

American Presbyterian and Genesee Evangelist.

THURSDAY, JULY 3, 1862.

JOHN W. MEARS, Editor.

THE SUMMER EXODUS.

Many of our readers in the city are contemplating and preparing for their usual summer jaunt and temporary change of abode. Some have already gone. There is temptation to neglect duty and to conform to the world at home and everywhere, but this breaking up of familiar arrangements, this emancipation from the restraints of business, this general relaxation in our habits brings with it peculiar liabilities to a decline in spirituality. We may complain as we will of want of time for religious duties when surrounded by multiplied cares of business and domestic nature, and may sigh for greater leisure for prayer and reading; the truth is the moments of privacy which we snatch from a busy and well ordered life are generally the most profitable of all to our spiritual interests. Leisure is apt to bring with it a loss of spiritual energy and a diminished disposition to a faithful and regular use of the means of grace. The rest we are giving ourselves, and which our systems do require, is too apt to be extended in the direction of the spiritual conflict. The soldier of Christ is seduced by the prevalent ease and aimlessness of his outward life to unshackle his spiritual armor, to draw in his guards, and thus to expose himself to the invasions of his frail and unresisting foe. The fashionable world floating gaily around him, in its most fascinating aspects. He is apt to be drawn into its intoxicating whirl, to disguise his Christian character to conform to its customs, and to sacrifice, in whole or in part, his religious principles. Or, if he maintains a fair degree of consistency, he comes home damaged and backslidden by neglect, by irregularity in his duties, by suffering the moral law to be outraged in the place of his Bible; so that with renovated health of body, he has to mourn a declining spiritual life, a weakened faith, a soul estranged from the mercy-seat, and a taste for vain things, vitiated.

We write kindly to warn you, reader, against allowing yourselves to yield to the temptations incident to the season of recreation. We would urge you to step up to the greatest possible extent, your habits of devotion. Take your familiar Bible with you. Keep your watch against the hour and the power of temptation. Daily, but not ostentatiously, maintain a right regard of non-conformity to the world. Close your associations among the people of God. Join with them in sustaining public and social services. Do not content with the mere negative virtue of maintaining your ground, but be aggressive; look out for opportunities of doing good. Order your religious newspapers to be sent after you. That will constitute a regular, living cord of connection with your previous associations and will keep alive your interest in the religious movements from which you are separated. Do not go into oblivion, do not pass in eclipse as a true Christian when you go upon your summer tour. Be persuaded that the influence of the newspaper will be found of no small efficacy in preventing such a disaster.

But enough of advice! I may a kind Providence accompany such as go, protecting them from harm, and renewing their strength for enlarged usefulness in the future.

ROMANISM AND INFIDELITY.

The Catholic Herald and Visitor of this city has taken occasion recently from articles in our columns, on recent developments of unbelief, to reiterate the old cry of the licentious tendency innate to Protestantism. These infidel sentiments are, according to the Herald, but the natural fruit and development of Protestantism. We answer: yes; just as truly as Protestantism is the fruit of Romanism; and as truly as one fact of event in human experience and human history is connected with the preceding facts. Romanism gave rise to Protestantism, Protestantism gave rise to infidelity, hence we are justified in saying that Romanism gave rise to infidelity. For by such loose ways of reasoning you can connect the most diverse and opposite events. But that infidelity is the legitimate and logical fruit of true Protestantism we most earnestly deny. Protestantism is the rejection of human authority striving to come between the soul and God, and putting, not reason, but faith in the revealed word of God, in its place. Protestantism puts proper limits on the exercise of reason, which Romanism aims to choke and dwarf. Reason, on the one hand, learns to exercise beautifully and profitably, her functions in subordination to faith; on the other hand, she chafes, rebels, and at last bursts aside her unnatural bonds, and rushes to fatal excesses of presumption and profanity. What part has Protestantism in the widespread and horrid infidelity of France? Who is to blame for the measureless license of Voltaire, of Rousseau, and of the French Encyclopedists? Was it the Protestantism of Geneva which degenerated into infidelity, or was it a foreign poison borrowed from "most Catholic" soil and transplanted to her own? Whence arose that whole movement by which Garrison was led aside into such deep and consistent excesses of error, if not from the influence of the French Catholic infidel, Voltaire, upon the king, and of his daring philosophy upon the educated classes? What had Protestantism to do with the unparalleled and worse than heathenish excesses of the French Revolution? Ah! the miserable Hugenots had been buried too deep by St. Bartholomew, or driven too far by the Revocation of the Edicts of Nantes, to lay any portion of the blame upon them!

How often others the fainting heart.

HOME MISSIONS.

LETTER FROM A MISSIONARY.

Disolution of the Mutual Relation in a Slave State.—It was an impressive moment when in Presbytery on the very spot where many years ago I assumed the office of pastor, all the original actors having left that body, my junior co-pastors solemnly dissolved my pastoral bonds, and I was adrift, without charge. I felt lonely and desolate. A feeling of disappointment seized me. I had long hoped to finish my career in that place and with that same beloved people. In a moment the work was done; I was no longer a pastor; no more to the La Grange church than any body else. A few tears stole unbidden; but my aching heart felt what tears nor words could not express.

Sabbath came. I craved and enjoyed the privilege of preaching Sabbath morning and assisting in the administration of the Lord's Supper. There was a good attendance and my last words (not a formal valedictory) were kindly heard. The next day I roamed over the rocky hills and took many a tearful leave of those to whom I long ministered in joy and in sorrow; many of whom I had baptized, or married, or buried their kindred, and with all of whom I have been associated in numberless tender pastoral offices. Succession, treason, and all sorts of errors and wrongs were for the moment forgotten; and it seemed as if the horrors of last summer had not been known. I am sure I never saw such a weak brother, and I shall never again pass through more affecting scenes.

Bro. T. goes to the assembly. I have proposed to him to press the Home Missionary Committee to take vigorous measures to save Missouri. The half policy of holding a few isolated posts in an enemy's country does not accord with the material spirit of the day, or the necessities of the present situation.

But alas! what have I to do with the old ship! I am no longer a captain nor captain's mate. It is hard to feel that I am outside the camp. But I will maintain one virtue. If I cannot act, I will submit and keep silence.

MISSIONARY INTELLIGENCE.

The Herald for July, gives some additional examples of the disposition of native converts to assume a portion of the burdens of the missionary work. The Zulus subscribed \$50 to pay the expenses of the return journey of an absent missionary. Mr. Wood, Mr. McKinney, writes from Amantzimote, March 1st: "The station was hearty and cheerful, and very encouraging to our hearts. Mr. Wood is daily here, and shortly expects to be back soon, there is a probability that he could be very useful. We feel in great need of his services." Mr. Wood had sailed before this letter was received.

Mr. Richardson writing from Arabkir, respecting the diminished appropriations for the year, says: "We shall be much surprised, however, if the movement does not demonstrate, more fully than anything else could have done, the strong hold which evangelical institutions have acquired in the hearts and affections of these nations." "Our Arabkir brethren had already assumed about one third of the expense of their schools, and now, in the absence of a pastor of their own, they have come forward and assumed a great part of the expense of the year, the whole of the salary of the pastor of the Shapik church."

"The same brethren have recently organized among themselves a Bible Society, and have already raised a considerable sum and invested it in books, which their own committee of twelve are circulating, by sale and gift, throughout the city and villages. With such a beginning, we confidently expect that they will come behind in no gift."

ENGLAND AGAIN.

We have passed through three phases of feeling towards that great, preponderating portion of the English nation which has steadily refused to sympathize with us in our struggle, and has leaned, more or less decidedly, to the cause of the rebellion. First, we were desirous and hopeful of its good opinion; then we were astonished, grieved and indignant; lastly and at this day, we are profoundly indifferent. We have friends in England, staunch though few; we do not forget them when we speak thus. But they know, quite as well as we, how few and weak they are. They are not in the present direction. Anthony Trollope, the English traveler, the tone of whose recent volume entitles him to be classed among our friends, while maintaining, contrary to our belief, that his Government has acted exactly as it should have done in the struggle, says: "But I must confess that I have not been so proud of the tone of all our people at home, as I have been of the decisions of our statesmen. It seems to me that some of us never tire in abusing the Americans, and calling them names for having allowed themselves to be driven into this civil war. We tell them that they are fools and idiots; we speak of their doings as though there had been some plain course by which the war might have been avoided; and we throw it in their teeth that they have no capability for war. We tell them of the debt which they are creating, and point out to them that they can never pay it. We laugh at their attempt to sustain loyalty, and speak of them as a steady family of a family is wont to speak of some unthrifty prodigal who is throwing away his estate and hurrying from one ruinous debauchery to another. And, alas! we too frequently allow to escape from us some expression of that satisfaction which our rival tradesman has in the downfall of another."

Says Rev. Mr. Wilder, writing from Kolapore, India, April 24th. "We thank God for the telegram announcing the success of the Federal arms, but I grieve to say every Britisher I meet shows in words or looks that he is sorry."

The testimony of Count de Gasparin, in his America and Europe, is explicit. "Pretending to be neutral," says he, "France and England have given all their moral support to the South." Recent advices inform us, that both Houses of Parliament have had General Butler's order, concerning the females of New Orleans, who were insulted our citizen soldiers, under serious and rather protracted consideration. Some resolution appears to have been adopted on the subject, and if the President does not disavow and rescind the order, we may expect a diplomatic protest from these indignant friends and patrons of female virtue among the rebels. It will be observed that Beauregard's mock-heroic order on the subject, issued to his army before Corinth, was also formally laid before Parliament, and his interpretation of General Butler's meaning was eagerly adopted by that body. We know that, so far from designing to encourage crime among our soldiers, General Butler's rules have been most stringently enforced, and that several of our own men have been publicly executed for crimes of far less magnitude than those supposed to be encouraged by this order. And we know that the penalty contemplated in the order about the females was, confinement in the calaboose or common jail, and that even this has thus far, been executed in but a single instance. But the promptness and vigor with which Parliament assailed the order, is only another proof of the ill feeling which is cherished towards us, and which no career of victory can soften, but rather the reverse. It appears indeed as if, unable to aid the men engaged in rebellion, the Lords and Commons were anxious to secure immunity to the women in their rebellious demonstrations. On the other hand, we have heard of any protests of noble lords and members against the well-attested and hideous atrocities perpetrated by the rebel army upon the very corpses of the Union soldiers at Manassas, which were not threats but shameful deeds?—or against the enlistment of painted, tomahawking savages by the rebels at the very opening of the contest; or at the robberies, cruelties and murders perpetrated upon peaceable citizens all over the South, merely for their adherence to the Union? They have taken fire at a threat; they are cold to the most outrageous deeds. The threat is from an officer of the Union against rebels, the deeds are by the "Confederates" against the Union.

In all the mutterings of interference in our struggle which have come from the Old World, it has been perfectly clear which side of the quarrel would be espoused. The rebellious government would be recognized, and our government compelled to abandon its purpose of suppressing and punishing the rebellion. No one has ever heard an intimation of intervention in our favor. If the object had been simply to put an end to a disturbance which so seriously affected the industry and welfare of the civilized world, this partiality for the weaker side would be inexplicable. Peace would be more likely to be attained by siding with the stronger party. But alas for Christian England! it is plain she has not desired peace alone; she has not, in her policy towards us, shown a preference, as a Christian nation should, for the cause of purity, truth and righteousness; of law and good government and social security and human liberty as better than peace; she has clamored for peace, for cotton, for trade at the expense of the overthrow of all these! We do not understand it; it is a problem quite as hard, may be harder, to solve than that of the origin of the rebellion itself. As Americans able to take care of and justify ourselves, we view this with a profound indifference; but as Christian men, it is a demonstration that pains us to the heart.

Suppose that at a time when the fixed purpose and the power of our government to quell the rebellion had become manifest, England, France and Russia, having, from prudential reasons, if you please, remained silent hitherto, should have come forward and united in the Declaration that the rebellion was without justification; that the United States Government had dealt fairly by its Southern subjects; that the rebellion is in the interest of a social institution rapidly growing obsolete under the progress of humanity and the light of Christianity, and repudiated by all civilized nations; that the power of the free states was fully equal to the war, sooner or later, of entirely quelling the disturbance, which it was clearly their intention to do; that for the South to prolong their resistance would only uselessly prolong and multiply the miseries of war at home and abroad, without affecting the result; and that any expectation of sympathy, aid, or interposition on their part from the South was futile;—no doubt, their support, if not the chief support of the rebellion, would have disappeared and peace would have been speedily declared. The friendship of our government would have been secured; retaliatory legislation in the form of high tariffs, &c., prevented; the war spirit checked, armaments reduced, and expenses saved in America and Europe, and a new support to loyalty and a new, and needed check to disorganizing tendencies everywhere given. It was not done, but on the contrary, a sympathizing and friendly attitude was maintained toward the rebels in the face of our victories, and additional lives must be sacrificed, additional expenses incurred, and more delay and encouragement given to the principles of disorder before they are finally quenched.

SUNDAY FIGHTING.

The New York Observer and the Christian Intelligencer, having learned (?) that General Fremont was defeated at the battle of Cross Keys in the Valley of the Shenandoah, hasten to the inference that the defeat was a divine punishment, similar to others, which appear to have been inflicted upon both sides in this conflict, for fighting Sunday battles, when they might have been avoided. The Observer even insinuates that the battle was purposely fought on Sunday, at the instigation of the foreign officers. It says: "Perhaps the large proportion of German troops and of European staff-officers, who may boast their superiority to American 'superstitions' about the Sabbath, may have encouraged a Sunday battle for the sake of demonstrating its safety."

Now if the Observer knows that these officers acted upon such 'tingoly' motives, it is right in exposing and denouncing their conduct. But as it says in the next sentence "we have no adequate knowledge of the motives," etc., its accusation is a mere supposition that should not be tolerated, and will not be by high-minded men, especially against those who at any rate are not sitting easily behind their desks, but fighting bravely, and facing death for the safety of these editors and their country. One who rightly appreciated the services of these men, would seek rather to shield their character than to cast gratuitous suspicion upon them.

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The sermon was preached by the pastor of the First Church of Auburn, Rev. Charles Hawley, D. D., for many years the personal friend of Dr. Murdoch, and to whose memory, in opening his discourse, he paid a graceful and fitting tribute. Dr. Hawley's discourse, though a lengthy one, was listened to with unabated interest to its close, we notice that the local papers desire its publication in a suitable form for preservation. At the conclusion of the sermon, Rev. Isaac Clark, pastor of the church, standing in the pulpit, requested the Trustees, Elders, Deacons, and members of the congregation worshipping in the edifice to rise in their places, when he read the dedicatory formula prescribed by the Presbyterian Church to which the appropriate responses were made. The dedicatory prayer by the pastor followed, and the protracted and memorable services were concluded with the singing, by the whole congregation, of an original hymn to the tune of Old Hundred. That the choicest blessings may rest on this new church, now so happily entering upon its full career, is the prayer of its brethren of like precious faith.—Evangelist.

DEATH OF REV. HIRAM GREGG.—Asleep in Woodland Cemetery, Dayton, Ohio, lies all that is mortal of this beloved minister of the gospel. He departed this life on Friday, 20th ult., at 2 o'clock P. M. His disease was typhoid pneumonia. After assisting the pastor of the Third Street Church Dayton at the communion season, on the first Sabbath of June, and preaching with his usual fervor in the evening, he was taken ill. In about a week he recovered from the first shock of the disease, and all were cheered with the prospect of his speedy recovery. But on Wednesday preceding his death, an unfavorable change took place, and he declined rapidly until Friday afternoon, when he fell asleep in Jesus. His funeral services were attended by a large concourse of people, at the Third Street Church, on Sabbath afternoon, the several clergymen of the city, of all denominations, taking part in them. A funeral discourse will be preached on next Sabbath morning by the pastor of the church, Rev. S. G. Speer.

The whole community deeply mourns his loss. All feel that a warm-hearted friend and Christian, and a faithful, able, and zealous minister has gone to his rest. Dear man, none knew him but to love him. The tidings of his death will strike a chord of sadness in thousands of hearts. Sudden as was his call, he was prepared for it. "I know whom I have believed," was his language when informed of the fatal nature of his disease. He died the death of the righteous. He has gone to the general assembly and church of the first-born, which are written in heaven.

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THE EXPERIMENT WITH THE FREEDMEN.

Mr. Edward L. Pierce, agent of the Treasury Department among the blacks of Port Royal and the neighboring islands, has made his report dated June 2d, to Mr. Chase. Mr. P. has had very great difficulties to contend with in his moral and benevolent enterprise. The destitute condition of the blacks, abandoned suddenly by their masters; the seizure by the U. S. government of provisions, cattle, horses, and mules which left the poor creatures more destitute still, and seriously hindered the efforts of Mr. Pierce and his associates to cultivate the land; the unavoidable delay and consequent lateness of the planting; the tardiness of the government in fulfilling its contracts with the negroes for services, especially in gathering and preparing for sale in the cotton left upon the fields; the uncertainty of the negroes as to the future, must all be taken into the account in estimating the labors of Mr. Pierce and his associates and the results they have achieved. The great point has been gained, in the face of all these difficulties, of demonstrating the capability and disposition of the enslaved not only to providing for their own wants, but, under the stimulus of regular freedom, to follow ordinary industrial pursuits, and contribute to the wealth and commerce of the country. Mr. Pierce does not omit to call attention to his report to the encouraging progress made in educating the freedmen and their children. Churches have been opened and occupied and open gospel preached, when it had never before been preached. We shall give some extracts from Mr. Pierce's report in our next.

DAILY PRAYER MEETINGS.

At Buttonwood Street Church, Rev. Mr. Shepherd's from 8 to 8 1/2 A. M. At Sanson Street, (Business men's) 12 to 1 P. M. At the Diligent Engine House corner of 10th and Filbert streets, from 5 to 6 P. M. All are invited.

THE TRAVELLER'S DEVOTIONAL LIBRARY.

Here is a set of spiritual guide-books for the traveller, quite as valuable, in their way, as the one above noticed. We are liable to go astray—to backslide, as we go forward and further from the familiar scenes of the sanctuary, the closet, and the family altar, and this neat little packet, done up as the tasteful and thoughtful publisher, Randolph, is always expected to do such things, may be easily carried along and read without fatigue, and with profit by the traveler. It consists of a selection of hymns by the evangelical devotee, and of four or five little treatises by the devout Octavius Winslow, in flexible covers, and put up in a neat cloth case. For sale at the Presbyterian Bookstore.

PAMPHLETS.

THE MONTHLIES FOR JULY.—The Atlantic is a valuable number; containing little apt to objection from evangelical writers—though the latter is a dead fly in delicate ointment. The book critic speaks approvingly of a work on the Gospels, of the very character and tendency of Strauss' most anti-Christian Life of Christ. We do not most earnestly protest against this serving up the very rankest poison under the seemingly harmless exterior of light literature. The Atlantic must quit it, or it will be labelled everywhere as the incorrigible foe of evangelical religion. Close by this article, we find a decisive condemnation of the immoral character of Victor Hugo's last novel, which is making such a sensation under the title of Les Miserables. There is a wholesome indignation in the tone with which the critic rejects "Victor Hugoism," as offered to be substituted for Christianity. Our pleasure in reading it is however modified by the surprise we feel in seeing it so near the criticism of General Hitchcock's book, just referred to. The other articles in the Atlantic are rich and highly instructive, particularly that by Agassiz, on the Echinoderms, and the sketch of Ericsson, and his manifold and great works and inventions. Hawthorne's article "A Peace Man's View of the War," is half-hearted and unworthy a place in pages so manfully and grandly loyal as those of the Atlantic have been.

The Continental Monthly is varied and entertaining. Mr. Kimball's story: Was He Successful? gives us a transient glimpse of a genuine Christian or two, such as we feared the author had never been so fortunate as to meet with, and was incapable of appreciating. We hope he will let us see more of them, and not fill out his scenes with the dreary performance of hypocrites and formalists. "Among the Pines" is too thickly spiced with profane expressions to be read aloud, though it is doubtless a just and able delineation of the class of persons brought under notice.

GERERAL CHANGES, ETC.

REV. WM. JESUP JENNINGS, late of Seneca Falls, has accepted a call from the Second Congregational church of Coventry, Tolland county, Conn. Rev. Norman Tucker, late of Dearborn, Mich., has removed to White Lake, Oakland county, in the same State, having accepted an invitation to labor for a year. Mr. John P. Watson of Union Seminary was ordained by the New York 3rd. Presbytery June 22d.—In Otesego Presbytery the pastoral relations existing between Rev. S. W. Bush and the Cooperstown Church, between Rev. A. Bronson and the Church in Fly Creek, A. S. Twombly and the Church in Cherry Valley were dissolved. Rev. Mr. Twombly has taken charge of a church recently organized in Albany. Mr. Bronson has removed to Ticonderoga, and Mr. Bush may be addressed at Binghamton N. Y. Mr. J. B. Beaumont was ordained and installed pastor of the Church in Olean N. Y. by the Genesee Valley Presbytery June 5th.

New Publications.

We have received a copy each of two editions of ANTHONY TROLLOPE'S NORTH AMERICA. One, a very cheap and yet very good edition at 60 cents, bound in muslin, issued by Harper & Brothers, and another, the "author's edition," for which copyright is paid to Mr. Trollope, issued by Messrs. J. B. Lippincott & Co., of this city. The latter is much superior in appearance, and by every fair principle the more worthy of patronage.

The book is very readable, and will, we think, prove very instructive to our transatlantic friends if they will read it. Mr. T.'s travels commenced after our troubles broke out, and his book is much occupied with them. He discusses the questions connected with the war quite fully and fairly, and endorses the Northern views with a decision and cordiality quite refreshing in an Englishman in these times. While approving of the course of the British Government towards us, he condemns that of the press and people of England, and argues at length against it. Mr. T. thinks secession will be accomplished, and fears that a military usurpation is in store for us. His book, however, was written before our series of victories began at Mill Spring, and allowance will be made accordingly. Our traveler is hardly of the stuff to make a soldier; he seems to see almost nothing of the camps, which he visited as far west as Rolla, but the fifth American soldiers are disgusting to his olfactory. He would doubtless appreciate the reason given by one of the Richmond papers for the abandonment of the battle-ground by the rebels after the engagement of Fair Oaks: that it was too offensive for them to stay and occupy it!

It must not be supposed that war and political discussions form the staple of this book. It treats our peculiarities from almost every point of view; our Federal and State Governments, our tribunals, our finances, our religious productions, our educational and agricultural arrangements are discussed with care, kind feeling, and good judgment in the main, forming altogether a treatise worthy to take its place in the front rank of tourists' essays upon our country, and deriving additional and unwonted interest from the period in which it was written.

HARPER'S HAND-BOOK FOR TRAVELLERS IN EUROPE AND THE EAST, by W. Feimbroke Petridge, is a most complete *voide mecum*, comprising the substance of a score or more of hand-books (which are needless except where a protracted stay is intended), and forwarding and forwarding the American tourist upon a thousand points which bear upon the comfort, the profitableness and the cost of the journey. It is the work of a tourist himself, and is accompanied with a map of Europe and the East as far as Damascus. Let no one attempt to cross the Atlantic for the first time, without this excellent companion. For sale by J. B. Lippincott & Co.

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THE EXPERIMENT WITH THE FREEDMEN.

Mr. Edward L. Pierce, agent of the Treasury Department among the blacks of Port Royal and the neighboring islands, has made his report dated June 2d, to Mr. Chase. Mr. P. has had very great difficulties to contend with in his moral and benevolent enterprise. The destitute condition of the blacks, abandoned suddenly by their masters; the seizure by the U. S. government of provisions, cattle, horses, and mules which left the poor creatures more destitute still, and seriously hindered the efforts of Mr. Pierce and his associates to cultivate the land; the unavoidable delay and consequent lateness of the planting; the tardiness of the government in fulfilling its contracts with the negroes for services, especially in gathering and preparing for sale in the cotton left upon the fields; the uncertainty of the negroes as to the future, must all be taken into the account in estimating the labors of Mr. Pierce and his associates and the results they have achieved. The great point has been gained, in the face of all these difficulties, of demonstrating the capability and disposition of the enslaved not only to providing for their own wants, but, under the stimulus of regular freedom, to follow ordinary industrial pursuits, and contribute to the wealth and commerce of the country. Mr. Pierce does not omit to call attention to his report to the encouraging progress made in educating the freedmen and their children. Churches have been opened and occupied and open gospel preached, when it had never before been preached. We shall give some extracts from Mr. Pierce's report in our next.

DAILY PRAYER MEETINGS.

At Buttonwood Street Church, Rev. Mr. Shepherd's from 8 to 8 1/2 A. M. At Sanson Street, (Business men's) 12 to 1 P. M. At the Diligent Engine House corner of 10th and Filbert streets, from 5 to 6 P. M. All are invited.

THE TRAVELLER'S DEVOTIONAL LIBRARY.

Here is a set of spiritual guide-books for the traveller, quite as valuable, in their way, as the one above noticed. We are liable to go astray—to backslide, as we go forward and further from the familiar scenes of the sanctuary, the closet, and the family altar, and this neat little packet, done up as the tasteful and thoughtful publisher, Randolph, is always expected to do such things, may be easily carried along and read without fatigue, and with profit by the traveler. It consists of a selection of hymns by the evangelical devotee, and of four or five little treatises by the devout Octavius Winslow, in flexible covers, and put up in a neat cloth case. For sale at the Presbyterian Bookstore.

PAMPHLETS.

THE MONTHLIES FOR JULY.—The Atlantic is a valuable number; containing little apt to objection from evangelical writers—though the latter is a dead fly in delicate ointment. The book critic speaks approvingly of a work on the Gospels, of the very character and tendency of Strauss' most anti-Christian Life of Christ. We do not most earnestly protest against this serving up the very rankest poison under the seemingly harmless exterior of light literature. The Atlantic must quit it, or it will be labelled everywhere as the incorrigible foe of evangelical religion. Close by this article, we find a decisive condemnation of the immoral character of Victor Hugo's last novel, which is making such a sensation under the title of Les Miserables. There is a wholesome indignation in the tone with which the critic rejects "Victor Hugoism," as offered to be substituted for Christianity. Our pleasure in reading it is however modified by the surprise we feel in seeing it so near the criticism of General Hitchcock's book, just referred to. The other articles in the Atlantic are rich and highly instructive, particularly that by Agassiz, on the Echinoderms, and the sketch of Ericsson, and his manifold and great works and inventions. Hawthorne's article "A Peace Man's View of the War," is half-hearted and unworthy a place in pages so manfully and grandly loyal as those of the Atlantic have been.

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The Continental Monthly is varied and entertaining. Mr. Kimball's story: Was He Successful? gives us a transient glimpse of a genuine Christian or two, such as we feared the author had never been so fortunate as to meet with, and was incapable of appreciating. We hope he will let us see more of them, and not fill out his scenes with the dreary performance of hypocrites and formalists. "Among the Pines" is too thickly spiced with profane expressions to be read aloud, though it is doubtless a just and able delineation of the class of persons brought under notice.

GERERAL CHANGES, ETC.

REV. WM. JESUP JENNINGS, late of Seneca Falls, has accepted a call from the Second Congregational church of Coventry, Tolland county, Conn. Rev. Norman Tucker, late of Dearborn, Mich., has removed to White Lake, Oakland county, in the same State, having accepted an invitation to labor for a year. Mr. John P. Watson of Union Seminary was ordained by the New York 3rd. Presbytery June 22d.—In Otesego Presbytery the pastoral relations existing between Rev. S. W. Bush and the Cooperstown Church, between Rev. A. Bronson and the Church in Fly Creek, A. S. Twombly and the Church in Cherry Valley were dissolved. Rev. Mr. Twombly has taken charge of a church recently organized in Albany. Mr. Bronson has removed to Ticonderoga, and Mr. Bush may be addressed at Binghamton N. Y. Mr. J. B. Beaumont was ordained and installed pastor of the Church in Olean N. Y. by the Genesee Valley Presbytery June 5th.

New Publications.

We have received a copy each of two editions of ANTHONY TROLLOPE'S NORTH AMERICA. One, a very cheap and yet very good edition at 60 cents, bound in muslin, issued by Harper & Brothers, and another, the "author's edition," for which copyright is paid to Mr. Trollope, issued by Messrs. J. B. Lippincott & Co., of this city. The latter is much superior in appearance, and by every fair principle the more worthy of patronage.

The book is very readable, and will, we think, prove very instructive to our transatlantic friends if they will read it. Mr. T.'s travels commenced after our troubles broke out, and his book is much occupied with them. He discusses the questions connected with the war quite fully and fairly, and endorses the Northern views with a decision and cordiality quite refreshing in an Englishman in these times. While approving of the course of the British Government towards us, he condemns that of the press and people of England, and argues at length against it. Mr. T. thinks secession will be accomplished, and fears that a military usurpation is in store for us. His book, however, was written before our series of victories began at Mill Spring, and allowance will be made accordingly. Our traveler is hardly of the stuff to make a soldier; he seems to see almost nothing of the camps, which he visited as far west as Rolla, but the fifth American soldiers are disgusting to his olfactory. He would doubtless appreciate the reason given by one of the Richmond papers for the abandonment of the battle-ground by the rebels after the engagement of Fair Oaks: that it was too offensive for them to stay and occupy it!

It must not be supposed that war and political discussions form the staple of this book. It treats our peculiarities from almost every point of view; our Federal and State Governments, our tribunals, our finances, our religious productions, our educational and agricultural arrangements are discussed with care, kind feeling, and good judgment