

American Presbyterian

GENESEE EVANGELIST.

THURSDAY, APRIL 10, 1862.

JOHN W. MEARS, Editor.

PREMIUMS IN GOLD PENS.

For every new subscriber sending the year's subscription in advance, we will give one of Morton's 75 cent Gold Pens.

To every one getting up a club of four new subscribers, and sending us \$7 (in this city \$9), we will give a \$2 pen; for a club of six new subscribers, with \$10 (in this city \$13), a \$3 pen; for a club of ten new subscribers, with \$15 (in this city \$20), a \$5 pen.

DEATH OF LAWRENCE PETERSON, ESQ.

This gentleman died at midnight of Tuesday, April 1, aged 46. He was buried on Friday morning, at 11 o'clock, from his late residence at Green Hill. A large company were present, and we have never seen one in which every individual seemed so sad.

After the reading of some very appropriate passages of Scripture, the Rev. Frank L. Robbins, the pastor of the church, and the Rev. Thomas Street, late pastor, now of York Pa., addressed the Assembly in Mr. Peterson, and their sincere attachment to Mr. Peterson, and their deep feeling of the loss sustained by his family, his friends, the community, and the Church.

Mr. Peterson was singularly beloved. The language of eulogy over the dead is so often excessive, that the simple truth in regard to him seems exaggerated. The loving affection in his household was never exceeded, even in the highest imagination of poet or novelist; man cannot utter it.

Our pen moves spontaneously trying to chronicle his rare virtues. Never did human being obey more thoroughly the counsel of David to Solomon—"Show thyself a man." In every truth, Lawrence Peterson was a hero, and if he had been tried as general, statesman or martyr, he would not have found wanting.

Besides all that Mr. Peterson gave to the Church of time and pecuniary support, which was very great in amount, he was accustomed to give it much thought. His indisposition to public position it was owing partly to a singularly modest temperament, and partly to his feeling that he held his life by so frail a tenure that he owed it to his family to husband his strength for them, his business being so very large and engrossing.

For a full analysis of the character of Mr. Peterson, we refer to the Evening Bulletin's article of Thursday last, for which we have not space this week, but will endeavor to insert in our next issue.

ACTION OF THE BOARD OF TRUSTEES OF GREEN HILL CHURCH.

At a meeting of the Board of Trustees of Green Hill Presbyterian Church, held on the 8d inst. the following Preamble and Resolutions were adopted:

WHEREAS, amid the uncertainties of life, we are called to mourn the loss of one of our number, Mr. Lawrence Peterson, an esteemed member of this Board, one in whose integrity we could always rely, whose counsel we have sought with profit, and whose liberality knew no bounds:

Resolved, That whilst submitting to the decree of an overruling Providence, who doeth all things well, we will ever cherish the memory of one so endeared to us by his many virtues.

Resolved, That we mingle our regrets with the overwhelming sorrow of the family of the deceased, and tender to them our sincere and warmest sympathies, in view of the irreparable loss they have sustained.

Resolved, That a copy of these proceedings, signed by the President and Secretary of the Board, be transmitted to the family.

WILLIAM BONSALE, President. JAMES G. STONE, Secretary. Philadelphia, April 7, 1862.

Bishop Meade, of Virginia, is dead.

DIVINE ART IN THE FOUR GOSPELS.

SECOND ARTICLE.

MUCH of the difficulty experienced in considering the alleged discrepancies of the four Gospels, disappears when we recognize the individuality of the writers. Inspiration has not destroyed this. It remains and it operates; and though restrained from working any damage to the accuracy of the combined testimony, it is yet suffered to appear in such varied forms of language and conception, as to approach to discrepancy. It could have no character of individuality if it did not. These approaches to discrepancy are an evidence of life, of truth, of reality.

If there had never been the suspicion of such a thing in the Gospels, they would never have had such verisimilitude. To those skeptics who have raised such a hue and cry over the alleged discrepancies, we may say as Professor Elliott says on another point, "We may even profess ourselves indebted to skepticism for having raised a question to which an answer may be given, at once so fair, so explicit, so conclusive." Dr. Lange, in his *Leben Jesu*, quoted by Professor E., says very aptly of such skeptical critics, "The evangelist may certainly, nay, must appear to contradict himself; for the appearance of such contradiction is the mark of life, depth and freshness. Nature appears, a thousand times over, to contradict herself. If a writer finds a difficulty in such an appearance of contradiction, and demands from the Gospels the precision of notaries, he clearly enough evinces his own incapability of forming a just estimate of them."

The truth is, a divine art or providence has arranged to give us four consenting, but perfectly distinct, views of the person and work of the Saviour; four stereotypes, so to speak, of our Redeemer, so that his form might stand out before us in bold and striking relief, so that we might catch new aspects of his character, and picture to ourselves more vividly the great events of his life, so that our interest might be enchaind and our affections made more lively towards their proper object. So that we all, with open face, beholding, in this fourfold glass, the glory of the Lord, may be changed into the same image from glory to glory.

As a simple matter of historical completeness, the four Gospels are all necessary to the story of the cross. It is only in Luke that the story of the incarnation is fully told, perhaps as it came from the mother's own lips, to the evangelist's ears. Only Matthew tells of the wonderful visit of the Eastern Magi to the babe of Bethlehem. We depend for our knowledge of the early Judean ministry, upon John alone. Luke again is our sole authority for many of our Lord's most interesting parables and exhortations, uttered in his last journeyings towards the scene of his crucifixion. The story of the woman of Samaria, the raising of Lazarus and other mighty works, not to mention many of the sublime discourses of the Saviour, are recorded only by the pen of the evangelist whose symbol was the soaring eagle. Even Mark, though supplying little independent matter, gives some additional valuable touches, and throws in vigorous strokes of the pencil wholly his own, in almost every event which he describes. Hence, the evangelists supply each other's deficiencies in matters of fact.

But each also writes from a different point of view. Each perceives the great phenomenon of the incarnation in a different light. Each sees the facts in his own peculiar manner, selecting, grouping and arranging them on different principles. The glorious person of the Son of God, is thus lifted up to human view from every side. Matthew, without aiming at exact chronology, narrates picturesquely, the events and teachings of the Redeemer's history. His combinations and contrasts are doubtless the fruit of intentional, systematic arrangement, designed to bring out the facts in the most impressive manner. "In what striking antithesis do the opening chapters set before us the new-born King of Peace and the savage Herod; the heavenly light for life into a strange land; the baptism with the opened heavens and the descending Spirit; and the temptation, with all its circumstances of Satanic trial." Notice, too, his grouping of parables, in all probability uttered at different times, in the thirteenth chapter, where each, by its juxtaposition, imparts additional force and clearness to the other; observe the garland of miracles woven into the eighth and ninth chapters, and the grand pyramid of prophetic sayings and solemn discourses culminating in the vivid and awful delineation of the judgment-day, in the twenty-fifth chapter, and introducing the closing scenes of the Saviour's life.

Different from this stately symmetry is the condensed fervor of Mark. Graphic, circumstantial, letting in a flood of light by a single epithet, we read his memoirs with a peculiar interest. It is he who throws into the narrative of the forty days' temptation the startling feature that the Saviour was "with the wild beasts"; he, too, brings the Redeemer on the stormy lake before our very eyes, as he lay "in the hinder part of the ship, asleep on a pillow"; and he adds a new stroke of tenderness to our Lord's welcome to the little children, when he tells us that he "took up the young children in his arms, and put his hands on them and blessed them."

Mark does not deal in contrast. He keeps steadily before us the picture of the incarnate Son of God. He shows us the awe and amazed disciples and multitude; over and over again, we read in his pages of the multitude that hung upon his lips, giving scarcely space to stand or time to eat, spreading his time the more he seeks to conceal it, and laying their sick out before his feet whosoever he went. The brief page of the second evangelist seems almost animated under his graphic pen.

In Luke, we have the breadth of view of the cultivated and converted Gentile. He is the historian; deliberately, and in view of the many attempts of his time "to set forth in order a declaration of those things which are most surely believed among us," "having a perfect understanding of all things from the very first," he determines to write them in order, for the certain instruction of his excellent friend Theophilus. So, going back to Mary and Elizabeth, he traces the wonderful history from its origin; as he passes onward, he throws in thoughtful comments, and adduces reasons for the occurrence of events. He is careful to give us those features of Christ's ministry which present him in the closest sympathy with man as his friend and Redeemer. The raising of the widow of Nain's son, the parables of the lost sheep, the lost coin, the prodigal son, the woman much forgiven "because she loved much," the prayer on the cross

for his persecutors, and the pardon of the dying thief, found in this Gospel, set forth not so much the Messiah, or the miracle-worker, as "the God-man, the friend and Redeemer of our fallen humanity." It is part of this general fact that Luke brings before us, more frequently than the other evangelists, the ministry of pious women.

But now when we turn to the fourth Gospel, wondering, perhaps, what room is left for another, we find the same Divine Saviour, in person and work, presented in an attitude so distinct and remarkable, that we are reminded of the saying of John himself: "Of his fullness we have all received." Truly that character must be one of unsearchable richness, which can furnish such a wide diversity of development with no sacrifice of consistency. Having been already exhibited as the Messiah, as the victorious, miracle-working Son of God, as the world's great Redeemer, and thus having drawn forth our admiration, our trust, our supreme affection, we are yet to be ushered to a more intimate presence, and to have a more exalted view unveiled to us. We at length become sensible that in the first three Gospels we have beheld rather the outward exercises—the visible forth-puttings of the Divine Omnipotence in the incarnate Son, while in the fourth Gospel, the majestic truth of the pre-existence, Divine equality and identity of the Word who had become flesh, stands like a lofty and resplendent gateway in front of the palace, intimating the character of the structure beyond. Here we see the Saviour in conscious tranquil unity with the Father, here we catch glimpses of the inner life of our Lord. Here, above all, we listen to his divine discourses; to the calm rapture of his intercessory prayer; to his copious promises of the Paraclete; here, as he tells the woman of Samaria of the living water, as he announces himself as the good Shepherd, as he tenderly exhorts his disciples: "Let not your hearts be troubled"; and tells them of the many mansions in his father's house, do we not ourselves, in the depths of our hearts, seem to feel the Son of God speaking to us as a man speaking with his friend; do we not spiritually behold the very Redeemer of the world—hear the reassuring voice, and say with the deep conviction of Thomas, "My Lord and my God?" This is truly the *Gospel of the World*. In the other Gospels we see our Lord principally as acting. Here, both himself and the characters accessory to the portraiture become known to us by what they say, rather than what they do.

"In conclusion," says Elliott, "I will only call your attention to the mystical completeness which this Gospel gives to the evangelical history. . . . to that everlasting wisdom by which it was foreordained that a Gospel should be vouchsafed to us, in which the loftiest ideal purities and glories with which we might be able to invest the Son of David, the Son of God, and the Son of Man, might receive a yet loftier manifestation, and by which the more distinctly historical pictures disclosed to us by the synoptical evangelists might be made instinct with a quickening life which assuredly they lack not, but which we might never have completely realized if we had not been endowed with the blessed heritage of the Gospel of John."

Did space permit, we should like here to quote entire the note on page 46, as presenting a summary of the characteristics of the four evangelists. We can find room for a few sentences only. Prof. E. thinks we are warranted in saying that the point of view of the first Gospel is mainly Israelitic; of the second, Gentile; of the third, Universal; of the fourth, Christian.

In respect of subject-matter and contents, we may say, perhaps, that in the first Gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture.

In respect of the portraiture of our Lord, the first Gospel presents him to us mainly as the Messiah; the second, mainly as the God-man; the third, as the Redeemer; the fourth, as the only begotten Son of God.

Imperfect as our view of this subject has been, we are persuaded that the reader will conclude with us that there not only is a divine plan in the mutual relations of the Gospels, but that it is clearly and beautifully apparent, and that the peculiarities of this relation, which have given rise to the noisy and persistent objections of unbelievers, are the very ones which should call forth his admiration and gratitude as a student of the life, the character, and the works of the Redeemer.

LEAFLETS FOR THE THOUGHTFUL.

Our Publication Committee have issued a collection of most choice extracts from the practical portion of Mr. Barnes' works under the above title. The selection was made by Miss Thulia S. Henderson, of Morlake, England, and forms 24 two-page 16mo tracts, with such titles as: "But One Book"; "What is Truth?"; "What is Man?"; "Can God Show Mercy?"; "Evil of Unbelief"; "The World-Wide Error"; "Tearless Eyes"; etc. They are eminently suited in style and spirit for general distribution. How they came into the hands of the Committee, already stereotyped, is curious and pleasant to read. The following note of Mr. Barnes, accompanying the Committee's issue, explains it:

"These 'Leaflets' were selected and arranged for publication by Miss T. S. Henderson, of Morlake, Surrey, England, daughter of the late Rev. E. Henderson, D.D., author of 'Biblical Researches and Travels in Russia'; 'Island, or the Journal of a Residence in that Island'; 'A Commentary on the Prophet Jeremiah and the Lamentations'; 'A Commentary on the Books of the Twelve Minor Prophets,' etc. The 'Leaflets' were published by Knight & Son, in London, with no knowledge on my part of their intention until I received a copy from the publishers. I have been very much indebted to Dr. Henderson for the interest which he has taken in my writings, and for his care and attention in editing some of them in England; and it gives me great pleasure to acknowledge my obligation to Miss Henderson for the honor which she has done me and for the taste and judgment which she has evinced in these selections.

A duplicate of the plates has been kindly forwarded to me by Knight & Son, which I have placed at the disposal of the Publication Committee of the Church, for their use.

"Philadelphia, Feb. 5, 1862."

ACKNOWLEDGMENT.—We have received at this office, from Rev. W. Jones, of Iowa Falls, Iowa, FIVE DOLLARS, for Rev. R. G. Wilder, of the Kolapoor Mission.

Hope cheers us in the darkest hour.

OUR WESTERN CORRESPONDENCE.

CHICAGO, ILL., April 2, 1862.

Dear Presbyterian:—It occurs to me that I will now converse with you for a few moments on sundry topics lying about loose in my mind, and I will head the first.

MELLOWING OFF.

The *Presbyterian Quarterly*—may its shadow not be less—had a very good article about the old Baptist tinker, Bunyan, of late. I had been just reading his *Pilgrims*, and a thing occurred to me which the reviewer does not notice, and that is, the marked difference between the first and second parts of the work. Christian has a hard time of it from first to last. It is a "dreadful sound in his ears" that drives him out, and then he has but a string of difficulties to encounter—the dreadful slaughter—the hill difficulty—the lions—Apollyon—the valley of the shadow of death—the burning at Valley Fair—the incarceration with Giant Despair, and the like. His course is one of severe struggles. The way is rough, the clouds are heavy, and the whole picture is somber.

The second part is quite a different picture. Christiana sets out, as if at leisure, with her family of children, has a companion for the journey, obtains a stalwart guard and guide, who fights all the battles, and takes her through, for the most part, in entire quietude. The accompanying characters are also different. In the first part there are men who fall of salvation for all manner of reasons. We have Pliable and Legality, and the Man of the Evil Report, and Ignorance, and Talkative, and Fair-Speech, and Bye-ends, and similar failures from first to last.

But in the second part, the characters are such as go through, or at least help on the pilgrims. We have Feeble-mind, and Ready-to-halt, and Honest, and Gains, and Despondency, and Much-afraid, and when the pilgrims come to cross the river, Christiana sinks in the water, but Christiana goes over with only wet feet.

Did the first story seem to Bunyan to be too sombre, so as to lead him to fear it would act deter people from setting out on the pilgrimage? Or had Bunyan got out of his prison, and been permitted to taste some of the amenities of Christian life, to the softening of his views regarding it? Or had he become a much older man, with a corresponding ripeness and mellowing of character, leading him to dwell upon the gentle aspects of godliness, as well as to the discovery that religion is for the weak and the unfortunate as well as the strong and heroic? Had his views and feelings both become less legal, and had they drank in more of the spirit of the Gospel? Perhaps all these causes have something to do with the matter.

SOME REVERSES.

When "Abolitionism" was eating into the vitals of the Old School Presbyterian Church in the Northwest four or five years ago, you remember that a certain Boanerges was sent for, and bidden with a chance to "do a great work" in turning back the tide, and so came here, walking on a good pavement of dollars, laid down in the track of a reaping machine. Obstacles yielded to the blows of the Son of Thunder most wonderfully. "One theological seminary took to rattling in the throat speedily, and another sprang up, like the gourd which kept the sun from the preacher of Nineveh. A church was strengthened, and built itself a fine brick edifice, and the work of ten years was done in three. The Old School Presbyterian Church in the Northwest was delivered from the clutches of "Abolitionism," and a sign nailed up at all cross-road approaches—No Abolitionists wanted here.

To-day, how stands the matter? Not a whit better than before the thing was begun! Boanerges is gone. The keepers of the "divine institution" have uncorked its vials and let out its odors all over this Union, and the mal-air has gone into the very places whence it was with so much ado driven. The seminary remains, with two professors and thirteen students, an elephant difficult to keep, and as difficult to dismiss. One of the professors, too, plays for President Lincoln and the United States Government in the very pulpit dedicated to Virginia conservatism! A part of the congregation rejoice, and to a part it is like vinegar upon a decalcified surface. The question now is, loyalty or rebellion, and slavery underlies every idch of rebellion, and nobody knows it any better than such as protest that it is not there. And so churches, which are in part loyal, and in part of such as would, in Kentucky or Virginia, put themselves along with Beauregard and Jeff. Davis, find it difficult to get along, to pay off debts, keep the peace over Sabbath worship, and especially to settle ministers in vacant pulpits.

In so far as religion suffers, I regret it; in so far as good Christian people are tied in with men and things irreconcilably either with comfort, christian progress, or loyalty, I pity them; but wherein a tremendous quiverer to tie a noble branch of the church of Christ to the car of chaos and old night falls, I rejoice, yes, and will rejoice. The Old School Church cannot, be wholly Virginiaized. Slavery did not make the world, especially this part of it, and it will be an uphill business to get us to believe it.

PRISONERS OF WAR.

The first ever seen by these eyes went rolling by my door in a broad steam, looking like the current of the Missouri River, some weeks ago, and are amphibious in the mud of Camp Douglas. Poor men! they were clad in the linsey-woolseys of their region, each with a piece of carpet in lieu of blanket and overcoat both, over their shoulders, and as no two pieces were of the same pattern or color, you may imagine the general *coups d'oeil* was a little bizarre. But clothes are not necessary to comfort, and some of the fellows fought with spirit, though a man who was through the whole of the Donelson affair, and saw much of the fighting on both sides, told me that but few of their regiment "fought readily well."

They were haggard, and each one seemed to cough as if their whole lungs were at it; and death has been fearfully busy among them. The neurological list numbers already one hundred and fifty since here, and they still die at an average of from four to five per day. But they brought their diseases with them, and have been carefully supplied with physicians, medicines, and all necessary treatment in a style as good, and perhaps better, than our own soldiers get when sick. There was a universal sympathy for them in the city when they first arrived; but they did not appreciate it, at least the greater number of them, but with the true feeling of slaveholders, put on airs, as if the mud-dills were only doing their duty in deferring to their superiors,

and so the camp is now shut against all persons without special business among them.

WHAT OF THE NIGHT?

I mean the night of the reign of this nightmare, the war. Our side has gained upon the rebels somewhat, and the inference is, that the rebellion is subdued, and the politicians are quarrelling as to the terms on which the thing is to be settled! Not so fast, gentlemen. The rebellion is not put down yet, and the question has not come to the point where the end begins to be seen. This is the most critical point of the war. We are in more danger of defeat than since July 21, 1861. The danger is several fold. One source of it is over confidence; another, the desperation of the rebels; another, the scheming of our politicians of certain stripes, who are at work making Presidents and saving slavery; another is the inactivity of some of our high military men, and their failure to take advantage of the tide of affairs; and another is the determination of some of our people, that come what will, the black man is an animal, without rights, to be kept in slavery. If this war does not mean that God is moving for the black man, it means nothing. We have one plague upon us to move us to do him justice. Are there nine more to come? I believe there are, if his case be not attended to before. The black man is not four millions alone, but two or three hundred millions, and the four millions with us are a sort of pivot, on which the interests and status of the whole rest. Keep your eyes open, and see if the state of the war is not regulated somewhat by the status of the black man's interests.

Do you notice how fast we live in a state of war? Thirty years are compressed in one of a man is tried, marked, and thrown away, or used, as the case may be, in a few months. And a few months of good use last a man a lifetime thereafter. A year ago, and Gen. Scott was peaced as the savior of this nation. Simpletons! Did any body who had read history, and would take the trouble to think one half hour, suppose he could last the year out? Pages of national life so utterly new, demand men new as themselves. Who then had heard of Halleck, Buell, Grant, Foote, or Dupont? Who had heard of McClellan? Yet he has been to the top of the ladder, and it is widely suspected, in these parts, that his day is about over. Certain it is, if he do not bestir himself, he will be with the old fogies in three months from this. And yet it is a pity. Big Governments, especially ours, do not seem to recognize the fact that there are two sets of generals, as of other men; that one sort are the men to get ready, and the other to operate. A man may be an admirable provider of and for an army, an admirable disciplinarian, in short, qualified to get up, equip, appoint, and train an army, yet when this is done he is done. It is to be proved if one young man on the Potomac is not this man.

Another sort of general is the man for the field. He may be impatient in providing, but can handle troops as a skillful rider handles his horse. Siegel is such a man. If he has any superior wit brought to light in this war, let him be shown.

But it were a pity that each sort of officer could not get his exact place, and serve his country to the best advantage. It would save much disappointment and some mortification.

But we are living fast in the war. Yes, and what a tide of life is being paid out the cost of it? And who is responsible for all this, and who is to settle the score? Had slavery anything to do with it? And shall we not raise that serpent to give it another chance?

Yours, AMBROSE.

PRESBYTERY OF WILMINGTON.

A DELIGHTFUL meeting of this Presbytery was held in St. George's Church last week. Besides the discussion of important practical questions by the members, a peculiar interest was given to the exercises by the presence of Rev. A. Bunknell, of the Gaboon River Mission of the American Board, who addressed the Presbytery by request, communicating valuable information, and stimulating the missionary spirit of the brethren and the assembled congregation. A resolution was adopted expressive of the gratification of the Presbytery, and of their wish to see a Presbytery organized on the Gaboon river as soon as it shall appear practicable to the brethren there.

Rev. Wm. Aikman and Elder John C. Clark were appointed commissioners to the General Assembly.

A carefully prepared circular letter to the sessions of the churches, admonishing them of their duty to be represented in the meetings of Presbytery, was adopted, and enjoined to be solemnly read by the pastors to the sessions.

CENTRAL CHURCH, WILMINGTON.

TO THE truly remarkable and prosperous history of this church hitherto; another leaf, perhaps exceeding in importance and interest, any of the rest, must now be added. A work of grace, more effective and more rich in its results, than any it has hitherto enjoyed, has just been wrought in the congregation, and pastor and members are rejoicing in the ingathering of the first fruits. On the Sabbath before last, forty persons were received into communion, thirty-five on profession of their faith. About one-third were men; several, heads of families; and those who of character more likely to strengthen the church and promote its general welfare, than any hitherto received. Those who know the church will feel that this is saying a great deal. It is believed that some thirty decided cases of conversion have occurred, and the work still goes hopefully forward. Many more are expected to join at a future season.

In six years no less than one hundred and seventy-four persons have been admitted to this church on profession, an average of between 29 and 30 per annum. Few churches in the denomination can show a larger increase. The Sabbath School, the three highly flourishing Mission Schools, the regular and full attendance of the people on the stated services of the Church, the devotedness, the practical mind and executive talent, the pastoral fidelity, and the boldness, evangelical earnestness and simplicity in preach-

ing of the pastor—Mr. Wiswell, make this body of Christians as a city set upon a hill; as Paul said of his dear Philippians we may say of them, that in the midst of a crooked and perverse nation they shine as light in the world, holding forth the word of life.

May the character so happily stamped upon them in the early years of their history, by the blessing of God, characterize them for uncounted generations to come.

REV. W. A. BENTON.

WE are sorry to learn that the connection between this brother and the American Board has been dissolved. Mr. Benton is the well known faithful missionary of Bhamdun, Mt. Lebanon, who maintained his position in the midst of the storm of civil war and carnage that raged around the mountain, and swept almost by his very door. It is believed that his presence saved the village from destruction. His own letters and those of his accomplished lady have frequently appeared in our columns.

Mr. Benton speaks in high terms of the Prudential Committee of the Board. He remains as work, at Bhamdun, engaged in the missionary work, and supported, at least we presume in part, by the natives. It will be remembered that Mrs. Benton spoke of residing in the house of a rich native convert, and of having received from him 150 piastres for benevolent objects.

Mr. Benton, in a letter dated Dec. 12th, 1861, says: "Our Sabbath audiences and the Women's Bible class have been sustained with much interest and promise during the year past. I have baptized seven children, and admitted seven adults since January last on profession of their faith to Christian communion."

LATEST NEWS.

THE iron-clad "Merrimac" is reported to be in readiness to come out of Norfolk. At last accounts her coal and new armament had been put to seaward, and the channel had been buoyed out to Seawall's Point.

Fort Mason, at Beaufort, N.C., was still in the possession of the rebels at last accounts. Fort Palmetto was about being bombarded as the vessel with the latest news was leaving the vicinity.

General McClellan's command now covers the peninsula between the James and York rivers. He retains command of three of the Corps d'armee lately detached to the army of the Potomac. The gun-boat "Ceresola" ran the blockade of the batteries at Island No. 10, and went to the assistance of General Pope, below. A fleet of iron-clad gun-boats is said to be coming up from New Orleans.

It is believed that the vote in Western Virginia is four to one in favor of gradual emancipation. The secession rector of Trinity church, Washington, still persists in disobeying the order of his Bishop, to read the prayer for the success of the National arms.

The number of new officers created by the proposed Tax-bill is less than three thousand. McClellan's army appeared before Yorktown, on Saturday, and drove the enemy from their works.

General Banks has rebuilt and crossed Stony Creek Bridge. General Pope having been aided by gun-boats and transports, which had evaded the batteries of Island No. 10, has sent a large force across the Mississippi, in the rear of the rebel position. The House of Representatives on Monday, appointed a committee to report some practical plan of emancipation.

THE Southern Bishops.—The *Episcopal Recorder* thus speaks of the Bishop of South Carolina: "Bishop Davis, as we learn through an important report, has at last declared his assent to the ecclesiastical severance of the Diocese of South Carolina from the Church in the United States. He stated to the Convention, at its session three weeks since, that this course seemed imposed on him by the existing government of South Carolina, and by the action of the Southern Convention, in which his diocese was represented. But his opinion, if we can judge from the report before us, is based solely on the necessity of recognizing a government *de facto*."

Our Church News.

FIRST CHURCH KENSINGTON.—Sabbath week was Communion day in this church, 28 persons were received into fellowship 9 by certificate and 19 on profession of faith—the fruits of a gracious work for two or three weeks past, has been quietly going on. A good proportion are heads of families. The pastor and church are much encouraged.

CHURCHES BURNED.—The church at Big-Jamption, N.Y., had just completed a new house of worship on a lot adjacent to the old one, and were about to proceed with the dedication of the former on Sabbath, March 23d, when, on the night of the preceding Monday, the 17th, the old building took fire, communicating the flames to the new, and both were destroyed. The new building and furniture were worth \$31,000; the furniture was saved. Insurance \$18,000; the congregation at once resolved to rebuild.

THE REVIVAL IN GUILDFORD CENTRE, N.Y., already mentioned, is thus spoken of in a private letter: "We have received nearly forty to the church, and expect several more. The conversions have been mostly among the young people and children. I think of only one man of about 45. Several young men are brought in who promise to be useful and active members of the church. Several family altars have been erected, and those that had fallen have been built up again. In the meeting of the young converts, questions are regularly proposed for remark such as: How shall we keep the Sabbath? How live through the week? etc.

"During the special services there was deep solemnity, but no unhealthy excitement. The power of God was manifested in every meeting. None could doubt that something more was moving on the hearts of the people than human power.

"The fifteenth anniversary of the organization of the church will be held about the middle of July, an event which will be duly celebrated, when former members will be present to recount the divine mercies to this branch of Zion during half a century."

CALL DECLINED.—The Newark *Daily Advertiser* says:—Rev. Mr. Mandell, having tendered his resignation of the call to the Park Presbyterian church, the congregation have accepted it, but requested him to remain with them as supply for the present.

DENOMINATION OF CHAPLAINS.—We clip from the *Independent* the following tabular view of the proportionate force furnished by each of the leading denominations to the Chaplaincy of the army. If it is correct, it places our denomination in a very honorable position. (With a ministry probably numbering less than one tenth of the total of Northern ministers, it is set down as furnishing one fifth of the chaplains. Every other denomination on the list is therefore proportionably below it; some of them exceedingly so.)

Table showing the proportionate force furnished by various denominations to the Chaplaincy of the army. Columns include denomination and number of chaplains.

DEDICATION.—The new Presbyterian church at Dryden, N.Y., we learn from the *Evangelist*, was dedicated March 26th. After the sermon by Rev. O. H. Seymour, the pastor, Rev. A. McDougall, invited the Elders and Trustees to take their places in front of the pulpit. He read to them the dedicatory formula laid down in the Presbyterian Manual, to which they all responded. He then followed with the prayer of dedication. The dimensions of the building are 40x 75 feet; the style is Romanesque. A number of the pews are reserved as free.

KNOX PRESBYTERY, ILL., has appointed the Rev. W. McKaig and Elder E. V. Robbins, Commissioners to the General Assembly.

New Publications.

The First and Second Volumes of the *Studies and Kritiken* for 1862, have been received. In the first, Dr. K. Behr argues exegetically to show that the idea of the universal priesthood is not the foundation of the principle of lay representation in the reformed churches. Calvin says nothing of it in the account he gives of his own system, or in his commentary on the celebrated passage I Peter 2:5, 9. It is rather the idea of the Church as the *Body of Christ*, which furnishes the ground for the evangelical church order. But Behr goes even further than this, denying that the universal priesthood has anything whatever to do with this order. Ullman, one of the leading editors of the journal, follows in an article on the same subject, agreeing with Behr in every point except the last, which he combats vigorously. As the evangelical (United) Church of Germany is going through extensive agitations on the subject of church government, pending the adoption very generally of the Presbyterian form, the discussion between two such able men is peculiarly interesting. A characteristic is given to the *Remarkable Characteristics [Rhetoric] of the Raising of Lazarus*, the peculiar words, acts and experiences of the Saviour on that occasion. *Explanations of the Scriptures from the Classics*, by F. Koster, author of a work on the subject, follow. Some remarkable coincidences in language and matter are pointed out. *The True Subject in Romans Seventh* is argued to be the converted man. Among the Reviews is one of a couple of volumes of correspondence between three Christian friends, one a Protestant physician, Johann C. Passavant, the others Catholic officials, Bishop Sailer, of Regensburg, and Cardinal Diapenbach. This remarkable friendship between men faithful to their different religious convictions, is regarded by the critic as an augury of the future unity of the two great branches of the church—a sort of anticipation of the Christianity of the future, which, according to Schelling, will be of the Johannine type, the Christianity of love. Alexander Buttmann publishes the Vatican manuscript of the New Testament. The great edition of this Codex, prepared by Cardinal Mai, and published only after his death, is not only very expensive, but really deformed with typographical errors and inaccuracies—as are nearly all Greek works issued at Rome. The London edition, since issued, is represented by Buttmann as a slavish copy of Cardinal Mai's original—errors and all. A second Italian edition, that of Cardinal Verellone, is an improvement on the first, though still inaccurate; the third is severely criticised as the hasty work of men who are only the more to blame because competent to do so much better. Hence it appears that the Vatican Codex is, after all, but inadequately made known to the public.