our high privilege. The amazing emigration from Europe—in the face of civil war, and in spite of the warnings of the hierarchy and the piteous appeals of hostile journals, rushing to these shores too fast for an overcrowded marine excites our liveliest ap prehensions and enlarges the field of Christian effort. God has a purpose in all this, and we can no more doubt his goodness in this than all the acts of his glorious admin-istration—and then the South, with hits desolations, extinct churches, and ruined people, is before us. To reconstruct church to be supplied by the kindness of the North.
Where shall be found the men to do this
work? Where is the ministry anointed of God for this service? - Report of Presi

neeting to visit Salineville, reported that Progress in Japan. The Rev. D. Thomp son, in a letter dated at Yokohama, March consisting of twenty seven members. This 17, thus speaks of some facts which have

Board.

recently come to his knowledge: "The facts to which I have referred as worthy of the attention of Christians who may be watching the tokens of progress in Japan, are the following: First, as we learned from an article which appeared quite recently in the Japan Commercia News, and from other sources of reliable powerful Daimio whose principality lies near Miaco, on the north, has taken a de-cided stand in favor of unrestricted intercourse with foreign nations, and in favor of progress generally. He sets forth and defends his views in a paper which manifests considerable ability and much liberality of sentiment. This paper has been widely circulated among the Japanese. Echizen no Kami, it appears, expresses himself in favor of the toleration of Christianity; at least, he thinks the danger to be apprehended from its introduction is

imaginary. He argues that if the Christian religion should be excluded, for the same reason the doctrines and teachers of Buddhism should have been banished, as they are equally of foreign origin."

A Religious Reform.—There is much talk in Constantinople about a religious reform demanded by a large number of the Mussulman population. The number varies daily, and from fifteen hundred has, by report, reached as high as forty thousand This reform, for the present, has no connection with Christianity, and indeed it is rather difficult to define its real object It is connected with the history of the Koran, and the interpretations of its four great commentators have had an absolute and arbitrary sway over all the followers of the great and wonderful Prophet of Arabia. The Koran itself has never been printed kere, but is always sold in manuscript, nor has it been translated, except by the Persians. It is in very simple language, easily meanning; buit to every ternel, and antical "internal" or "spiritual" meaning which

can only be obtained through a teacher. The present reformers now claim that the Koran should be printed, and so made accessible to every one; and that it should be translated and printed in Turkish They are against polygamy, in favor of drinking wine, abolishing the fast of Raor Giaour who believes in the Old and New "The estimated number of converts is Tostaments, both of which books they accept and consider as holy. They have pe titioned for a mosque for themselves, and to be recognised as a sect. The government has denied this request for the present, but it is supposed that the very high-est dignitaries of the capital greatly favor

Gifted Hearer

My cars had been ringing with commen dations of this gifted preacher and that gifted preacher. And I was glad that there were such; but I could not but think. that a gifted hearer was an object worthy of some notice. I had not heard any commendation sent in this direction, and could not but think this was a gap that ought to be filled. Being acquainted with an inter-

esting specimen, I would say,
1st. That he had the gift of promptness in attending on public worship. He was scrupulously punctual in reaching his seat at the appointed time. You might get a catalogue of loiterers a fathem long in that congregation; but you could not put this man's name on this list without breaking the ninth commandment. I wish that his neighbors had coveted earnestly that excellent gift.

2. But he had another: that of a deep and earnest attention to the preacher. Some send their eyes on errands all over the house. They have a pulpit direction now and then, to be sure, but there is not fixedness about them. The new ribbons and feathers, and new comers, and late comers, catch and take up their attention and the preacher gets only what is not taken up by the feathers, &c .- seems to be no more himself or his message either than a feather to such a hearer. But our gifted friend did not belong to this class He seemed to think that the preacher had something of importance to say to him, and the preacher was anxious that he should hear it—very anxious; and this made him anxious himself to hear it. And this made him a most serious and earnest listener and I should like to see the man that would deny that that was an excellent gift. But he had another still more excellent

he loved and practised what he heard. Many do not think that it is expected of in their hearts, that they cannot help carrying it away, and cannot help becoming viser and better for what they hear; some are so much engaged in worldly dreams, while at church, or so drowsy, that the truth can get only to their ears, and not always so far as that. They go home as empty as they came. But the hearer now in my eye, always brought away something his soul, and wrapped him in his own beautiful robe. Several things follow from all this: Lee

1. That gifted preachers are not the only gifted beings in the world. Their endowendowments, and they are worthy of honor-

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preacher's message exerts upon his heart and life, greatly animate und comfort the preacher. This makes have better

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preacher. 3d. A gifted hearer is a great gift to a congregation. He is of great use in lead-

ing others to be attentive, devout, and doers of the Word as well as hearers. He is a living rebuke to all the irregular, tardy, the drowsy and the unprofited hearers: 4th. The desire to have gifted preachers

should have for its yoke-fellow the desire for gifted hearers. We should aim to multiply both classes as fast as we can.

Modern Infidelity.

No candid observer will deny that what-ever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the grand motives which are working for the elevation and purification of our society, are strictly Christian. The immense energies of the Christian Church, stimulated by a love that shrinks from no obstacle, are all bent toward this great aim of universal purification. These millions of sermons and exhortations, which are a constant power for good; these countless prayers and songs of praise on which the heavy laden lift their hearts above the temptations and the sorrows of the world, are all the product of faith in Jesus Christ. That which gives us protection by day and by night—the dwellings we live in, the clothes we wear, the institutions of social order-all these are the direct offspring of Christianity. All that distinguishes us from the Pagan world-all that makes us what we are, and all that stimulates us in the task of making ourselves better than we are-is Christian? A belief in Jesus Christ is the very fountain-head of everything that is desirable and praiseworthy in our civilization, and this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest attitudes of excellence, its highest mark, through the influence of this

And now we are told, in the most kind and complacent language, that Jesus Christ was an impostor, that Christianity is a myth, and that the Old Testament, out of which the New comes like the ear out of the blade, or the flower out of the bud, by its own august profession, is a huge batch of absurdities, with no valid claim to our respectful faith! We are told, in effect, that out of an ingenious lie, out of a cunning delusion, out of a baseless myth, out of a systematized falsehood, has sprung all that there is in this life worth living for—the grandest motives of human progress in purity and power! We are, in effect, told that by means of a stupendous cheat, men are trained to goodness, purified of their passions, fitted for an immortal life, filled with love to one another, that prompts to the highest heroism, inspired to sacrifices of life and fortune for the public good. bred to respect for law and order, assisted in self-mastery, and built up into a civilization which is immeasurably superior to all that human nature, assisted by philosophy and talse religion, has ever dreamed of. We are in effect; told all this, and now we ask rational men what they think of it. Defreye in the internal plans men those who out of whose life has flown into humanity those pure principles and elevating and purifying motives, or those who believe that a lie has wrought these marvels? Of all the credulous idiots that the age has produced, we know of none so pitiable as those who, in the full blaze of such a civilization as ours, and in full view of those

Heaven is Ours.

great movements whose sole inspiration is

as a myth, and its author as a cheat.—Sp.

Christian love, soberly talk of Christianity

Heaven is ours : ours in title : purchased for us, secured to us. And, not only sewe have sent our agent to take possession for us. We have entrusted to him our claim-we claim in him alone-he has removed every legal obstruction-it can no longer be contested, it is undisputed in the Court above—he has effected a lodgment in our name. He has entered heaven as one of us, a man like us. He has received of the good things of the land, and is from time to time sending us down gifts of the sweetness and richness of the coil-instalments of that abundance which can never be exhausted; specimens of our treasured wealth, samples of the fruits of the trees on the banks of the river of life. We are slow to believe in our happiness; regarding what he sends as gifts simply, and not as earnests and assurances of that which is too exhaustless to be transported to us. over to which, therefore, we must pass to abide. We do not think enough of the immortal flavor of these clusters from heaven. "As the Israelites were slow to enter the Promised Land, so are we slow to enter upon the purchased one." Faith we lack, not heaven—faith to know that heaven is ours; faith rather than meetness for the inheritance; for without faith, holiness is impossible.

The Deserted Soul. That God hath withdrawn himself, and

left this his temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye, that bear in their front, yet extant, this doleful inscription, "Here God once dwelt." Enough appears of the admirable frame and structure of the soul of man, to show that the Divine presence did sometimes reside in it: more than enough of vicious deformity to proclaim, He is now retired and gone; the lamps are extinct; the altar overturned; the light and love are new vanished, which did, the one shine with such heavenly brightness, the other burn with such pious fervor. The golden candlestick is displaced, and thrown away as a useless thing to make room for the throne of the prince of darkness. The sacred incense, which sent rolling up in clouds its rich perfumes is exchanged for a poisonous. hellish stench. The comely order of this house is turned all into confusion; the beauties of holiness, into noisome impurities; the house of prayer, to a den of thieves, and that of the worst, and most horrid kind; for every lust is a thief, and every theft a sacrilege : continual rapine and robbery is committed on holy things .- Howe's Living Temple.

Prayer.

Prayer is the key of heaven, and faith is the hand that turns it. We cry, Abba, Father ... "We cry"—there is the fervency. "Abba, Father"—there is the faith. Forvency in prayer is as fire to the incense; it makes it ascend to heaven as a sweet perfume. To induce believers to pray in faith, let them remember the bountifulness of God; he often exceeds the prayers of his people. Hannah asked a son; God gave her not only a son, but a prophet. Solomon asked wisdom; God gave him not only wisdom, but riches and honor beside. Ja-pob asked that God would give him food and raiment; but the Lord increased his noise to two pauds.