

American Presbyterian

GENESEE EVANGELIST.

THURSDAY, JULY 17, 1862.

JOHN W. MEARS, Editor.

QUIET SABBATHS.

In times of high excitement like the present, we learn better than ever, to appreciate the calmness of the Sabbath day. We enter upon its sacred employments; we join with the people of God in prayer and praise; the great themes of the Gospel—the glory of God, the love of the Saviour, the value of the soul, the evangelization of the world,—come into our minds with somewhat of their native majesty and superiority to the highest earthly considerations. The noise of war dies away. The tumult of exultation or of anxiety is almost utterly hushed. We sit down in our family circle, or before our Sabbath School class, and lo! the angel's song of peace on earth and good will toward men, is sounding in our ears. The wolf is howling with the lamb, the leopard with the kid, the cow and the bear together. We indeed pray for our country, for our brave soldiers sick and wounded, and captured, fighting or in peril. We may even preach and hear—so we ought to participate in sermons. But the rush of feeling and the pang of excitement are gone. There is a sacred power in the Sabbath to calm and restore the soul. Habit doubtless aids us. God's spirit, too, is given to every one who waits upon Him in ways of His appointment. Such a one is in the Spirit on the Lord's day. We would not, could not—do without this day of rest. We often rise on Monday morning with a certain sense of novelty in the warlike circumstances of the time. We wake anew to the stern facts from which our vision had been turned, and find ourselves stronger to resolve and to do,—able to bear with more elastic mind the great demands made upon our sensibilities by the ever-varying aspect of events. Of all times, let us have a Sabbath in war. Let our troops have it. Let chaplains have their stated hours of service. Let mind and heart, in camp, on shipboard and at home, be regularly carried toward higher interests by the observance of one holy day, in the week, and by the ordinances of religion; and the effect, everywhere will be most salutary.

Thank God for the Sabbath! Human philanthropy never could have invented it; divine authority alone is sufficient to secure its regular and profitable observance.

THE INSTALLATION SERVICES AT NORRISTOWN.

(A correspondent has furnished us with the following correct account of these services):

Rev. Robert Adair was consulted pastor of the Central Church Norristown in due form on the 17th ultimo, by a Committee of the 3rd Presbytery of Philadelphia. Rev. W. T. Eva, Moderator of the Presbytery, presided and pronounced the constitutional provisions to the pastor and people. Rev. John Jenkins, D.D., of the 4th Presbytery of Philadelphia, preached the sermon. Rev. A. Barnes gave the charge to the pastor, and the Rev. John Patton D.D., gave the charge to the congregation, in place of Rev. Thomas Brainerd, D.D. The services, notwithstanding they were extended to an unusual hour, were appreciated by a large, and interesting congregation.

LETTER FROM THE MISSIONARY HOUSE.

To the Editor of the American Presbyterian.—It has been the earnest wish of the Prudential Committee to close the present financial year of the Board, without any appeal to its friends. But the receipts for May and June have fallen so much below those of the corresponding months of last year, (the difference being more than \$17,000,) that there would seem to be just occasion for calling the attention of pastors and others to the possibility of a serious deficiency.

The receipts for July and August, 1861, were more than \$100,000. If the same amount can be obtained this year, the treasury will be found in a healthy condition at the next annual meeting. But there is danger of a considerable reduction from this sum, especially in view of the fact that the donations of the churches this year are much below those of last year, the legacies and contributions abroad having supplied the deficiency.

It is respectfully submitted, therefore, that special care should be taken to forestall such a contingency. If all will see that their yearly offerings, undiminished in amount, are duly made before September, (if not already made,) there will be no embarrassment.

It is too much to ask that pastors and others will see that this is done?

Very truly yours,

S. B. Treat, Home Secretary, Missionary House, Boston.

ARMY MATTERS.

REV. EDWARD D. NEILL has resigned the chaplaincy of the First Minnesota Regiment. While we frequently hear that the army is suffering for want of good chaplains, we greatly fear that many good chaplains suffer from want of opportunity to reach in any efficient manner the men whom they desire to benefit. The withdrawal of such faithful, conscientious, and able men, as Mr. Neill, from the chaplaincy, is a public loss. Mr. Neill's regiment, although a participant in nearly every struggle of the week of battles on the Peninsula, is we are happy to learn, in a very encouraging state of efficiency, being able to report some six or seven hundred fighting men. This shows that Northwestern men are not ill-adapted to a Southern campaign.

Dr. G. B. HOTOCHIN, son of Rev. E. B. Hotchin, and assistant surgeon of Bayard's Cavalry brigade, now in Gen. Pope's Army, being on a short furlough, paid a visit to our offices last week. Though exposed to all the dangers of the field in a perilous cavalry service, being in Fremont's advance up the valley of the Shenandoah and in every engagement, sometimes dressing wounds in the midst of the flying missiles, he has so far escaped unhurt, to continue his arduous and humane services. He informs us that at one time being with an advance party from Gen. McDowell's division, he had actually reached the Pamunkey and was within the sound of McClellan's light artillery. Why (Gen. McDowell) with his whole force failed to follow he could not inform us.

GRANDEUR OF THE CHRISTIAN'S CALLING.

It is to be feared that the bare idea of duty upon so prominent a part in the motives and principles which guide the Christian's life. His prayers, reading of Scripture, and so on are most familiarly known as "duties." His acts of liberality in sustaining the Kingdom of Christ in the world, are expected of him as "important duties." Family worship and labors for the conversion of the world, are viewed in the same hard, unattractive light. Love, gratitude, adoration are duties. Saving faith is a duty. Of course, taking the cross and submitting to self-denial for Christ's sake are duties.

It is very well indeed that we have a reserve, in this sense of duty, to fall back upon, when other motives fail, as alas! they often do. Many and great are the labors and services, the struggles and achievements, that would have been left undone without the sharp stimulus of an uneasy conscience. Even Paul preached the Gospel sometimes under the pressure of the inward cry: "We is me if I preach not the Gospel!" and lived remembering the account he had to render at the judgment-seat of Christ. But if we sought for the great secret of his marvellous zeal and activity, we should have to look further; it is to be found in the love that constrains; and above all in that grand conception of the Christian's calling, which he entertained, and which led him to press towards the mark as the eager racer towards the coveted earthly prize. He saw its intrinsic loveliness, its surpassing glory; his renewed nature felt and responded to its attractiveness. His progress in the Christian life was not tardy and reluctant, like that of a great bulk which slowly yields to enormous pressure; it was elastic, cheerful, spontaneous; leaving the slow and painful considerations of duty behind it, rather to be a security against retrograde movements, than a propelling power. The great truths of the Christian revelation, the character and work of Christ, and the riches of Divine grace filled the whole horizon of his being, occupied his thoughts, ravished his imagination, and his affections, and commanded his will. He did not live but Christ lived in him. "He determined to know nothing but Christ and Him crucified. And all Christ's followers he would have to be like-minded" with himself. "He charges them to 'walk worthy of his calling.'"

The whole calling of the Christian is to follow Christ. It is to live near him by faith and prayer; to be like him in character, to bear his cross; to work in extending his kingdom on earth, and to prepare to be received in the heavenly mansions which he has gone to make ready. These acts are such high privileges and so full of blessing, that they ought not to be styled and regarded and done mainly as duties. Our very vocabulary testifies against us. As often it is a shame, that this following of Christ is so and done in a strenuous, formal way, on the one hand; or in a loose, perfunctory manner, on the other. We show in this conduct, how lamentably we fall short of a proper estimation of our calling.

This calling is the grandest education that the individual man can receive. It is association with God. Prayer in the Redeemer's name is true converse with God. An atmosphere of divine light and truth surrounds and bathes the soul. Great, elevating thoughts are its daily food. The cross of Christ which it contemplates, trusts, and cleaves to, is the centre of the sublimest truths in the universe. Angels desire to look into them. The character and attributes of God shine forth in marvellous and surpassing lustre. The conjunction of mercy and truth in that cross makes it the most glorious of all objects. The soul expands, and grows, and realizes its large spiritual capacities, its kinship to God, as it contemplates this object. The natural philosopher, the metaphysician, the statesman, all have elevated ranges of thought. The literary amateur, who chooses among the celebrated productions of all ages, to feast and develop his intellect and imagination, has a high and profitable object. The scholar in any of the departments of human learning, trains, strengthens, and elevates his mind. But nearest to angels and nearest to God, most profitably employing his time and his thoughts, most truly unlocking the hidden resources and cultivating the noble tendencies of the soul, is the Christian man who is walking worthy of his vocation, which "calls him to glory and virtue," and makes him "partaker of the divine nature having escaped the corruption that is in the world through lust." He is training himself for heaven—for the society and pursuits of angels. Life eternal is already begun in his soul. The elements of a noble, generous, great-souled, truly manly character are laid in his nature. He grows strong in principle. A divine wisdom guides his actions. Truth is in his inward parts. He fears not man, but man relies upon and venerates him.

What blessed results have flowed from the practice of the Christian's calling among men! It is unfeignedly said to be the grandest education that the individual man can receive. It is association with God. Prayer in the Redeemer's name is true converse with God. An atmosphere of divine light and truth surrounds and bathes the soul. Great, elevating thoughts are its daily food. The cross of Christ which it contemplates, trusts, and cleaves to, is the centre of the sublimest truths in the universe. Angels desire to look into them. The character and attributes of God shine forth in marvellous and surpassing lustre. The conjunction of mercy and truth in that cross makes it the most glorious of all objects. The soul expands, and grows, and realizes its large spiritual capacities, its kinship to God, as it contemplates this object. The natural philosopher, the metaphysician, the statesman, all have elevated ranges of thought. The literary amateur, who chooses among the celebrated productions of all ages, to feast and develop his intellect and imagination, has a high and profitable object. The scholar in any of the departments of human learning, trains, strengthens, and elevates his mind. But nearest to angels and nearest to God, most profitably employing his time and his thoughts, most truly unlocking the hidden resources and cultivating the noble tendencies of the soul, is the Christian man who is walking worthy of his vocation, which "calls him to glory and virtue," and makes him "partaker of the divine nature having escaped the corruption that is in the world through lust." He is training himself for heaven—for the society and pursuits of angels. Life eternal is already begun in his soul. The elements of a noble, generous, great-souled, truly manly character are laid in his nature. He grows strong in principle. A divine wisdom guides his actions. Truth is in his inward parts. He fears not man, but man relies upon and venerates him.

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robbed of half their blessedness and their efficacy, when under the chill breath of inbred sin they are regarded and performed as duties only. "Some by this means, under an uninterrupted profession, insensibly wither almost into nothing. They talk of religion and spiritual things as much as ever they did in their lives, and perform duties with as much constancy as ever they did; but yet they have poor, lean, starving souls, as to any real and effectual communion with God." * * * When we have anything to do where in faith or love towards God is to be exercised, we must do it with all our hearts, with all our minds, strength, and souls; not slightly and perfunctorily, which God abhors. He doth not only require that we bear his love and grace in remembrance, but that, as much as in us lieth, we do it according to the worth and excellency of them."

PREJUDICES AGAINST COLOR.

The inequalities which we see prevailing among the various races of men, are not so great as to affect the natural rights of any race, or to place it beyond the pale of that fraternal recognition which Christianity teaches us to give to all. In the closer relations of life, we naturally follow certain tastes, instincts—elective affinities, of which we often cannot, and need not, give account to any, even to ourselves. Those whom we exclude from these personal relationships, cannot properly regard themselves as wronged. The advocates of an amalgamation of the African and the Anglo-Saxon races are few at the North,—whatever they may be at the South,—and are not increasing. We need not that we have no sympathy with them. The Gospel does not in its injunctions to brotherly kindness, in our view, require or contemplate such an issue in the intercourse between different races. But it is undeniable, that a most unchristian spirit has prevailed all over our country in regard to the African race. If in the South the black man has been made a chattel, in the North he has been treated as if he deserved to be nothing else. His moral and civil equality has been truly denied in the one section as the other. "He has been almost effectually shut out from the broad platform of humanity, in one as in the other. The most unchristian legislation has been directed against him. White laborers have been taught to regard him with the most malignant suspicion. He has been made a wanderer and a fugitive on the earth. The very highest form of honor and respect toward him which has become in any wise prevalent in the North, is deportation, banishment from a soil so hostile, to a heathen continent in the torrid zone. Colonization may truly be viewed as in many respects an excellent undertaking—to the heathen of Africa undoubtedly it is benevolent in a high degree. But what a humiliating fact it is, that Colonization is pressed upon us, as the supposed only alternative to the friends of the African, in view of the irreconcilable hostility of the two races, or rather of the white toward the black race upon this free Continent of America!

We are inclined to think that this war is teaching us, among its other valuable lessons, the absurdity of our prejudices, and is preparing us to mete out greater justice to the free black, as well as to the slave. The Colonization scheme, indeed, seems to have found new and powerful allies. President Lincoln, and Secretary Blair in the Cabinet have led the way, and Congress has followed in some extensive projects of deportation. All emancipation schemes are carefully accompanied with provisions for the removal from the country of such of the blacks as least as are willing to go. The proceeds of revenues collected in insurrectionary districts are to be applied, in part, to this purpose. The doctrine is broadly asserted by professed friends of the blacks, that emancipation is not desirable without Colonization. Rather than have the blacks free among us they must remain slaves. For ourselves, we believe that emancipation will go on, that the blacks will remain on our soil, that our unnatural and unchristian prejudices will be banished instead. It will be seen that our thinly populated country where labor is so scarce, so high, and so richly rewarded, cannot afford to lose so large a part of her working population. We will be led to see the absurdity of deposing ourselves to gratify a wicked prejudice. Surely we are not going to imitate the bigotry of the various nations of Europe in the middle ages, who drove out the Jews; or that of Louis XIV, who expelled the Huguenots from the borders of France. Surely we are not about to start a long and sorrowful train of exiles from our happy shores; with no other plea but that the two races cannot live together—with the presumptuous claim that this broad land was made by the Creator for one race to play the tyrant in, because its skin is white! The blacks will be made free; those that wish to go will go. Congress and the President have shown their good sense in limiting their legislation to this class of emigrants. The rest will stay behind where they are needed, in the rice swamps, the cotton fields, the corn and sugar and turpentine plantations of the South. Under the inspirations of freedom, and with the paternal guidance of a race which recognizes their rights as men, and encourages their upward strivings, they will take away the curse from the Southern soil, they will reclaim its wastes and call forth its neglected and vast resources; and they will make it a garden of semi-tropical luxuriance. It will be our business, says Harper's Weekly, in a late article which goes far to justify its title—Journal of Civilization, "to demonstrate that two races which have lived peacefully and prosperously side by side under a system which was a compound of the most brutal selfishness, the basest cruelty, and the most outrageous injustice, can get along at least as well when the selfishness, cruelty, and injustice are replaced by humanity, kindness, and fair dealing."

Two other serious assaults upon this prejudice have lately been made;—one is the recognition of the two Republics of colored men, Liberia and Hayti. It was purely and solely this prejudice which has so long held back our nation, this prejudice of the civilized world, from an act so wise, so politic, so generous, so Christian. It was because such men as Senator Mason could compute the probable cash value of an ambassador who would be sent from those republics to Washington; because such narrow-minded men as Senator Saulsbury represents—not in Delaware alone by any means—would boll over with indignation at the thought of an African occupying a seat in the ambassador's gallery in the National Capitol, which would be nothing more than happens in the legislative halls of every other civilized na-

tion. The fact of this very prejudice existing among Americans, and recognized, to some extent, by the President and his Cabinet, being known to the Haytians and Liberians, will doubtless affect their policy, and lead to the selection of white representatives for the present. The sensibilities of Mr. Saulsbury and his friends will be spared therefore; but the nation will gradually come to feel that it is idle to maintain the little, unworthy, unchristian prejudices of the past against individuals of a race, whom, as nations, we have recognized as political equals and allies, and as commercial partners in an immense and profitable business. Hayti and Liberia are both republics. The name of the latter should be music in the ears of Americans. The amity between these three nations, should and will be close. America shall be the third with them; as was Israel, in the prophet's vision, with Egypt and Assyria, even a blessing in the midst of the land; whom the Lord of hosts, shall alike bless—the one as his people, the other as the work of his hands, and America, may we not say? as his inheritance.

Finally, the haters of the black man have made a vigorous stand on the question of employing him in the military service of the republic. He is not fit in their judgement, to join in this grand struggle for our country. It would be degrading to whiteness to be obliged to fight in the same army with the blacks. This is a white man's country—they forget that the whites are but late comers to what, for ages before, had been the red man's sole possession;—if the blacks are allowed to fight for it, they will acquire some rights in it which the white man is bound to respect. The proposed enlistment, according to Mr. Saulsbury, is an "attempt to elevate the miserable pigmy," which of course no white man should entertain for a moment. But self-interest and military necessity are bringing us to the point from which our prejudices have hitherto repelled us. The exigencies of the summer campaign, in unhealthy latitudes are compelling us to give the negro a status in the armies of the republic. The rebels have themselves set the example. Did we need to wait for them, when we had Washington and the men of the Revolution on our side? They will now come in to perform an active part in a contest in which they have so great a stake, but of which they have hitherto been but inactive spectators. They will share the peril, the fatigue, and the honor of this high service for humanity. On this continent and by methods of civilized warfare, they will avenge the slave-towns and savage raids in which their ancestors were kidnapped. Their blood shed in this great historic conflict, will purge those jaundiced eyes which now can see only their tawny color, and will advance the race in the general esteem of mankind.

The problem of the co-existence of the African and Anglo-Saxon races on our soil is by no means solved. Universal emancipation would not solve it, though we do not believe, with some, that it would any further complicate the case. We are not prepared to see every distinction abolished. A system of apprenticeship may be found desirable; at this juncture, instead of complete political and social recognition. But the unkind, shameful, unchristian contempt with which a brother race is treated, and all its upward aspirations crushed, must cease. "The innate horror with which" Mr. Blair tells us "the whites regard the black race—a feeling" he says which "is not confined to the Southern States," may be one of the prominent, as it is among the peculiar, sins of this nation. For this, He who made of one blood all the nations of the earth may even now be punishing us, and driving us, by our reverses, directly and even against our will, to such measures as must result in the overthrow of our prejudices and the final removal of our offence.

significance of the struggle. We do not regard it as a vain boast, to claim that the best and most hopeful result of the Reformation of the sixteenth century is the American Republic. It is a sober declaration, warranted by all the teachings of Providence in History. This result is now in jeopardy. The world may lose the greatest gain of that movement. The advances in religion and liberty embodied in our constitution may be lost, and emperors and aristocrats and hierarchs may again become the preponderating powers of the civilized world. The battles of the sixteenth century are being fought over again on the James and the Chickahominy.

It is not only because the war has been made in the interest of slavery that we thus speak. Nor do we suppose that the success of the rebels would involve our own subjugation to the South; nor that, if successful, the South would discard republican institutions. But the success of a rebellious movement, resulting in a division of our territory, would take away the prestige of republican institutions before the world; would subject them to the stigma of internal weakness; would remove us as their chief representative from the front rank of the nations; would destroy the cohesive power of our bond of Federal Union, and result, in all probability, in endless and utter dissolution, or consolidation under a military despot. The "bubble" would be burst indeed; and all the upholders of caste and privilege and irresponsible power in church and state in the world; all the haters of human liberty and the unbelievers in man's capacity, under Christian influences, for self government, would clap their hands in triumph. The hopes of oppressed races, black and white, would be crushed, and human progress would be grievously retarded.

Not by any means simply in the interests of emancipation, nor solely even for the maintenance of our own existence and authority as a nation, do we urge on this war, great and noble though these objects are. It is a struggle, for all the great interests of humanity, to save the most precious and beneficent of man's acquisitions, wrested by hard and long and bloody struggles from tyrants and inquisitors of old. It is for man, for all generations, that we are contending. For humanity's sake we must prosecute this conflict and offer freely our treasure and our blood till it be brought to a successful issue. It is against anarchy and lawlessness we are contending. It is to put a new and pregnant fact on record in the world's annals; namely,—that a free government upon a scale so extensive, with a system so easy and flexible, and a people so given to arts of peace as ours, is able to manage even gigantic outbreaks within its borders, and to maintain its own existence in the face of internal, as well as external foes.

If these things are so, and our calling is indeed a task so elevated and so Christian, then surely

deays, disappointments, and losses should not discourage us. They should, and they will but draw the good and the true more closely together. They will lead us to deeper examination and to clearer views of the excellence of our objects.—They will nurture in us the grace of patience.—We shall calmly contemplate the extent of the work before us, and make up our minds steadily to go through with it.—The cost is not our concern, when the work is so manifestly God's. To him we can leave the account, even if our own life is reckoned in it. We dare not draw back from this conflict. God has given us the resources to bring it to a successful close. Ere this it would probably have been done, but for false confidence, for a presumptuous reserving of our full strength as if it were more than the case required, instead of calling into vigorous action every means that could be used promptly to overpower and to crush the rebellion. The responsibility is laid upon us. What has been done, great though it may be, is as nothing to what can be done by the loyal citizens of this republic! The work is great indeed; not too great to be done, but only great enough to try us, to summon forth our strength of purpose, to awaken us to the worth of our object, to make us die, to be citizens of the great republic, the Civitas Dei of the future.

THE LATE REV. MR. LADD—"THE CHRISTIAN COMMISSION." REV. FRANCIS G. LADD, late pastor of the Penn Presbyterian church in this city, volunteered, soon after the battle of Fair Oaks, to visit the sick and wounded soldiers on the ground, as the agent of the Young Men's Christian Commission. Considerable difficulty had been experienced in procuring agents for this specific undertaking, but Mr. Ladd on hearing of it, consented to go at once. He went and labored faithfully in his important and truly benevolent sphere of action; but, contracted disease, was brought back to the city, and died, a few days ago, of typhoid fever, the victim of his own Christian zeal, kindness of heart, and patriotic devotion. He was but 42 years of age. His death is just as heroic as that of the soldier who falls in the field of battle; it is accepted by his country as an equally precious sacrifice; while it illustrates some of the prime virtues of the Christian character and honors the Gospel ministry. We append the action of the Young Men's Christian Association. The resolutions were offered by Mr. P. B. Simons.

Resolved, That while we mourn the loss of his sympathy, his prayers, and co-operation in the work of Christian benevolence, we rejoice to know that he has fallen as a Christian warrior, with his armor on, and that the seeds of death were sown while ministering to our suffering brethren on the battle field of Fair Oaks. Resolved, That in the death of the Rev. Francis G. Ladd, the Young Men's Christian Association have lost a devoted friend and counsellor of the Church of Christ an able minister, and society a brilliant ornament.

Resolved, That we deeply sympathize with his bereaved family, and tender them our heartfelt condolences in this hour of their trial, and that they be the last tribute of respect by attending, in a body, his funeral. It was subsequently agreed that the members of the Young Men's Christian Association meet at their rooms, Chestnut street, above Tenth, one hour before the time announced for the funeral, in order to proceed in a body to the late residence of the deceased, on Broad street, above Paris.

We take this opportunity to refer to the great and good work of this "Christian Commission" for the thousands of sick and wounded in our army. The Banner of the Covenant for last week says: "The Commission" has chiefly operated among the sick and wounded on the Peninsula, and in the neighborhood of what is now the great battle-ground of the present conflict. These were supposed to number about fifteen thousand, but of course the list has been largely swelled by the victims of the recent terrible conflicts before Richmond. "The Commission," with one or two exceptions, has no paid agents, nurses or caretakers. It seeks to obtain gratuitous, personal labor, merely paying the expenses of such volunteers as may be willing from love to the cause and love to Christ to devote themselves to the good of our soldiers. Nearly every week it sends forth some laborers into this harvest field. Every day, five or six boxes, filled with every variety of articles calculated to benefit the bodies of the brave men of our army, to make them comfortable in the dreariness of the hospital life, and to promote their recovery from disease and wounds, are sent forth.

Considerable interest has been manifested in many quarters in its praiseworthy efforts; and not a few have been found to give their time and their money, to further its benevolent work. Miss Shields of this city, now residing in Wilmington, recently contributed \$600 to sustain "the Commission" in its noble charities; and others have done likewise. Its chairman, our friend and brother Stuart, four hours of whose "every day" is freely given to the purposes of this organization. Any contributions sent to him at 18 Bank Street, will be thankfully received and properly expended. The agent in the Peninsula, Rev. J. O. Sloan, says: "You can have no conception of the amount of relief afforded by the contents of the boxes sent by the friends of the sick in our army from Philadelphia and other places. The soldiers too feel that they are not forgotten; that there are those at home, in the States, from whom they came, who are, thinking about their suffering condition and are anxious to relieve them. Many a poor sinking man in their tents has I believe been raised up, through the blessing of God by the nourishing food and delicacies which we have been enabled to administer to them. May the Lord reward them and give them an hundred fold for all their liberality."

About four days ago we visited some tents where about two hundred sick were gathered, in the edge of a pine woods. In going around among them we found two men very sick from typhoid fever, in a small tent off by themselves. One was delirious, and they both seemed not far from death. They were lying on the ground with nothing but their cover coats under them. We immediately gave them washed and all their old clothes taken off and clean articles, furnished by the friends of the North, put on. And then had some nourishing food prepared for them. To-day when I saw them again I was greatly surprised to find how improved they were. The physician said he thought they would both entirely recover."

HOME MISSIONS. Presbyterian Rooms, 150 Nassau street, New York. On application, made by the churches they serve, the following ministers were commissioned by the Presbyterian Committee of Home Missions, at their last regular meeting: Rev. W. W. Brier, Alvarado, Cal.; District Secretary for the Pacific Coast. " J. P. Holton, Alton, Illinois. " W. Wines, Cincinnati, Ohio. " H. V. Warren, Georgetown, Ohio. " A. S. Dudley, Morrow, Ohio. " E. H. Stratton, Johnsonburgh, N. Y. " J. D. Strong, Oakland, California. " W. P. Reynolds, Shipman, Illinois. " E. E. Gregory, Coruna, Michigan. " J. W. Gilbert, Troy, New York. " W. B. Orris, Murraysville, Illinois. " J. Wood, Duquoin, Illinois. " John L. French, Batavia, Ohio. " James R. Smith, Elizabeth, Illinois. " J. D. Strong, Oakland, California. " W. P. Reynolds, Shipman, Illinois. " G. O. Dickinson, Chicago, Illinois. " J. E. Conrad, Mapleton, Minnesota. " James Blakeslee, Ulysses, Penna. " E. J. Stewart, Bay City, Michigan. " Ira M. Weed, Granville, Illinois. " George Hanson, Redford, N. Y. " E. W. Gilbert, Troy, New York. " L. P. Webber, Indianapolis, Indiana. " Marcus Smith, Collierville, N. Y. " Edwin Benedict, Jamesville, N. Y. " John Hall, Columbus, Ohio. " Orestes Flock, Lawrenceville, Penna. " T. Reynolds, Shipman, Illinois. " Robert Stewart, Cairo, Illinois. " J. S. Lord, Barton, Wisconsin. " Norman Tucker, White Lake, Michigan. " J. A. Prime, Troy, N. Y.

A PATRIOTIC AND PRAISEWORTHY ACT. It is one of the most pleasing accompaniments of this war that our loyal citizens are vying with each other in laudable endeavors to serve the brave men who have gone forth to offer their lives in the service of their country. Our readers have expressed regrets that many of these noble martyrs are likely to die and be buried, away from friends and home, without a memorial to mark the spot where their remains repose, in order that their friends and relatives in the future might designate their graves. In view of this want, and the fact that the provisions of the Government, with reference to it, are inadequate, and through the influence of "red tape," rendered more or less uncertain, Mr. Henry S. Tarr, the well-known proprietor of the Marble Yard on Green street above Seventh, has volunteered, upon application at his office, to supply, free of charge, a suitable marble stone, to mark the resting place of every soldier dying in the hospitals of this city. The stones will have inscribed upon them the name of the deceased, his native place, and the company and regiment to which he belonged. As the applications for these stones are likely to be numerous, the generosity of Mr. Tarr deserves the highest commendations, and we are sure it will receive the thanks of hundreds in the future, who, but for this gratuitous act of our fellow citizen, might hereafter seek in vain the graves of their kindred who are dying in the cause of our country. It is proper to add in this connection that, at the urgent request of Mr. D. McDonald, proprietor of extensive marble quarries in Vermont, the latter has been permitted by Mr. Tarr to join him in the patriotic endeavors here referred to.—The Press.

THE TRUE PRESBYTERIAN CHURCH. We find the following offer, where we generally expect to find catholic sentiments on the subjects at issue between the two branches of our church;—in the columns of the Cincinnati Presbyter: "It is time that both Schools cease to contend about the question which is the true Church. If the succession is not settled, it cannot be. We are ready to say that the New School body is a Presbyterian Church, upon the same Constitution with us. Judging it by this individual exceptions there may be, if any, do not affect the case. They have for a quarter of a century of separate action, left the Confession of Faith as it was when they left us. Since then most of the spirit of Congregationalism has been purged out, and with it, as we may suppose, the errors which produce our difficulties. It is fit henceforth that the two bodies treat each other with that fraternal courtesy which is due to each as judged of by its standards. The action of our Assembly was a frank and manly advance in this direction."

CHAPLAIN.—Rev. J. A. Anderson, Pastor of the Presbyterian Church in Stockton, has recently been elected Chaplain of the Third Regiment, California Volunteers, Col. P. E. Connor commanding. We understand the Chaplain elect has accepted, and will start with the regiment for their destination about the 6th of July. We heartily rejoice that at least one of our California regiments is supplied with a Chaplain. We shall expect to hear good reports from Chaplain and men, and under his faithful services may many become Soldiers of the Cross.—Pacific.

ACKNOWLEDGEMENTS.—From Mr. Sumner of the U. S. Senate we have received his very instructive speech on the recognition of Hayti and Liberia; from Hon. Robert McKnight of Pennsylvania, and Hon. Thomas D. Elliot of Massachusetts, their speeches in the House on the same subject; and from Hon. Elijah Ward of New York his speech in the House on the Bankrupt Law.

THE PRESIDENT, on Monday, sent in to Congress the draft of a bill making provisions to compensate the owners of slaves in any State which may lawfully abolish slavery, by paying over to the State, the value of the slaves in United States Six per cent. stocks. The bill admitting West Virginia as a new State, with provisions for gradual emancipation, and for a vote on the part of the people, was passed by the Senate.

AMERICA BEFORE EUROPE.—From Charles Scribner we have received a copy of the translation of Count de Gasparin's new book on America; a noble production, which we shall notice more fully at another time. It is for sale by Smith, English & Co.

THE NATIONAL PREACHER for July contains a sermon by Rev. Dr. Shedd, late Professor in Andover Seminary, now Associate Pastor with Rev. Dr. Spring, on God's exhaustive knowledge of man.

THE AMERICAN BOARD have issued another of their series of Historical Sketches of the missions under their care, designed to aid pastors and others in the monthly concert. It embraces European Turkey, Asia Minor, and Armenia and is accompanied with valuable maps.

Our Church News.

ORDINATION OF A MISSIONARY.—Mr. L. Dwight Chapin was ordained to the Gospel ministry by the Third Presbytery of New York, in the Allen street Presbyterian church, on Sabbath evening, July 6th. The sermon was on Sab. Rev. A. D. Smith, D. D.; Charge, by Rev. Dr. Newell, and the Ordaining Prayer by the Rev. Dr. Campbell. Rev. J. J. Owen, D. D., presided and proposed the Constitutional Questions. Rev. A. L. Chapin, father of the candidate, and Rev. F. W. Williams took part in the devotional exercises. Mr. Chapin goes as a missionary to Northern China, in connection with the American Board. He expects to sail early in September.—Evangelist.

Rev. G. M. MAXWELL, pastor of the Eighth Church Cincinnati has purchased a Seminary building in that city, with all the furniture, the Cabinet, Library, Astronomical, Chemical, and Philosophical Apparatus for \$20,000. It originally cost \$50,000. Mr. M. proposes to resign his pastoral charge and devote himself to teaching. The Herald says Brother Maxwell has paid down more than half of the purchase money, so that he does not assume in this arrangement a crushing debt. With his ripe scholarship, his aptness to teach, and his energy, we doubt not that he will succeed in building up, in this eligible location, one of the best and most prosperous institutions for the education of the daughters of the West.

Rev. JOSEPH T. TUTTLE, D. D. late of Rockaway N. J., was inaugurated President of Wash College in place of Rev. Chas. White D. D., deceased on the 24th June. Charge by Rev. J. H. Johnston in behalf of the Trustees. Twenty years ago, the charge was given by Hon. T. A. Howard to Dr. White.

THE GOLDEN HOUR, by Moncure D. Conway is a book of essays which may have been newspaper articles on the war. They have one object however, industriously and ably followed up—to urge the policy of emancipation as that for which our troubles have brought the "golden hour." The style is exceedingly polished, sarcastic, inlaid with proofs of extensive reading and learned citations every one of which however is a well-chosen shaft sent straight home to the mark. The book will command attention as embodying the rising sentiment of this nation and handling the subject with skill and directness although unquestionably in a too radical temper. Ticknor & Co Boston: for sale by J. B. Lippincott & Co Philadelphia.

MAGAZINES & PAMPHLETS THE AMERICAN THEOLOGICAL REVIEW for July contains articles of great value. The first is by Dr. Hiekk, being a continuation of the discussion, started by the Princeton Review in October last, upon the new edition of his Psychology. The relation of his new system to modern skepticism is argued by the author and it is claimed that where other antidotes fail, the Rational Psychology will meet the difficulty. The second, by Professor March, of Easton, Pa., is on Comparative Grammar. We do not find the very latest and best of books in the English language on the subject—that of Max Muller, referred to. The writer discusses word by word, a line from one of Shakespeare's plays and gives us a capital illustration of the new analysis, or parsing, of a sentence under the advanced rules and conditions of modern philology. The minutest points, the "jots and tittles" of language become significant and luminous in the process. 3rd. The very learned article on the Origin of Idolatry is concluded in this number. 4th, Rev. J. Ambrose Wight of Chicago, discusses the Temptation of Christ, spiritualizing the facts to some extent and drawing practical inferences. The fifth article "British Sympathy with America," is a comprehensive view of the various un-friendlly and ungenerous manifestations which our country has received from Great Britain since the outbreak of our troubles. It is written in trenchant style and must receive great attention as among the fullest and best expositions of a most sorrowful and surprising phenomenon in the history of Christian nations. Article 6th is a view of the proceedings