

American Presbyterian AND GENESEE EVANGELIST.

THURSDAY, AUGUST 7, 1862.

JOHN W. MEARS, Editor.

PRAYER HEARD FOR OUR BRAVE SOLDIERS.

THERE is no question about it, the brave youth who have gone from our congregations, and who have been made objects of frequent prayer...

The case of Captain Orr, of the 61st Pennsylvania, Company H, is worthy of special notice. This brave officer is connected with the congregation of the First Church, Mr. Barnes.

In an address reviewing this proclamation, and written at Williamsburgh, Virginia, the writer says, "Should there be any among the negroes weak enough to believe that Lord Dunmore intends to do them a kindness, let them further consider what must be their fate should the English prove conquerors."

"Long have the Americans, moved by compassion, and actuated by sound policy, endeavored to stop the progress of slavery. Our Assemblies have repeatedly passed acts laying heavy duties upon imported negroes, by which they meant to deter from the horrid traffic, but their humane intentions have been as often frustrated by the cruelty and covetousness of a set of English merchants, who prevailed upon the King to repeal our kind and merciful acts, little indeed to the credit of his humanity."

"Gen. Couch now ordered the 30th Pennsylvania to form on the road facing the woods, while the 1st U. S. Chasseurs and the detachment of the 61st, under the command of Capt. Robert L. Orr, of Company H, were ordered to form in a newly-ploughed wheat-field, facing the woods towards the left; our detachment to form on the right of the Chasseurs. We had scarcely reached our position, and had not yet got fronted, when from the woods in front, ten or twelve paces off, burst forth a perfect shower of fire—a cloud of balls—from the enemy, who were concealed over 3,000 strong (as was afterwards stated by some prisoners we took). All immediately fell on their faces. During the confusion attending this unexpected onslaught from the concealed foe, some horses, belonging to the officers of the Chasseurs, broke through the second platoon of Company H, throwing it into confusion, and injuring one of our men for life. The first sight that met our eyes, after the smoke cleared away, was Gen. Abercrombie, dismounted and bareheaded, with sword in hand, and the blood streaming over his face from a wound in the head, which has since happily proved to be slight. Capt. Urban, his adjutant-general, was also unhorsed, and both were gallantly cheering on their men. This, however, was scarcely necessary, for no sooner had the confusion attending the first movements of the onslaught passed away, than in an instant our men were on their feet, and poured in a withering and telling volley along the entire line. A rail fence bordered the verge of the woods immediately in front of us. Down on their knees, behind this fence, our line got, and sent in volley after volley on the astounded enemy, who exhibited no resistance at this point. They outnumbered us 3 to 1, but so well directed was our fire, and so steady it kept up that we threw them into confusion and broke their ranks. Three several times did they charge on us; one time, getting within ten yards of the fence; but each time they were repulsed and driven back with many a vacant rank, as a view of the field testified next morning, for they lay in heaps along our entire front. It was here we proved to them that the 61st was not all gone yet, but that some were left to avenge their colonel and their comrades. Bravely did that little band sustain their well-earned reputation, and prove themselves true sons of the "Quaker City." [H and G are all Philadelphians.] Excited by the gallant example of their brave leader, Captain Orr, who extorted the enthusiasm and admiration of not only his own battalion, but also of other regiments on our right, and who, after the fight was over, cheered him again and again; and well he deserved it, for by his discretion and courage, we were enabled to take the enemy as his weakest point, and at the right moment, and to pay, with fearful interest, for the slaughter of our brave comrades during the afternoon. Captain Orr is a native of, and well known in, Philadelphia, having been connected with the local military of the city for a long time as lieutenant in the old 17th, under Colonel (now General) Frank Patterson, in which regiment he had no superior as an efficient officer. During our glorious triumph, he was nobly sustained and seconded by Captain Crosby and Lieutenant Haldeman, of Company G, and Wilson, of Company H.

"By dark we had driven the enemy entirely out of the woods, which had entered with nearly eight thousand troops, expecting to find no opposition, and then fall on the rear of our division and capture or destroy it entire. But in this they were most terribly mistaken. The rail fence, slight as it was, proved a good protection, and doubtless saved many a life."

"Superstitious men do not fear God, but are afraid of God."

THE NEGRO IN WAR.

SHALL negroes be employed by Government in time of war? not a new question in this country, although the present unhappy disturbances has given prominence to this discussion in the Congress lately adjourned.

In glancing over the pages of the American archives, it will be seen that in the very first days of the conflict with Great Britain, when the colonies were all slave-holding, each party in the contest endeavored to employ the African to the detriment of the other.

One week after Washington, at Cambridge, assumed the chief command, he wrote to Congress that he found in his various regiments both boys and negroes. At a Council of War, held October 8th, 1775, at his headquarters, and at which were present Major-Generals Ward, Lee and Putnam, and Brigadier-Generals Thomas, Spencer, Heath, Sullivan, Greene, and Gates, the following query was proposed by Washington:

"Whether it will be advisable to enlist boys and negroes in the new army; or whether there be a distinction between such as are slaves, and those who are free?"

After a full discussion it was agreed to reject negroes altogether.

The announcement of the decision operated unfavorably and the blacks finding that their services were undervalued began to desert to the enemy. General Washington, writing to Congress under date of December 31st, 1775, says:

"It has been represented to me that the free negroes who have served in the army are very much dissatisfied at being discarded. As it is to be apprehended that they may seek employment in the Ministerial army, I have proposed to depart from the resolution respecting them, and have given license for their being enlisted."

"Finding that the Americans enlisted negroes and used them in every possible way to annoy the Kings forces, Lord Dunmore, in November of the same year, as Governor-General of Virginia, issued a Proclamation, in which he declared all negroes free that were willing to bear arms for Great Britain."

In an address reviewing this proclamation, and written at Williamsburgh, Virginia, the writer says, "Should there be any among the negroes weak enough to believe that Lord Dunmore intends to do them a kindness, let them further consider what must be their fate should the English prove conquerors."

"Long have the Americans, moved by compassion, and actuated by sound policy, endeavored to stop the progress of slavery. Our Assemblies have repeatedly passed acts laying heavy duties upon imported negroes, by which they meant to deter from the horrid traffic, but their humane intentions have been as often frustrated by the cruelty and covetousness of a set of English merchants, who prevailed upon the King to repeal our kind and merciful acts, little indeed to the credit of his humanity. Can it then be supposed that the negroes will be better used by the English, who have always encouraged and upheld this slavery, than by their present masters, who pity their condition, and who wish in general to make it as easy and comfortable as possible, and who would were it in their power, or were they permitted, not only prevent any more negroes from losing their freedom, but restore it to such as have already unhappily lost it!"

Dunmore, with a zeal not surpassed by General Hunter at Hilton Head, commenced the raising of a regiment of blacks, at Gwyn's Island, in Elizabeth river, but the attempt to dress the slaves in red coats and maintain them in an organized body proved a failure. Indolent, uncleanly and irregular in their habits, a malignant fever crept in among his "Ethiopian Corps," as he styles them in a communication to the British Secretary of State, and "carries off a great many very fine fellows."

As the French a few years before had learned that Indians would not march in platoons, but at all hazards would walk in single file, so the British discovered that an Ethiopian is indisposed to endure the rigors and activity of the disciplined soldier.

But, throughout the Revolutionary struggle, there were formed bright exceptions to the inertia of the mass and history records the "vim" and astuteness of Africans who rendered signal service to the British as well as the American forces. With a heroism, akin to that of the Charleston pilot, Robert Small, a negro offered his services to Pennsylvania's brave son, familiarly called the "Quaker General" or "mad Anthony Wayne," and at the hour of midnight, amid the explosion of bombs, successfully guided him "within the strong fortification of the enemy at Stony Point. While, then, we apprehend that Government will be led by past experience, and that we shall not see many negro regiments, we believe that the black man can be made of incalculable service to our army in the conflict that is upon us. As laborers, inured to the climate and to toil, they may save to the Government an amount of physical expenditure by white men equivalent to many regiments. The adoption of the old policy of the Revolution, to employ them wherever available to us, and to deprive the traitor of his service, will take the strongest snout out of the monster Rebellion, and conduce to the great end before us of conquering a peace."

BURIAL OF DR. WALLACE.

WE sorrowfully recorded last week, the death of our friend, associate and brother, the Rev. Dr. Wallace—and gave utterance to our estimate of the loss which that death inflicted. In the funeral services, held at Green Hill church, in this city, on Tuesday afternoon, the 29th ult., that estimate was shown to be the estimate of his brethren in the ministry; whilst the very large attendance of Christian friends evinced the appreciation of his life and death by the community in which he had lived for many years.

Addresses were made by Messrs. Barnes and W. W. Taylor, and Dr. Jenkins, assisted in the services by Messrs. Brown, Dowling, Mears and Dulles. To one point, not touched upon in our tribute to his memory, attention was called. Dr. Wallace had been manifestly growing in grace. This had been frequently noted by his intimate associates for months past. It is now recalled with peculiar satisfaction, since he has gone from us.

The services were solemn, appropriate and interesting. The burial was in that beautiful city of the dead, Laurel Hill, at the still hour of twilight on the close of a bright Summer day. There rests the body until the resurrection of the redeemed. The spirit, with the multitude of the redeemed that have gone before, awaits in joy that hour of the consummation of the Church's hope.

"THE SPIRIT OF '76."

WHEN Congress was deliberating over the articles of Confederation, for the young Republic in 1776, the men to whom were entrusted the destinies of the country, had no scruple; when they deemed it needful for the country's good, to keep secret their doings, until the proper time for disclosure came. They did not affect the dangerous liberation of that mad generosity which would trample all public business, even that purely executive, with open doors; and thus communicate, without scruple, the most important matters of state to foreign powers, which, in their negotiations with this country, take good care never to reciprocate such unbecoming prodigality of communication. They knew that there was a book which taught them there was a time to be silent, as well as a time to speak. It did not shock the republicanism of these early Senators of our country, to print but eighty copies of their plan of confederation; and to bind themselves, their secretary, and their printer, alike, to an inviolable silence as to the contents of the paper, and to lay all under an injunction to furnish no person with a copy.

Had they pursued any other course, in all human probability the effort at confederation would have failed entirely; for there were conflicting interests to be reconciled, so diverse from each other, and habits of thought and action so very different, among the men then assembled, from the North and from the South; that these, added to the gloomy sequel of American affairs, would have been quite sufficient, had the public been invited to partake in the discussion, effectually to close the door against the possibility of calmly and wisely reconciling differences. As it was, though the plan was submitted in July, 1776, it was not until after repeated deliberations that it was finally adopted, in November, 1777.—Grissold's Republican Court.

When news of the Boston Port Bill reached Charleston, express were sent over the State to call a general meeting of the inhabitants. They came, and it was easy to induce them to appoint delegates to a general Congress; but then came propositions to instruct them how far they might go in supporting the Bostonians. JOHN RUTLEDGE rose in all his might; his subject was "No instructions to the representatives," but full authority to exercise their discretion; and a pledge to the men of New England, that South Carolina would, to the death, stand by all her delegates provided for her!

Some one in opposition, asked what should be done if the delegates made an improper use of this large grant of power? "With an energy of manner which was itself as forcible as an argument, the clear sound of his voice rose above the listening auditory, and rung out in his short words, full of decision and honesty, "HANG THEM!"—Grissold's Republican Court.

"I DO SO LITTLE."

WHAT Christian has not said this? "I do so little good! My usefulness so small!" Did this sense of uselessness excite to renewed industry, zeal, activity, the oftener it was felt the better. But, for the most part, it is an utterance of discouragement. The view of little good done in the past leads to doubts of the future. "If, after years of attempting, so little is effected, why try? It is of no avail. I have done so little in the past, that I shall do little in the future. I am not useful. I cannot be useful." Thus Christians first lament, then despond, and finally yielding to despondency, fulfill their own fears and truly do very little good in the world.

This is so wide spread a source of loss to the cause of Christ, that it claims attention. The plain Christian man or woman, is lamenting that he is doing so little as a Christian for Christ. The Sabbath School teacher is grieving that in his class he sees so little fruit of his labors. The parent mourns that he does not see his children converted. The Pastor groans over the truth that seems lost upon dull hearts and leaden ears. Desponding, the sinews of their strength are cut, and their hands hang feebly down.

We would urge upon those who thus speak and thus despond, a thought or two.

Isaiah quite true, doth declare, that you have done no great things for the cause of Religion and of Christ. But, how many are there who have done great things. The number of such is very small. The mass of us have not the opportunity, or the ability, to be distinguished. In human warfare, a few are eminent; the thousands are unheard of, save in the aggregate, so many men. If, then, I am not the achiever of great things, it is no great wonder. Few men are I may not be one of the few to whom Providence has opened the path to high deeds in the Church. I may be illiterate, or poor, or sickly, or of feeble speech; or labor under weights that keep me down in a low sphere. Shall I then despond? By no means. It is required of a man according to that which he hath, and not according to that which he hath not. If you despond you lose the little power which you have, and are good for nothing. May worse than nothing. It has been said that a defeat depends not on the number of men killed, but the number of men frightened. So in God's army; a Christian falling out of line brings weakness to the cause. Resolve, little or much, to do your best. If you have only one talent, and that a light one, so much the more careful should you be not to bury it. Put it out at usury. See if you cannot do just a little more.

Then, you may be doing more than you think. In fact, the most useless Christians often fret least about their uselessness. Are you sincerely grieved that you do so little for your master? Your sincere desires for usefulness are not unavailing. Be positively, the example of your fidelity in the Church, in the prayer-meeting, in the Sabbath school, in the family, is having a weighty influence upon others. In just walking to the prayer-meeting and sitting there attentively, seriously, prayerfully, many a one is strengthening pastor and people. In faithful labors in the family and in the Sabbath school, seed is sown. The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, says James. So must you have patience, and faith that the seed sown is not lost.

A godly life is always an influence. It is like a star, ever radiating light. You may be doing more than you think. Do not despond. Keep on. Only do better if you can.

Encourage yourself with the thought that, even if a feeble member, you are a member of a great organization. You are one of a great army—a part of a glorious, grand, advancing movement. Gather from this thought, (which is a fact as well as a thought) strength, courage, in-

piration. What despond because you are not eminent! Never! Do not thus contribute a note of feebleness to the church. The little coral worker under the waves might ask, "To what purpose do I thus labor and build myself a tiny speck, to be ever washed and worn by the salt sea, and to be lost in this darkness?" But, he is not one of a host; and by their united building, will not a island emerge from the waves, crowned with the palm tree and trodden by man? You are part of a grand advancing Kingdom. Know this and be strong to do your part.

Above all, God is with you. Look to him. Do all you can. Be it much or little, he will guide, aid, bless and crown you.

HOSPITALS IN THE SEAT OF WAR.

HAVING just returned from a visit to our sick and wounded in Baltimore, Annapolis, and Washington, a few notes and incidents may be acceptable to your readers.

The patients are principally from General McClellan's army, and sufferers in the campaign before Richmond, who have been removed to these places; and also to New York, Philadelphia, Cumberland, Frederick and Claryville. (a new hospital high up in the hills above Cumberland) as fast as transportation could be had. Most of them are now convalescent. The severer cases have terminated, and the sufferers repose peacefully in the grave. The simple wounds are healing, and the well are walking or limping, or hobbling on crutches about the yard. Only some of the more terrible compound fractures, or a small proportion of less severe cases, attract the sympathizing sister to the bedside of the sufferer; perhaps two or three in a ward. But though the proportion is small the actual number is very great. For instance, though there are but two or three in a ward confined to bed, there are now eighty wards in the general hospital at Annapolis; and more than four times that number at Washington. Few who have not visited a large General Hospital have any idea of the amount of suffering it contains; suffering for the most part borne with utmost heroism. Among 7 or 8000 patients, I only met two grumblers; and they craved without cause.

In Baltimore, the houses of secessionists, and some of the first class hotels, are converted into hospitals; and our wounded heroes repose, as they ought to do, in places. The General Hospital at Annapolis is located in the buildings of the U. S. Naval school; and the College buildings were being fitted up to accommodate 700, or 800, in addition to the 1400 now there. In Washington, the houses occupied by Douglas and Breckinridge, and others owned by secessionists, have been converted into hospitals; and there, also in Philadelphia and Baltimore, large wooden buildings have been erected for the purpose. Some of these having been injured by a storm, quite a number of the churches have been occupied for hospitals. A floor has been laid on the backs of the pews, and the whole space of floor and gallery occupied with beds. These are fine airy cheerful lodgings for poor fellows who have just come from the mud and filth of the open field. When they first arrive, and look around on the clean glass windows, the neat iron bedsteads and comfortable beds, with white sheets, and highly musquito nets, the tables bedded with books and papers, and cordials, and flowers, and so ladies waiting on them, and hear their gentle inquiries how they can make them comfortable, they are quite overcome, and many of them melt into tears. Even the wooden barracks are greatly superior, in a sanitary view, to the accommodation afforded a sick man in a boarding house.

In the cities, the attentions of kind Christian friends supply those thousand little delicacies which no Government ration can possibly include. Our soldiers fortunate enough to lie in Philadelphia, Baltimore, and Washington, have every attention possible. The medical officers in command are gentlemen worthy of their position, and though among so many assistant negroes and nurses, some will prove incompetent, it is known that proof of incapacity or unfaithfulness ensures instant removal. It is in the field hospitals, far from families, sympathy, or in port hospitals, among secessionists, where the sympathy is all or chiefly with the enemy, that our sick need the care and kindness of their friends; and in such places they are reached and efficiently relieved by the Christian Commission. While I was at Annapolis last week, two men were brought in who had gone a few rods beyond the hospital wall, blackberrying. One had three buckshot holes in his skull, and the other had been poisoned by a man who asked him to drink. Such is the sympathy of these barbarians for our sick and wounded soldiers. There, however, Mrs. Judge Brewer and her family, Mrs. Governor Bradford, and a few other loyal Christian ladies went to work, and before the hospital was established took care of our sick, cooked for them in their own kitchens, and at their own expense, and now take charge of the kitchens of the low diet patients, and personally superintend the preparation of their food. Mr. Henries, the chaplain, is a devoted servant of Him who went about doing good; and the surgeon in charge, Dr. Getty, is a gentleman of rare executive ability, and has his eye of the sick in perfect order—post-office, reading-room, laundry, medical and culinary stores, nurses, and all admirably arranged. Chaplain Amble, 67th Pennsylvania, also faithfully labors in his regiment and in the General Hospital. Rev. W. W. Parker is now there, assisting the chaplain in behalf of the Commission. We have thirty boxes of stores and books there.

While there, I witnessed, I may say, the conversion of a noble young man, wounded in the arm. The chaplain visits each bed weekly, and if the occupant is out of doors, leaves a tract in his bed. He left in this young man's bed a leaf with the Hymn, "We're going home to heaven above." Will you go?"

He came in, took up the tract, read it, took out his pencil, and wrote "By the grace of God I'll try to go"—signed his name, and company, and regiment, and handed it in to the chaplain; from whom I obtained the tract thus endorsed. I saw him stand up in prayer-meeting next evening, and heard him say, "I am not ashamed of Christ; but am heartily ashamed of myself for being so long ashamed of Him." Surely this one instance is worth all our pains and cost of tract distribution.

In reply to my inquiry, another fine grenadier of a Michigan Regiment said, that he felt no anxiety about himself during the five days he was engaged; as he was a believer in the good old doctrine, that God foreordains all things, whatsoever comes to pass, and had committed the palm book to memory in his childhood. Having lost his keapsack as most of the wounded did, in the retreat containing his little Bible with the psalms, I supplied that deficiency. Our Christian soldiers take greatly to the Psalms. Further incidents next week.

R. P.

(For the American Presbyterian.) A WORTHY APPEAL.

NEWPORT NEWS, VA., July 29, 1862.

DEAR BROTHER—Excuse my freedom in appealing to you in behalf of nearly five hundred sick and wounded soldiers here, who are the objects of my special care and attention. On entering upon the duties assigned me here last week, I found three hundred men with but little reading matter of any kind. Since then, we have received one hundred and forty-four from the tobacco prisons at Richmond, many of them entirely destitute, not only of reading matter, but almost of every thing. We have made them as comfortable as we can, and it seems to many a paradise compared with the place they have left. They represent the rebels who had them in charge as heartily sick of the war.

Now if you can send me a bundle of your paper for the use of these poor soldiers who have fought and bled for our country, it may be the means of great good. The benevolent are to interest themselves in this behalf or the work will not be done; as we have no funds for the purpose. And then I wish you to personally ask the publishers of good books to aid us in forming a U. S. Hospital Library at this place.

If it were necessary to arouse the sympathy of benevolent hearts I might state many interesting facts, constantly coming under my notice. It is only a day or two since I found a sick man who was so much interested about his soul he could only say a few words and weep, now he is rejoicing in the hope of everlasting life. Another is interested to tell me how wicked he was before he enlisted, and how changed he is now that his heart has enlisted in the service of the captain of our salvation. Trusting, my brother, that you will be able to aid me in providing for the spiritual wants of these afflicted soldiers, I am as ever, Yours, for God and my Country, W. W. MEEBON, Hospital Chaplain.

[We heartily second this appeal. It is but one of many that come to our Presbyterian Home, addressed to us and to the Presbyterian Publication Committee. Will not our friends enable us to meet such calls? A small supply of books lately sent by Portsmouth, Va. General Hospital, by the Committee was most gladly received by the Chaplain. Whilst some Hospitals are well supplied, others are overlooked. In our own city we have a great field of effort—nearly twenty hospitals.]

position and excellence, will (as behoves Him) insist upon being duly acknowledged by those who depend upon His help and favor for the success of their cause. I join not the outcry that some have raised against this General—the censure of his delays, the ridicule of his strategy, the criticism of his plans. I am not competent to criticise the plans of an educated military officer, and I protest against the prevalent tendency to hasty and harsh judgments of the men who "stand between our loved homes and the war's desolation," venturing their lives, and their dearer reputation, in the cause of our country. In respect to the remarkable omission to which I have referred, in the late addresses to the Army of the Potomac, I make no judgment of their author's motives. I pronounced no censure upon him—but I do fear that "the Lord our God," is jealous, now as ever, for the honor of His name, solemnly regarding, now as ever, of what is due to Him from His servants, is displeased at such a failure to acknowledge Him, and in chastening our General for it. May his future furnish an illustration of the truth that "whom the Lord loveth, He chasteneth," fitting them thus for the glorious work, to which He hath chosen them. H. A. N.

[This criticism of our correspondent is a fair one. It is quite probable that a desire to avoid the appearance of cant and hypocrisy may have led to his neglect to recognize God in these "and in other military orders. But God must be acknowledged. Nor should we look at this as the sin of an individual. Our sin, as a people, is that we do not sufficiently acknowledge our entire dependence upon God. We must acknowledge Him. We must see and know that all our help comes from Him. Christians have grown greatly, during our trials, in the grace of submission looking to God. Yet they have not all learned the lesson; whilst the irreligious masses around them still boast, and still look only to human strength for deliverance. Some trust in chariots and some in horses; but we will remember the name of the Lord our God." "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord!"—Ed.

GEMANY.—THE USE OF THE APOCRYPHA and its publication as a portion of the Scripture volume, with the warning, to be sure, that "it is not equal to Scripture but useful for reading," are warmly maintained by many Lutherans and other professed Christians in Germany. Even catechisms quote passages of the Apocrypha as proof texts. Dr. Eckardt is against this false estimate of the book, while Dr. Henstenberg and Stier, defend their usage by the people.

This controversy having extended over a period of ten years, has not been without fruit. Resolutions have been passed at clerical conferences, that it is the duty of Christendom to give to the world the Bible bound up by itself and without the Apocrypha, as it is found that the warning printed in every Bible, "that the Apocrypha is not equal to the Holy Scripture, but useful for reading," has not the desired effect of keeping up the distinction between Word of God and word of man. The Elberfeld Bible Society circulated, in December, 1853, for the future to be resolved, in the Apocrypha, either gratuitously or at reduced prices; a clause was added, that, for the present, on express demand; Bibles with the Apocrypha would be sold at the depot at full cost price.

In proportion as the confessionalism, or high Lutheranism, makes progress in a country, the demand for "entire" Bibles is the more frequently heard. Not so much that the Apocrypha is so very particularly wanted, as that the "foreign" or "mutilated" or "defective" Bibles, as learned and pious men are not ashamed to call the Word of God, are refused. This refusal does not at all come from the people, but from the clergy and schoolmasters, who want to stand well with their superiors. On inquiring, "Who told you that the Bible was defective?" the invariable answer is, "the pastor or the schoolmaster." One distinguished divine of this class advised his people lately from the pulpit; that if any vagabond came into the parish—meaning any colporteur of the British or Edinburgh Bible Society—offering mutilated Bibles, they ought to hunt the dogs on him. No doubt this was an outburst of what the old Lutherans of the church militant call their "first love."

The young commander of that army, since such great responsibilities were unexpectedly laid upon him, has made most becoming acknowledgments of God, "the God of mercy and of battles," according to his own immortal phrase. He has done so in admirable orders, enjoying upon the army due respect for God's holy day, and for His sacred ordinances; and he has done so, (as we were authentically informed) in frank expression to a friend, of his habitual sense of need of divine upholding, and desire for constant remembrance in the prayers of his Christian countrymen.

It is not strange, that in the very crisis of his own and his army's history, in the two thrilling, and otherwise admirable addresses to his army—one issued when he had first placed them in front of Richmond, and the other after that bloody week of battles, by which they achieved their present position—there is not one word of acknowledgment of dependence upon God—no mention of His name—no recognition of His providence?

I cannot believe that our McClellan has forgotten God. I trust that his heart truly feels what his pen failed to utter: "It has been suggested that he may have purposely refrained from religious expressions, lest they should be taken for cant, or for hypocrisy, or because he felt that such expressions had been spoiled of their proper significance by the desecration of them in the manifestos of the rebel leader against whom God and his country had sent him. I would fain choose the most favorable interpretation, but the most favorable which has occurred to me does not relieve my mind from the impression that such an omission, on the part of a Christian commander, addressing the army of a Christian people, at so solemn and momentous a crisis, is a grievous fault, and likely to be 'grievously answered,' under the providence of Him who calls Himself 'a jealous God'; and who solemnly says, 'I will not give my glory to another.'—a God who, being supreme in power, will not divide it."

THE LORD'S ANGER—FOR WHAT IS IT? Over "Army of the Potomac," so long preparing, so thoroughly trained, so well appointed, so proudly, and doubtless so justly, pronounced one of the finest armies that was ever led against an enemy, found itself one month ago, in front of the rebel Capital, met by an army which was able to prevent its triumphant advance, and compel it to retire to what is indeed claimed to be a better position, but which, at least is farther from the goal, having suffered fearful loss, only inferior to that which it had inflicted, there to wait, through weary weeks of summer, until it can be strengthened and prepared for another fierce, and desperate, and, we hope, the final struggle.

Why must that noble army—nobler in its patient endurance, and bravely appearing under disaster, than any victory could have proved it—why must the nation of which that army was the pride, suffer this bitter disappointment, this heart-tickening deferring of its hopes? Was it, perhaps, because that army was our pride, and our boast, and because we trusted in it, and its leader, more than in God? Did he, and they, and we, need to be humbled and chastened, and taught to look more directly, more simply, more constantly, to God? Did God mean to compel us, and those who publicly represent us, to acknowledge Him more distinctly, and more explicitly?

The young commander of that army, since such great responsibilities were unexpectedly laid upon him, has made most becoming acknowledgments of God, "the God of mercy and of battles," according to his own immortal phrase. He has done so in admirable orders, enjoying upon the army due respect for God's holy day, and for His sacred ordinances; and he has done so, (as we were authentically informed) in frank expression to a friend, of his habitual sense of need of divine upholding, and desire for constant remembrance in the prayers of his Christian countrymen.

It is not strange, that in the very crisis of his own and his army's history, in the two thrilling, and otherwise admirable addresses to his army—one issued when he had first placed them in front of Richmond, and the other after that bloody week of battles, by which they achieved their present position—there is not one word of acknowledgment of dependence upon God—no mention of His name—no recognition of His providence?

I cannot believe that our McClellan has forgotten God. I trust that his heart truly feels what his pen failed to utter: "It has been suggested that he may have purposely refrained from religious expressions, lest they should be taken for cant, or for hypocrisy, or because he felt that such expressions had been spoiled of their proper significance by the desecration of them in the manifestos of the rebel leader against whom God and his country had sent him. I would fain choose the most favorable interpretation, but the most favorable which has occurred to me does not relieve my mind from the impression that such an omission, on the part of a Christian commander, addressing the army of a Christian people, at so solemn and momentous a crisis, is a grievous fault, and likely to be 'grievously answered,' under the providence of Him who calls Himself 'a jealous God'; and who solemnly says, 'I will not give my glory to another.'—a God who, being supreme in power, will not divide it."

has dimension nor dissatisfaction, but all were in the unity of the Spirit and the bonds of peace. Whilst we felt that the graces of many had been exceeded, thirty-six were reported as added to our number, mostly by examination. The congregation has also so increased that pews could not be furnished to all who have applied for them, so that one of the items of business was to devise some method of better packing, if there was any. Another special item was the report of the Treasurer, which was very full and accurately executed. The amount received during the year exceeded by \$200 all the expenses of every kind, and was applied to an old debt of \$400, the sum usually carried over to the next year. This debt was several months ago voted a nuisance, and its removal determined upon, and the \$200 not paid was immediately advanced by the Trustees, and the new year commenced free from debt. The minister fully paid up to date—a report most refreshing to the congregation.

The collections for benevolent objects showed a corresponding advance. Notwithstanding the extra calls the past year, the regular objects were all presented and responded to. The increase per cent over the previous year is as follows:

- Amer. For. Chris. Union 7 per cent. Home Missions 42 " Bible Causes 42 " Education Cause 117 " Foreign Missions 45 " The aggregate increase was 51 per cent. Several other matters of interest were attended to. Among them, vacation of four weeks was given to the pastor, and a social gathering, in the form of a Church Picnic, was decided upon to be held some time in the month of August.

THE HOLY LAND.—The Rev. H. S. Osborn, in connection with Rev. Dr. Lyman Coleman, is preparing a large and splendid map of the Holy Land, ten feet long and six broad, containing all the verified places of Scripture and scenes of interest most accurately delineated. Although so large, it is, by an ingenious contrivance, arranged for exhibition on a frame of only two feet, handsomely furnished with rollers so that, upon the plan of a diorama, any part may be exhibited, or, by unbinding the rollers the whole is desired. All the Scriptural places, the classical, and many of the modern sites are indicated by black, blue and yellow letters respectively; every authentic ruin, castle, fortress or mountain range, together with the rivers and geological features, are indicated, making the map the most valuable work of the kind for the student, for the Sabbath-school, the library or the pastor, that has yet been published. The work is nearly complete, and with Rev. Dr. Coleman's Biblical Atlas, now on our Publication Committee's catalogue, will be a most valuable addition to those methods of Biblical study.

"REV. EDWARD D. NEILL," says The Evangelist, "has resigned the chaplaincy of the First Minnesota Regiment. He has seen a good deal of service, and may be looked upon as a 'veteran.' His late regiment, though a participant in nearly every struggle of the week of battles on the Peninsula, is yet in a good state of efficiency, and reports six or seven hundred men in the ranks. At the battle of Bull Run, a year ago, through the carelessness of some one who mistook his baggage for that of an officer, and forwarded it to Centerville, Mr. Neill suffered the loss of valuables to the amount of \$300, to say nothing of fifty of his best sermons. What a sacrifice, if they were torn up to light several sergeants during the enemy's long occupation of the battle-field! The withdrawal of such faithful, conscientious, and able men as Mr. Neill from the chaplaincy is a public loss; yet, considering the length and the dangers of his service, we think he is entitled to a most honorable discharge."

We are happy to state that Mr. Neill has been appointed one of the Hospital chaplains in Philadelphia. He thinks that he can be of more service to the men when in the Hospitals than when in the field and engaged in active service.

SHARON CHURCH.—The Sharon (Ohio) Presbyterian church has been lately repaired and refurnished, and greatly improved in appearance. It is now a neat house of worship, commodious and pleasant. The Rev. John Hussey is pastor, in conjunction with the church at Lockland. The members have exhibited good taste in all they have done, and indomitable energy. The two churches have also recently made their pastor a substantial visit.

ORDINATION AT ST. PAUL.—Rev. F. A. Noble was ordained and installed pastor of the "House of Hope," at St. Paul, Minn., on the 10th inst. Sermon by Rev. John Mattocks of the First Presbyterian church; ordaining prayer and charge to the pastor by Rev. Marcus Hicks, of St. Cloud; charge to the people by Rev. B. Bull, of Stillwater.

New Publications.

EVERY Sabbath School Superintendent at least, should be acquainted with Henry Hoy's list of helps of various kinds in the work of instruction, and of books for the Library. He has just issued in the former his "FATHER AND WORKS," or questions upon Ephraims and James' little manual which shows marks of great care and skill in the preparation and which will do much to facilitate the introduction of these little to the more advanced classes of the Sabbath School. In the line of library books, or religious literature for the young generally, we have "Uncle James," a very remarkable and skillfully written story, in which Christian simplicity and charity are well contrasted with the utter meanness and selfishness of avarice. "Rose Darling" is a good story of, and for, a large class, somewhat neglected by writers of juvenile books—sentimental girls. For sale by W. S. & A. Martien.

An individual considerably talked of in some circles in this city, Dr. Wm. Morris by name, has written a volume of 179 1/2 page, with the title WHAT IS MAN, It purports to be published by the "Scriptural Knowledge Society," another name we presume for the company of abolitionists whom the author has gathered around him. The single notion of the annihilation of the wicked does not appear in half its deformity and objectionableness until we come to consider the method by which it is sustained. They who are receiving the terribly perverted explications of Scripture which the book contains, must be suffering a general breaking up of the foundation of belief, to say nothing of the undermining of their common sense. The pious sentiments and fragments of truth floating through the argument cannot outweigh the destructive tendency; an interpretation which so wrecks and breaks the