American Presbyterian
—AND—
GENESEE EVANGELIST.

PHILADELPHIA, JULY 30, 1863.

JOHN W. MEARS, - - - - Editor.

☞ We have received from the State Clerk of the General Assembly, Rev. Dr. Hadtfield, the *Minutes for* 1863.

Rev. I. W. K. Handy, of Portsmouth, Va., formerly of Middletown, Del., being on a visit to his wife's family in that neighborhood and having given free utterance to Secession sentiments, has been placed in Fort Delaware by the authorities.

OUR CITY IN THE DRAFT.

Nearly every district of the city of Philadelphia has now undergone the ordeal of the Draft. The perfect order, and even good humor that have prevailed, under a process from which flesh and blood shrink, and which can so readily be misrepresented and used to stir up the basest passions of the mob, must ever reflect credit upon the temper of our citizens, and the vigilance of our City, State and National authorities. The summary manner in which the New York mob was disposed of, doubtless, had a salutary effect upon any among us who might otherwise have felt disposed to engage in such desperate measures. The disloyalty and treason of resisting the draft is perfectly clear. To yield it at the call of the mob would be to acknowledge defeat in the very moment of victory. Coming, as we may say, on top of the recent crushing blows visited upon the rebellion, it must be felt at the South as a positively overwhelming burden upon the weak remaining structure of their hopes. With these drafted men available to our government, it may not be necessary to strike another serious blow. Without them, or with serious delay in obtaining them, the rebellion may take fresh courage and gain a new lease of life; and from combination with Northern or with European allies, may rise to formidable proportions again.

The conscription is doubtless the most humane that could have been devised, consistently with military efficiency. Many exemptions are allowed on behalf of poor and dependent families, and nothing could be more unfair or wicked than to represent the $300 exemption clause as making a discrimination against the poor. Without such a clause, the price of substitutes would be double or treble that sum, and the rich, indeed, would alone be able to purchase exemption. It is, in fact, really designed to *protect* those in moderate circumstances who would otherwise be at the mercy of substitute brokers and harpies of the most odious kind. If any one, however, does not approve of the conscription act now going into force among us, if he thinks it severe and oppressive, let him go South and try the one just proclaimed by the rebel President, under which all able-bodied whites, from 18 to 45 years of age, are summoned into the service of the rebellion upon pain of death as deserters!

THE DEPUTATION FROM THE CLERGY OF ENGLAND.

Old Pine St. Church was a scene of great interest on Thursday evening last. The deputation from the four thousand clergymen of England, who have signed an address of sympathy with our nation in its present struggle with slavery and rebellion, was received in that place by a large audience of the clergy and laity of the city. The deputation consists of Rev. J. W. Massie D. D., LL. D., Congregationalist, and Rev. Thomas Rylance, of the Established Church, both from London. Although the opportunity for notifying the people and making arrangements for the meeting was brief, the attendance was large, the exercises came off well and the reception was very enthusiastic. Rev. Dr. Cooper read the Scriptures, Rev. Dr. Stockton led in prayer, Rev. Dr. Brainerd introduced the deputation in words to the following effect:

"I take pleasure in introducing to this audience the deputation from the clergy of England and France—the delegates whom they have sent to convey to us their sentiments. They are two ministers but five thousand other ministers stand behind them. We welcome them as coming from the Fatherland. Old England is connected with us by ties of blood, by historical recollections, by noble names. We welcome these brethren as men of eminent personal worth. I had the pleasure of knowing Dr. Massie seventeen years ago, I can vouch for him as a successful minister of the Gospel, an able author and a sincere philanthropist. If any good is accomplished by this movement it is largely due to the intelligence and philanthropy of Dr. M. Old England has a heart if we can reach it. These men bring to us what of sympathy is cherished for us. Their undertaking is most disinterested in its object and noble in its aims. They nourish the warmest feelings of humanity for a down-trodden race."

Dr. Massie was then introduced to the audience. His broad shoulders, his strongly marked lineaments, his white hairs, the robust old age indicated by his appearance, the slight peculiarity of his speech as if he had struggled against some brogue or defect in early life, the weight and force and propriety of almost every word he uttered, the downright earnestness of his matter and manner, the Christian nobleness of his sentiments carried the people with him almost from his opening sentence, and made them listen contentedly to his address of an hour and twenty minutes long. After a few introductory words, Dr. M. said:

"We have very definite objects. We long for a right and fraternal understanding between the people of Great Britain and the United States. We believe that a misunderstanding that would lead to strife would be not only a calamity to each, but also to the world. It would give joy to the enemies of freedom and to the enemies of a pure and scriptural religion everywhere. The reare genial and cordial sympathies with you in the minds of the great masses of Great Britain. Anything to the contrary has been the creation and product of designing men, who for their own purposes have picked up the garbage of the worst side of your social life and retailed it before the people of England. In England there are classes the existence and nature of which can hardly be recognized here. Some of them may have a natural tendency to misunderstand or misinterpret the excellencies of the American people. I come not to make war upon the aristocracy of my country or to speak to the dishonor of my government. I love my Queen. Yet I do not conceal the fact that many of the aristocracy are not friendly to the American people. Amongst them there is a large amount of ignorance concerning the very Geography of your land. They are ignorant of the relative positions of your great States; they know not of the great rivers that sweep their noble currents along your territories; they know not of the vast cities you have reared and surrounded with fruitful fields in the wilderness. They remember that Maryland was settled under the direction of persons at court who named it after the Queen, that the Carolinas were named by similar persons after King Charles, and Georgia after King George. Hence, their notion of the chivalry of the South and of the irreconcileable differences between the people of the two sections. If they knew how ignorant they were they would be ashamed of themselves. There are others who ape the aristocracy; but I need not tell you that the monkey tribe are not the most important or respectable. But I am bold to say there are multitudes in the higher ranks of the middle class, that understand and appreciate the excellencies of the United States."

Dr. Massie here explained the attitude of the Established Church of England. It holds itself aloof from the other clergy in what may be called the social and political movements of the people. "We have failed to obtain from them such countenance as from the non-conformist clergy. Many of the clergy of the Established Church of Scotland have inscribed their names. The 750 names of the clergy of France are Protestant; there may be eleven hundred Protestant clergymen in that country, and fifty thousand of the Church of Rome. These latter show little of common sympathy with the people in matters of freedom. Yet not a few of the Roman Catholic clergy of France have espoused your cause. Some of the noblest sentiments uttered against Secession have come from the Archbishops of Tours and of Orleans.

"There is also a misunderstanding on this side. Again and again, from the lips of the most distinguished sons of America, have I heard the question: How do you account for it that England, so anti-slavery, that has expended so much for the suppression of the slave trade and the emancipation of slavery, has now witheld its sympathies from America at the hour when slavery was approaching its downfall? How could she so, retrograde? I answer: *England never was, as a nation, anti-slavery.* Her Established Church, her twenty thousand clergy of the Church, never sympathized with the abolition of slavery in America. There were a few in the Church like Wilberforce. But in his efforts for emancipation, he was deserted by his church. He was outvoted by the Episcopate in the House of Lords. They were remote from it in 1830. The conduct of the planters and their myrmidons towards the missionaries who went from England to the West Indies, constrained by love to the poor blacks, was the occasion of emancipation. These men, enraged at their teachings, pulled down and set fire to their churches and imprisoned and even condemned to death the missionaries, until England in her religious and her non-conformist circles rose in a whirlwind of indignation to break the oppressor's chain. I remember," said the speaker, "the words of Lord Derby, who was Mr. Stanley then, during the debate on this subject. "Anti-slavery," he said, "has become a religious principle of the people of England. It is not wise in a legislature to resist the religious principles of the people." This was the *dictum* of Mr. Stanley; it should be the *dictum* of the American people now. It was not the majority of the English people that abolished slavery. The religious people are a very small minority. Journals not moved by religious principles opposed it. The *Times* opposed it. But after it was a fixed fact, with a sneaking servility the *Times* subscribed to it. It acted in the same manner towards the agitation for a repeal of the Corn Laws. It will do so again in regard to your struggle, Let your great fact from Vicksburg and Port Hudson and Helena go forth and it will lick the dust from your heels."

The speaker here gave an account of the efforts made by himself and associates to promote a healthy public opinion upon American affairs in England. They set themselves to diffuse such truths as the people would not get from the *Herald* or London *Times*. They prepared and sent bulletins of correct news, regularly, to three hundred and sixty papers. They gathered meetings in halls in London, Liverpool, Manchester and Glasgow, capable of accomodating from two thousand to six thousand people. These meetings were open to every one. The halls were crowded. "In one instance six thousand men representing the united trades of London assembled. They prepared their own resolutions, moved them. argued the points, and carried them, without any interposition from us after the meeting was convened. With a heart that beats warmly in sympathy with the loyal north, they addressed your President. This is the feeling of the working classes of England. They have declared their confidence in the patriotism and philanthropy of the north. Nine out of ten of them are the admirers and friends of the United States. I confess," said the "speaker, I have been somewhat ashamed of my ministerial brethren. Not that they have any sympathy with Secession, but because they suspected the north to be not sincere in their purpose to abolish slavery;—that their is a lurking design, so soon as they recover from their present condition, to perpetuate the curse. We desire them to have confidence in you that you will not so dishonor yourselves and put your friends abroad to shame.

"Our great fear and anxiety was lest through various alienations we should drift into a war. This we feel would be a calamity no one could estimate, to both nations and to Christendom. Those who sent me were prompted by such considerations. We would like *more* in America to have a kind feeling towards us. We wish you to have full confidence in these brethren that they will do all in their power to promote such feelings in England. We do not represent the *Times*, Mr. Roebuck or Lord Cecil. We represent four thousand ministers who would consider it the greatest calamity, that in this nineteenth century, among a Christian people, a confederacy should be established with slavery as its chief corner stone, and that America should be divided in power and resources."

Dr. Massie then described the part he had taken in suggesting to the Evangelical alliance of France, the address to the clergy of England which they adopted. He read the address of alliance, which appealed mainly to the anti-slavery sympathies of England. Commenting upon the term "equality" used in the address, of the probable future condition of the negro in this country, he said it was not to be understood as if any one was to be taken out of his proper place in the social relations of life, but that to the negro be accorded an equality in the right to freedom, to happiness, to property. Dr. Massie described the Union and Emancipation society formed in Manchester, notwithstanding that three hundred and fifty thousand operatives suffering in consequence of the war were within fifteen miles of the city." These were the men to whom I could appeal and ask if they were for the cause of the Union, or of the Confederacy which wars against the rights of labor, white and black. Although there are men there that ran the blockade and fitted out privateers, in a meeting of six thousand persons but 450 could be found opposing the overwhelming sentiments in favour of your cause. These four hundred and fifty were led by the notorious infidel Jos. Barker who preaches that there is neither God nor devil, but whose own actions are a demonstration of the existence of the devil. While there are millions of working people in England who share in the feelings of the majority of that meeting."

Dr. Massie concluded by reading the address of the four thousand ministers to the clergy of America. The document which is one of great length almost exclusively refers to the condition of the negro and the anti-slavery element of the struggle. There is a very marked deficiency therefore in the address, which was admirably made up by his associate Mr. Rylance. Mr. R. referred impartially to the other great element of our struggle and said that England should hold up our hands because we are sustaining the first principles of social order. Principles are at stake in this conflict, which if they fail to us, fail to all people. "We are here to night" said he, "to promote national good-will between the best people here and the best people in England." Both the speakers were warmly applauded, but the brief address of Mr. R. was received with more lively demonstrations of approval.

After a motion by Rev J. Wheaton Smith, seconded by Rev. Dr. Nevin, recognizing the value of the mission of these brethren and welcoming them to our shores, it was announced that a meeting of the clergy of our city would be held in the Baptist Church, Spruce near 5th, on Tuesday afternoon of this week to consult upon a suitable reply to the address. We go to press at an hour too early to publish the the proceedings of this meeting.

DIVINE MANIFESTATIONS.

As the drop cannot comprehend the ocean, so the finite cannot comprehend the infinite. God is infinite, therefore "none by searching can find out God—can find out the Almighty to perfection." God being infinite is necessarily an infinite mystery to us. Everything about him is a mystery—his independent existence, eternity, tri-unity, character, perfections, and attributes. The more we try to pry into them, the more are we lost and bewildered. We behold infinity enstamped on everything connected with the Divinity.

"Our souls with all the powers we boast,
Are in the boundless prospect lost."

God the good, satisfaction and happiness of his intelligent creatures, has been pleased to make manifestations or revelations of himself, so that every intelligent being may know him and adore him—that every eye may be turned to him, and every heart be bound to his throne. It is the gradual and eternal unfolding of the divinity, not for selfish motives, not merely for his own interest or his own glory, but for the best good of creation. In order that the finite may be able fully to comprehend the infinite, it will require an infinite duration of time—eternity. God must therefore eternally be revealing himself—eternally making new manifestations of his perfections, in order that holy intelligences may be eternally learning of him, "finding him out to perfection;" that their souls may be filled with fresh wonder and love.

To other worlds peopled with unfallen intelligences, God may already have made such manifestations of himself as far exceed any, he has ever made to this world. Perhaps as far as Redemption exceeds Creation. The revelations made to them, may eternally be as far in advance of those made to us, as they themselves are now in advance of us.

To the human family, God has made one revelation after another. There has been a continued advance from the foundations of the world to Calvary; and it will continue to be so through the unending ages. These revelations are to be found and studied in God's word, providence and works. In each of them we learn something of his character, in each of them we behold a manifestation of the Godhead. Thus "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." But in his word do we more fully learn the glories of the Divinity. The most astonishing revelation which God has yet given to the human family, was in the manifestation of his Son. But though this revelation far eclipsed all former ones, we have no reason to suppose that it is the final one—that no more will be made, or that no greater will be made. He has given us a few revelations, in some measure to our comprehension, so that while we study him, as he is revealed, our hearts may be drawn out toward himself, and our lives be assimilated to his own. But when our minds shall be freed from every clog, from every obstruction to intellectual progress, by being united to spiritual bodies; the vail being so completely removed, or more properly rendered transparent, that we shall "see as we are seen, and know as we are known," then God, doubtless, will make new and unceasingly greater and greater manifestations of himself; and when man's capacities shall exceed what Gabriel's now are—when he shall be able to learn the divine lessons faster than Gabriel now learns them, (for holy intelligences will be eternal learners—all studying Theology,) God may then make manifestations of himself to man, far exceeding any which he has now made to any world, or to any intelligence—manifestations which may as far exceed anything he has yet made to us, as the revelations of himself which he has already made to Gabriel, may exceed those which he has made to us. Man will eternally be a learner, God the teacher and Divinity the subject. The theme is infinite. Hence it will take eternity to study it—eternity to find out God—to find out the Holy One to perfection. It will also take eternity for the loftiest intelligence—the brightest mind to study and fully understand the deep, the infinite things of God. It is a theme sufficient to engage the mighty powers of Cherubs and Seraphs to all eternity; and yet there are vain men who stumble and cavil, because there are mysteries in the Godhead which they cannot comprehend. When we enroll ourselves on the side of Christ, we do it as Disciples (learners,) and disciples we shall eternally remain. We shall never get out of our pupilage.

From the manifestations of himself, which God will make from time to time through eternity, it will undoubtedly be found, that comparatively little of God has yet been revealed to any creature. We extol redemption. *Well we may.* There is love revealed in that passeth knowledge—that is infinite. It is infinitely beyond the comprehension of angels. There is in redemption that which is calculated to fill every holy heart with wonder, rapture and love, and eternally to do so. The love of redemption may eternally pass knowledge. It stands as the foundation of the glories of eternity. The Divinity in humanity! The foundation is divine—'tis infinite, and an infinite weight of glory will be built upon it. It is a manifestation which will eternally draw all holy hearts to the Throne, and bind them to Him who sits upon it. It is the manifestation, which, perhaps, above all others, that ever have been, or ever will be made, advances most the interests of creation. There will be no point in eternity, at which holy throngs will cease to look back to the atonement, and to adore wonder and love. It will ever be full of interest to all worlds—of absorbing interest. No superstructure is of much value without the solid foundations, yet there may be that which is more glorious, more dazzing, more wonderful in the superstructure than in the foundations. God in the distant ages of eternity, may so unfold the glories of his perfections, as to far outshine the glories of redemption; yes, as far as redemption exceeds the ordinary revelations of himself.

Oh, if God in a few thousand years has so wonderfully disclosed his glorious character, what will eternity reveal! We have reason to expect an eternal increase of the glory of the manifestations. As the minds of holy intelligences expand and consequently are prepared to receive and bear them, there will be increasing revelations of his glory. There will be an eternal growth of holy intellects, and an eternal increase of the glory of the manifestations of the Godhead. Oh, what will those glories be! What must the Godhead be, when it will take all eternity to reveal it! It will take all eternity for God to make himself known to the highest created intelligences in the universe. As holy beings eternally learn more of the divine character, meditate upon it, they will become more and more assimilated to God. There will be an eternal increase of the knowledge of God and of all his works, and an eternal increase of happiness—an eternal increase of all that makes existence a blessing.

What an eternity must it be! All holy beings searching into the perfections of the Divinity—eternally learning, and the more they know of the divine, the more they will wonder and love; and as their knowledge and love increase, their happiness will increase. Hence all the numberless holy beings of creation, will eternally increase in knowledge, love and happiness. Blessed eternity! to be learning, adoring, admiring, loving and being loved, blessing and being blessed evermore.

OPENING OF THE MISSISSIPPI.

The din of battle has scarcely died away around the ordinance-crowned bluffs and gorges of Vicksburg and Port Hudson, before the messenger of peace and of commerce appears, almost as a meteor dropped from Heaven, at the wharves of New Orleans. The Steamer *Imperial* left St. Louis on the 8th of July and arrived at New Orleans on the 17th, the first boat which practically assured the inhabitants of that city and of the whole land, that the great Father of waters was once more an open highway to the commerce of the interior of this continent. Wonder, joy and great enthusiasm greeted her arrival and departure. The Postmaster General too, announces his intention to resume the forwarding of the New Orleans mail by the river rout. Thus the blessings of peace will once more be experienced by the people of the South West, who we are sure will not long hold out sullenly against them, now that their strongholds have fallen and their armies become demoralized.

The 17th of July should hereafter be celebrated as the festival of the opening of the Mississippi, by the people of the West.

OUR COLUMNS.

We devote considerable space to such items of Foreign Religious and Home Missionary intelligence as will doubtless interest all our readers, but be found especially appropriate in view of the monthly concert of prayer for missions: the Bishop of London's grand scheme for pushing the Evangelization of London, his vast and needy diocese, noticed on our first page is an encouraging sign of the times. The letters of the Home Missionaries in the West will accquaint us with their work and open our hearts to sympathize with them in their trials and encouragements. The income of the American Board for June was $24,220,85; of this amount over a thousand dollars was from Foreign Lands and missionary Stations, four hundred and sixty five dollars coming from the Zulu station. Pennsylvania contributed $818, and the proceeds of a legacy of $1000 (947,75) Massachussetts gives $9,585, New York $5,450. The total income from September 1st, to June 31st, amounts to $305-749.91.

CHAPLAIN HOWELL.

Wilmington, July 22nd, 1863.

BROTHER MEARS:—Let me thank you for your kind and affectionate but not undeserved tribute to a departed brother: Chaplain, H. S. Howell, late of the 90th Penna. Vol. You speak of standing beside his grave, "marked by a single paling inscribed with the name and rank of the deceased only." While it is an honored and sacred resting place, that lying among the dear company of noble forms that died on that dreadful field, yet it will be of interest to Mr. Howell's friends to know that his remains were removed from Gettysburg, and last Sabbath morning were taken from his own home in Newark, N. J. and buried in Greenwood Cemetery in Brooklyn. A relative who was with the sad company writes me, "the service was at 9 A. M., Dr. Wilson conducting it, speaking in high terms of Mr. Howell. He read a selection of passages, and commented on '*The spirits of just men made perfect.*' We rode all the way from the house to the grave, returning late in the afternoon. Everything was as pleasant, peaceful, and quiet as it could be."

So one more of a glorious company is laid to rest, one more murdered victim of this wicked rebellion. It may not be generally known that Mr. Howell was deliberately shot by rebels, who we are told halted while they fired, as he was standing with two surgeons on the steps of a hospital with its flag waving over them. *Gen. Lee*, the commander of the rebel army, *stood directing the battle of Gettysburg from the cupola of a hospital protected by its red flag.* I have from excellent authority, reason to believe that this was the same hospital, on the steps of which perhaps the day before Brother Howell was murdered. How terribly harmonious! How in keeping with the crime and treachery, the meanness and cruelty of the rebellion!

Mr. Howell was a graduate of the Union Theological Seminary, and was settled for years at East Whiteland, Pa. From there he was called to the churches of Elkton and Pencador in Maryland. His ministry was prosperous in both these settlements, the latter growing until the one became two bands, the Pencador church assuming an independent position, and calling its own pastor. Mr. Howell's health compelled him to remove from Elkton, and he took charge of a Home Missionary post at the Delaware Water Gap. Here he remained eight or nine years, and has left his record for many years to come. His labors were greatly blessed in gathering a church which has been active and efficient, and in the erection of a pretty brick church edifice, in one of the most beautiful situations in the land. Revivals were of frequent occurrence in Mr. Howell's ministry, and though never a pastor of a large church, he was the honored instrument of winning more souls than many whose spheres of labor have been much more extensive.

A year or more ago, Mr. Howell became chaplain in the 90th Pennsylvania Volunteers, in which position he discharged his duties in such a way as to gain the esteem and honor of his regiment, and to leave behind him a fragrant memory. He fell at his post, on the steps of the hospital where the sick and the dying were. His death was a quick transition from work to reward, an awakening suddenly "absent from the body, present with the Lord." He was a faithful minister and a patriotic man.

Mr. Howell was the second personal friend whom your correspondent mourns as having laid down his life in the chaplain's office. Geo. W. Dunmore was the second. How often have we in college and seminary days walked and sat, how often have we sung and prayed together! How often have we preached and worked together, how often roamed the woods, climbed the mountains, how often boated on the Delaware, and rode along its banks together. Undisturbed my brothers be your repose in your hallowed graves East and West. May we have by and by a good meeting yonder.

W. A.

LETTER FROM DR. McLEOD.

DEATH OF CHAPLAIN WYATT.

Camp Paulding, near Baltimore, Md., July 25th, 1863.

Mr Editor:

It is becoming that one army chaplain should be the biographer of another. But what a strange, changeable world we live in, and how little we know what a day may bring forth. One who never expected to be an officer in a camp writes of another who has died in the service. The senior records the death of the junior, the instructor of his pupil. And yet God does all things well, and his arrangements are those not of sovereignty merely, but also of love. James C. Wyatt is dead. The ordinary disease which slays so many in their beds at home has laid him low. He has passed through the terrible battles of James Island, Antietam, Fredericksburgh and other of the severe conflicts of the war, to lay down his life in the Officers' Hospital at Memphis, Tennessee. He was in the neighborhood of his father's house, which he had the most earnest desire to see, but the rebel enemy was between him and it, and he has gone to his Father's house above, where all the good will be united at last to part no more. While we are writing this a letter is handed us from the mail-bag of the camp. It is from his instructor and friend. It pronounces his eulogy in a few earnest words. We need add no more. It says: "How sad we feel. Mr. Wyatt was a young man of noble character. His talents and acquirements were superior. He was truly good. His early death is a loss to our army, and especially a loss to our church." This is written by Rev. Dr. Wylie of Philadelphia, who knew him well. At present we cannot tell, for the material of biography is wanting, of the precise time or place of Mr. Wyatt's birth. We do know that he was of the old Reformed Presbyterian stock of the Wyatts and the Blairs, and consequently had in him the stuff of which martyrs are made. After graduating in Miami University, Oxford, Ohio, he entered the Theological Seminary of the Reformed Presbyterian Church in Philadelphia. There he was marked by his diligence, respectful demeanor, ability to take hold of large subjects, good taste, strong attachment to his own Church, and earnest improvement in useful knowledge, as well as by a humble devotional cast of mind and character. After pursuing his studies through the prescribed course he was licensed to preach the Gospel by the Northern Presbytery. His course as a preacher which was but brief, was truly promising. He was serving with acceptance, the church, when he was called to the chaplaincy of the 79th Regiment New York Highland Guards, then at the seat of war in South Carolina. Mr. Wyatt's patriotism was intelligent and earnest. He accepted the appointment without hesitation, and immdiately repaired to the field assigned him. Entering with zeal upon his work, he preached, prayed and conversed with the soldiers, provided for them the best religious reading, and sympathized with them in all their sorrows and joys. It was no wonder that he was beloved and respected, and is now deeply mourned by the officers and men of his own and other regiments, especially of the 9th army corps before which he several times officiated. It was the habit of Mr. Wyatt to go into action with his men, and often he received their last words, and directed them to Jesus Christ, as they were departing for the present life.—

At the battle of James' Island, which was peculiarly fatal to the 79th, the sharp shooters of the enemy tried perseveringly to take his life. When the redoubt was assailed, Colonel Morrison, who led the charge perceived the chaplain very near him. "Chaplain," said he in terms of affection, "your place is the rear." "I prefer to be with you, sir," was his answer. His hour was not yet come, and the deadly weapon of the enemy could not harm him though aimed immediately at his life. He had in him the Christian courage of Howell, and of Fuller, and of the chaplain of the Cumberland who went down to the ocean's bottom on his knees, commending sinners to Jesus Christ. Though very young, Mr. Wyatt had secured the acquaintance of such men as Generals Sherman, Hunter, Burnside, Colonel Morrison and others, and the latter has pronounced him a good soldier, as well as a good chaplain and minister of Jesus Christ. Mr. Wyatt's report to the General Synod is a monument of his zeal, industry and success in the discharge of his duties, and will be read with special interest now that he is gone. We had expected much from him for the church of his fathers, to whose principles he was firmly attached. But God has ordered otherwise, and he will raise up others to take the place of those whom he is calling away from the evil to come. We loved the man, for he was worthy, and we drop the tear of grateful memory upon his early grave. Mr. Wyatt died on the 10th of July, of a complaint of the stomach and bowels of very speedy operation. His remains are embalmed, and await the orders of his relatives. If no directions are given to the contrary by them, they will be brought to New York and interred in Greenwood Cemetery, according to a desire expressed by himself, should he fall while in the service of his country. JOHN N. MCLEOD.

U. S. CHRISTIAN COMMISSION.

To Ministers and Churches of all Denominations throughout the Loyal States:

The U. S. Christian Commission respectfully requests collections on National Thanksgiving Day, August 6th, in aid of the work of relieving and benefitting the men of our army and navy. About *one thousand delegates*, ministers and laymen, have been sent forth in all, and about *eight thousand boxes* of stores and publications distributed by them, in the various military departments and naval stations.

At Gettysburg, not far from *three hundred delegates* labored, and about *one thousand boxes* of stores were distributed by them personally to the wounded.

The following noble, unsolicited letter from the Surgeon-General, the highest medical authority in the army, will show the value of the special work on the battle-field:

SURGEON GENERAL'S OFFICE, WASHINGTON, D. C., July, 20, 1863.

Dear Sir:—I beg that you will accept my most heartfelt thanks for the devotion to the service of the sick and wounded soldiers at Gettysburg, manifested by the Christian Commission and its agents.

Owing to the military necessities of the occasion, the suffering would have been greater than it was but for the aid afforded the medical officers by the benevolent individuals who came to their assistance.

I trust you will convey my thanks to those of your body who acted with the Medical Department at Gettysburg, and assure them how highly I value their labors. Begging you to accept my warmest acknowledgments for your own service in the cause of humanity. Believe me, yours sincerely,

WILLIAM A. HAMMOND, *Surgeon-General.*

George H. Stuart, Esq., Chairman U. S. Christian Commission, Philadelphia, Pa.

Testimonials are not necessary to prove the well known efficiency of the general work of the Commission. Comfort, relief, and instruction have been given to hundreds of thousands, multitudes of lives have been saved by the timely aid rendered, the gospel has been preached to multitudes of eager listeners, the Word of God and good religious reading matter have been largely distributed, and thousands of our brave men have been hopefully converted to God.

Liberality on the day of rejoicing for God's favor and our national successes may enable us to extend this great work.

Contributions may be sent to Joseph Patterson, Esq., Treasurer, at Western Bank, Philadelphia, or to the treasurer of the nearest local committee.

GEORGE H. STUART, *Chairman.*

New Publications.

THE LESLIE STORIES—Up the Ladder, or Striving and Thriving, by Mrs. Madeline Leslie, author of "Tim, the Scissors-Grinder." Boston: Graves & Young. 16mo., pp. 256, illustrated. Mrs. Leslie's Stories are always skilfully composed, and carry the young reader along with unabated interest. Their lessons are of the highest character. In the one before us an instructive and striking contrast is drawn between the career of the poor but diligent and conscientious lad and that of the spoiled child of wealth. It cannot but leave deep and wholesome impressions upon the reader's mind. For sale by Martiens, Philadelphia.

THE AMEBICAN TRACT SOCIETY, Boston, has issued in flexible covers, 32mo.,

HYMNS FOR MOTHERS, by Mrs. H. K. Brown.

SOLDIERS AND THEIR MOTHERS, by Rev. J. O. Means.

CHRISTIAN LOYALTY, by S. H Tyng, D. D.

Thirty Hand-Bills, Words for Men at Arms.

MAGAZINES, PAMPHLETS, &C.

An Examination of the Latest Defences of Dr. Hickok's Rational Psychology, by Edwin Hall, D D. Reprinted from the American Presbyterian and Theological Review, for July, 1863. New York: J. M. Sherwood.

We design making a careful examination of this pamphlet and of the article to which it is a rejoinder at an early day.

THE LITTLE AMERICAN.—This admirable little Semi-monthly paper will soon enter upon its second year. It is, in our judgment, the choicest, purest, most instructive periodical for the young that comes under our notice. Published by the Misses Warner, (authors of Wide Wide World; Dollars and Cents;) of West Point, N. Y. Price $1.50 *per annum.*

News of our Churches.

Presbyterian.

Home Missions.—Who can estimate the good influence of the unobtrusive, quiet, persevering and self-denying missionaries at the West! They toil on, through summer's heat and winter's cold—amidst discouragements and encouragements, laying everlasting foundations and leading the people to patriotism, good order and knowledge of the true God, without which we can have neither peace in this world nor that which is to come.

In the midst of military demonstrations and the excitement of victories, we are apt to forget the faithful missionary, and to forget the contribution which we promised ourselves to make to the Home Missionary cause, which is essential to his support. Let us not forget the "poor man that saved the city," oftentimes he has been a minister of Christ.

We give below some glimpses of the hopes, labors and trials of these brethren, as specimens of what all experience. They have in some instances steady growth, in others unexpected opposition and even afflictions, and then glorious revivals.

The General Assembly.— Secessionism.—I was in hope that my field would soon be able to yield me a support, as I intimated in a former letter, and indeed it would very soon have been able to do so if all our people had been true to the Union, the Administration or Government, the interests of humanity, and Jesus, our King. I, with the brethren of my session, regarded it absolutely our duty to let the church *here* and the public know just where our N. S. Presbyterian Church stood, the doings of which have given offence to those amongst us, both in the church and out of it, who have no sympathy with our Government, and whose influence, as far as they dare go, is with the enemies of our republic. Their withholding their contributions affects us to the amount of about $100; but our congregation is as large if not larger than ever.

I had almost forgotten to refer to our late Assembly. Words cannot express how much I rejoiced when I read in the *Evangelist*, which I borrowed from one of my elders, the report of the proceedings of that body. I feel really proud of our church. The spirit that pervaded that Assembly was from above. And when I read the addresses delivered by the deputations from the O. S. Assembly, and from the many Christian Associations throughout New England, my heart was rejoiced and made glad. Surely I thought the Master's prayer "That they all may be one that the world may believe that thou hast sent me," is being fulfilled.

I reported much of the proceedings to my people last Sabbath, especially the resolutions on the state of the country.

These resolutions have given us much strength here as Presbyterians, and loyal people, and will tell our future prosperity.

A Heavy Stroke and a Great Blessing.—From a Missionary in Wisconsin.—I rejoice that we have something to say of God's wonderful goodness unto us. Souls are being born into His kingdom. Many are rejoicing in hope; others are yet inquiring. It is a blessed work, one which is not yet finished, and I trust will not be till an abundant harvest is gathered.

The winter was one of unusual effort and prayer on the part of the church, in spite of many discouragements. I had made my arrangement to follow up the season of fasting and special prayer, which we held with a series of meetings. But my dear wife who has been with me on the field but little more than two years, was very suddenly taken ill, and almost as suddenly was taken from me.

Bro. B., of Watertown, was prevailed upon to assist me for a while. After this, Bro. Kellogg was here a couple of days, and then Bro.——, late of O——, up to the present time. We have held these meetings steadily during these seven weeks. Bro. C—— leaves this A. M. We have had twenty-five hopeful conversions, a few who are not clear, some who are still balancing the tremendous question.

Union of Presbyterian Churches.—From a Missionary in Iowa.—This report was due on the first inst., but has been delayed with a hope that I would be able to report to you the consummation of a union between the two little Presbyterian churches of this place.

The subject has been under advisement for some time with a prospect that it will be effected, as all the members of the O. S. church express a willingness to come into our church, provided they can bring their property with them. At present this cannot be done, as the tenure by which they hold their property is such that if they disorganize or change their church relation the property falls back to the O. S. Assembly. However, I hope this will be removed at no very distant period, and that the two may become one efficient church. This would remove one of the greatest hindrances to the Presbyterian Church in this place.

During the last quarter I have been enabled to continue my labors with but little interruption, preaching one-half my time in this place, one-fourth in Grand River Township, the other fourth at different points. We have received four additions—one by letter, three by profession—have baptized two adults and five children. Attention to the public means of grace, both on the Sabbath and at our weekly prayer-meetings, has been better than during the previous quarter. Our Sabbath school is in a prosperous state. In short, we report progress, if not so rapidly as desirable, enough so to excite gratitude and thanksgiving to the great Head of the Church.

Rev. Edward Strong, who has been supplying the church in Kalamazoo (Mich.) while at the West, has declined its call, and returned to New Haven, Ct., with improved health.

The First Church of Alton, under the pastoral care of Rev. C. H. Taylor; has been in a greatly revived condition since the opening of the year. Nineteen united with the Church at the Communion in March, and seventeen in May. Of these, twenty-eight were on profession of their faith. Our church at Dubuque, under the pastoral care of Rev. H. B. Holmes, seems to be in a flourishing condition. It is now entirely self-supporting, and has lately removed $1000 of the church debt. One of its members lately forwarded to our Home Missionary Committee a donation of $170. They likewise adopted a regular system of contributing to the various objects of benevolence. Our church in Weston, Mo., has been reorganized. Rev. A. T. Norton says: Seven new members were received; three Elders and three Trustees were elected; three children were baptized; a communion service held; four sermons preached, and most of our families visited. A weekly prayer-meeting was established, and the Session resolved to hold public service on each alternate Sabbath morning, until a minister can be obtained.

Dr. Hatfield's Church, in the N. Y. Riots.—The *Evangelist* says: On Tuesday the rioters appeared in Thirty-first street, and planting their pickets near the rear of Rev. Dr. Hatfield's Church, situated on the corner of Thirty-first street and Ninth avenue, they declared their intention of burning the building. Father Donnelly, whose church is nearly opposite, appeared and harangued the crowd in the most energetic terms, on the injustice and criminality of their proceedings, and they finally desisted from their wicked purpose.