

American Presbyterian

GENESEE EVANGELIST.

PHILADELPHIA, SEPT. 24, 1863.

JOHN W. MEARS, Editor.

Subscribers who are in arrears and liable to 50 cents additional charge on their bills, are notified that this charge will be remitted to such as pay an additional year, in advance of the present.

THE CONVERSION OF LITTLE CHILDREN.

The sweetness, the appropriateness, and the ornament of piety to the young at all seasons great, increase, up to certain limits, in inverse proportion with the age. True piety in a very little child is a most charming sight. It may be attended with unnatural and artificial adjuncts, but so far as piety alone influences the child's character, it must produce beautiful fruits. Conversion, we are divinely informed, is in great part, becoming as little children; then if little children themselves are converted, the type and the anti-type meet in one. Each illustrates the other and a most sweet harmony unites them both. All that is attractive in child-nature merges in the higher attractions of holiness. The simplicity, gentleness, trustfulness and docility of the child, shine with a new attractiveness as they are exercised towards God and religious objects. "In the beauty of holiness, from the womb of the morning, thou hast the dew of thy youth."

There should be less incredulity and greater readiness to welcome and admire the motions of the Holy Spirit in the hearts of young children. Instead of expecting and preparing for such phenomena in the household, instead of seeking them as the choicest adornments of our homes, is it not to be feared that the reluctance of many truly good Christian parents, to say nothing of the utter worldliness of some and the extravagant gaiety of others, actually discourages and represses the manifestations which the child would otherwise make of interest in religious matters? Parents are to be found, among church members we fear, who are anxious to have their very young children appear well, who thrust them forward with pride at a very tender age in dancing circles and at fashionable watering places; but who show not the least concern to have them light up their homes with the jewel of early piety. They are willfully ignorant or indifferent how great a degree of real beauty, attractiveness and honor they might win for their homes, should they secure, by the divine blessing, the conversion of their children. No Christian doubts that very young children are and may be converted. If there are any modern pharisees who refuse to believe it, we may ask them in the language of Christ: "Have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?"

Very remarkable has been the work of the Spirit among little children, in connection with the labors of the Evangelists, Rev. E. P. Hammond. Thoroughly convinced of the propriety and feasibility of the undertaking, and apprehending and conceiving the truth of the Gospel himself in the simplest manner, Mr. Hammond with his engaging ways is eminently fitted for the work. Our readers perhaps are aware that he has issued a small volume on the subject, entitled, "Little ones on the Fold." It is accompanied with an introduction from the pen of Dr. Hatfield of New York. Dr. H., in this, asks the question, "Why should it be thought a thing incredible that little children should be made the subjects of renewing grace?" and in reply to a remark implying that there is something extraordinary in the conviction and conversion of numbers of little children, says: "It is not in the case of such conversions that the malignity of the Spirit's operations is most exhibited; but in the case of the full-grown sinner, hardened against the truth by long continuance in sin and rebellion. How easy comparatively to bring the simple-hearted child to receive and embrace the Gospel!"

In the body of the volume, Mr. Hammond gives a mass of facts of very peculiar and interesting character, principally from the field of his own labors, in New England, Canada and the British Islands. He allows the little ones to speak, in letters of their own composing, which he has invited them to address to himself. He says: "In selecting these letters, I have rejected, except in a few cases mentioned, those of children over twelve years of age. I wished to have the experiences strictly confined to children; and as much as possible to little children—six, seven and eight years of age." The artless prattlings of these little ones, who pour out their hearts without reserve to "dear Mr. Hammond," are frequently of the most touching character, and furnish uncontestable proof of the genuine workings of the Spirit upon the writers. In giving the letters of two sisters, eight and ten years of age, who refer to previous convictions, Mr. H., remarks: "In most of the children's meetings in Scotland and America, I have found numbers who have long been seeking Jesus." The entire volume is calculated to arrest the attention of the Church, and to stimulate the hopes and labors of all who are particularly concerned with the training of children to ways of godliness, and more particularly to start the inquiry, whether the ministry and other office-bearers in the Church, as well as Christian parents, should delegate their responsibility for the young of the flock so largely, as at present is the fashion, to the Sabbath School?

In a recent communication to the Sunday School Times, Mr. Hammond says: "I rejoice to learn, that it was reported at the State Sabbath-school Convention in Troy, New York, that one thousand and one, from the Sabbath-schools in and around Rochester had, as the result of the recent outpouring of the Holy Spirit, united with the church of Christ. One of the dear children in Rochester wrote me that some of the children were as young as nine years of age."

Undoubtedly these children owe much to the Sabbath School, but had not Mr. Hammond when in Rochester, addressed himself to them, specially, with the simple and affectionate earnestness which characterize his efforts, we may, from a human point of view, strongly doubt whether such blessed and wonderful results would have followed.

We would like the brethren to feel that their ordinary efforts and prayers for the spread of

the gospel, may and ought to have more decided reference to the young—to those regarded even as very young. The large proportion of Christ's discourses, which could have been understood by this class of hearers, is well worthy of consideration by modern sermons, who profess to be his followers. At this season of the year specific efforts are usually made, contemplating the revival of religion in the Churches. Why might not these efforts have some special reference, at this time, to the conversion of the young? Possibly we are approaching a period in the history of the Church, when it will be highly expedient to give our labors this direction. The heart of the fathers must be turned to the children, and the earth be smitten with a curse. The marked precocity of children—a fact so much noticed in our age—should not be suffered to inure us to the advantage of the Evil One. The great and growing interest of the Sabbath School, and the extraordinary success attending the labors of Mr. Hammond among children, are facts which help to give peculiar appropriateness and importance to the whole subject.

THE ASSEMBLY'S COMMITTEE OF HOME MISSIONS.

Few indications of progress on the part of the church of Christ are more manifest and cheering than those presented in the Second Annual Report of this Committee recently issued. If any thing in the way of practical demonstration were needed to indicate the wisdom of instituting the Committee and endowing it with plenary powers and of this assuming as a church, the prime work of Home Missions, it is furnished in the cheering facts of this report. The contributions have risen, in spite of the burden of war, from \$35,000, reported last year, to \$52,000 in this. The number of missionaries employed is 258 in report of 1862. And the work of these laborers has manifestly been blessed. More than thirty church-offices have been built, repaired or relieved of debt. Many revivals of religion have been enjoyed. Eight hundred and fifty one hopeful conversions have occurred, 697 persons have united with the church on profession, and 658 on certificates.

These are results which place the matter beyond the limits of mere experiment, and establish the Committee as among the accepted instrumentalities for evangelizing this great country.

The Committee are now specially engaged in the effort to multiply efficient laborers in California. The happy exemption of this State from the calamities of war have made it a desirable place of residence, and a great tide of emigration is flowing to its ports. Notwithstanding constant drains to other gold regions, the population of California is rapidly increasing. Churches planted there soon become self-sustaining. The wisdom of the Committee in this movement is manifest. We therefore hope it may meet a ready response. It is an opportunity for doing good that should prove attractive not merely to young and unsettled ministers, or candidates, but to mature and experienced men. And we hope the needed funds will be promptly forthcoming. The California department draws heavily at first on the treasury, but it is not a protracted drain like some of the older fields in the East. We commend the subject especially to the eight hundred Churches that are reported as having contributed nothing last year. Not a few of them are in this immediate neighborhood. One that we have just heard of, has nobly redeemed its Christian name by a recent contribution of over \$100. We hope the remaining 799 will make a proportionally good reparation for last year's neglect.

AN ENCOURAGING SYMPTOM.

The conviction that good men, who have hitherto felt it part of their duty to shun politics, must now take an active interest in them, has penetrated the public mind. It is felt that the very beginnings of political action must be purified by the presence and co-operation of the pure. Business men, men of family and domestic habits, men not dependent upon political favoritism for the chances of a living, unambitious, God-fearing men, ministers of the Gospel, have recently given practical evidence of a new interest, not merely in the issue of an election, but in all the preliminary transactions which have such a commanding influence on the result. In this city, the late primary meetings and elections of the Union party, bearing upon the choice of candidates, were attended by uncounted numbers of respectable and non-political classes of the people. These meetings were generally held in places untainted with the corrupting influences of strong drink—in public halls, &c., and good men felt no repugnance to appearing in them. Hence the meetings were often crowded with the best citizens, eager, in this crisis, to discharge the whole of their civil duties; and, as a consequence, few, if any, "nominations not fit to be made" can be found among the Union candidates.

Whether the party that is laboring in our State, with all its might, to weaken and embarrass the government in this great conflict, managed to bring any whom they would call good men to their gatherings, we know not. We are perfectly confident that they will not succeed by the help of the good; and since the cheering and abundant manifestations referred to above, we are tolerably sure they will not succeed by the *opathy* of the good. We would not like to share the responsibility of the loyal man who contents himself with simply voting the right ticket, and regards himself as precluded by the peculiarities of his position from throwing his entire influence, unreservedly, and in the face of the world against the supporters of the rebellion among us, by whatever name they are called. For ourselves, we are resolved that no part of the blame for the election of an intense pro-slavery and pro-rebel governor, over our State, shall lie at our door. No "prudential reasons" shall hinder our entering in a campaign, where truth, righteousness, liberty, and public order are so clearly involved—never! never!

REV. A. BARNES is confined to his bed with bilious affection which is rather a source of discomfort than of fear to the sufferer and his friends. Rev. DANIEL MARCH is still in Massachusetts, weak, but recruiting.

SIX PERSONS were received on profession into Pine Street Church, Rev. Dr. Brainerd's, on last Sabbath.

FROM SYRIA.

Important suggestions and corrections, for which Revs. Dr. Coleman and Osborn have been waiting before sending out their great and valuable map, have been received from Syria and the map will now be rapidly put through the press. Rev. Dr. Thomson in forwarding corrections, remarks that the wars, massacres, &c., which desolated that country several years ago, have so changed its social condition in many places and scattered the people, who still survive, that it is difficult even to travel and make explorations in the northern part of the land.

Dr. Barclay has discovered, what he supposes to be an ancient port a few miles south of Joppa, and it is thought that the contemplated rail-road, from the coast to Jerusalem, which has its sea-coast terminus at this lately discovered port. It may not be known to many that a line of telegraph has been established in Syria with European connections, by means of which a gentleman, lately returned from the East, received the war news from the United States, telegraphed from Boston to Jerusalem, in fifteen days!

ANOTHER APPEAL FROM THE ARMY.

Rev. Wm. J. Gibson, D. D., one of the most active and faithful chaplains in the army, acting in that capacity in the 45th Regt., Pa. Vols., writes, that he is the only remaining chaplain in this brigade of four regiments, (out of the 1st div. 9th corps.) and that he is without papers or tracts for distribution. The religious papers he has been accustomed to receive have been withheld for months past. He will be greatly obliged to the conductors and publishers of the *American Presbyterian* and several other papers which he names, if they will send to his address, as many copies weekly of their respective papers as they can afford.

We have no means to meet this appeal, which is the third which has come to us from the army in a few weeks past. We need fifteen dollars a week to meet these three calls. Who will help?

CORRESPONDENCE IN THE NORTHWEST.

Meeting of Presbytery of Chicago.—Non-attendance of Delegates.—A Hint to the Elders which it is hoped they will ponder.—The Agent of the Christian Commission at Memphis.—His remarks at Gen. Grant's Dinner.

Editor of Presbyterian:—The Presbytery of Chicago held its semi-annual meeting last week with Calvary Church in the city of Chicago. The meeting was one of no special importance. The usual duties were completed with as much dispatch as their importance would justify. The brethren did nothing with unseemly haste. The gathering was both pleasant and profitable.

There was one subject which claimed the attendance of the body which is worthy of more than a passing notice. It was found that while there was a fair representation of the ministers within the bounds of the Presbytery, there were present not to exceed two or three elders of the churches. A committee was appointed to present a report and recommend some action to secure a larger attendance of delegates. Doubtless the same difficulty has been experienced in other judicatories of the Church. And it is believed, that there will not be any change for the better, until the Sessions of the Churches are brought to look upon this matter as a duty which they owe to God and His Church. It is a common feeling that the business which calls the Presbyteries together is not of sufficient importance to require the attention of the delegates, even if the formality is observed of appointing them. They urge that the ministers who comprise one of the constituent elements of the Church judicatory, can do the work alone. Here lies the great error. The ministers do need the counsel and advice of the elders. The work is of far-reaching importance. It has to do with the spread of the gospel in the world, and there is no work requiring greater wisdom and foresight than this. The planting of new churches, the fostering of weak ones, there are connected with efforts of this character great and pressing responsibilities. And then, where do all the great educational plans, the plans to build and endow Colleges, and furnish the Church with an educated ministry, where are they first brought to light but in these neglected meetings of God's servants? If I remember correctly, Yale College had its inception in a gathering of clergymen in a minister's study. Beloit College owes its existence and perpetuation to plans devised at the annual gathering of the ministers of Wisconsin. These great enterprises that look to the moral and religious welfare of generations to come demand the attention of the churches cannot throw off the responsibility. They ought to be unwilling to leave it upon the shoulders of others. It should be a cause of gratitude that have for their end the salvation of this lost world. When they are brought to look upon this matter as a duty, and to esteem it as a privilege, there will be no lack of delegates at the meetings of our Church judicatories.

The condition of the country was uppermost in the hearts and thoughts of the brethren, and was manifest in the prayers during the entire session. Then we were reminded of it again and again, when the names of absent brethren were called, some of whom were in the army. And this reminds your correspondent of the position that is held and the respect that is shown to some of the agents of the Christian Commission, to one instance of which I wish to call attention in closing this letter. We were informed a few days since that a grand gathering of military men and civilians. Among the toasts that were read on that occasion was one in honor of the Christian Commission in the following words: "The United States Christian Commission, with its volunteer labor, and unpaid agency, we recognize it as strength to the loyal, and dismay to the traitors." Without stopping to criticize the language here employed, or its appropriateness, I wish to call attention to the fact that, on such an occasion, this agency to minister to the spiritual needs of the army should be recognized at all. It is something new in the history of war as well as the existence of the Commission itself. The toast was happily responded to by Mr. K. A. Barnell, one of the agents of the Commission. He spoke as follows, I give a few words from his speech: "I am profoundly grateful to the God of Battles, who rules the destiny of nations, and permits us

to gather on an occasion like this, and greet our illustrious guest whom he has used in no small sense as a deliverer to our nation.

"The United States Christian Commission are under obligation to Major-General Grant for having afforded them every facility in reaching the troops in his department, and they take a true pleasure in expressing it on this occasion. An incident will illustrate my personal feelings towards our guest, and it is among the sunny memories of the past.

"In February last, at Young's Point, I was seeking the steamer occupied as headquarters. I met a gentleman, unassuming and quiet, in a plain blouse, with no insignia of office. Said I can you direct me to General Grant's headquarters? With great modesty he replied, "That is my name, what can I do for you, sir?" I made known my errand and expressed deep interest in the spiritual welfare of the soldiers. He gave me a note to his Adjutant, who gave transportation and other facilities." No more honorable testimony was uttered on this occasion to the worth of their distinguished guest than by the humble servant of the Christian Commission.

But there was another passage in his speech to which I wish to call attention. After detailing the magnitude of the work which the Commission had undertaken for Christ in distributing reading, and in furnishing volunteer laborers on the different battle-fields, he continues: "Such is the work of the Christian Commission, and such by Divine grace, we shall continue to do while there is an army to do it. Sir, I am most solemnly convinced that out of this fearful American struggle is to grow a higher, a holier, a more intense and untiring Christian American life. In moral and spiritual things we have too few soldiers and far too many civilians. We need an American Christian independence, one that will stand up for Jesus always and everywhere, showing a bold front against every sin."

Noble sentiments truly, worthy of the occasion. And all this was said in the presence of several hundred-bronzed warriors, Generals, and Brigadiers, Colonels and Captains, who were gathered there to pay a tribute of respect to the most illustrious General the war has produced. It is a matter for thanksgiving, in which its liberal-hearted President of your city may well share, that the Christian Commission and its worthy agents should be recognized as one of the institutions connected with the army, and that it should be treated with so much consideration on an occasion like the above. And it is refreshing to read such high-toned Christian sentiments uttered with so much fidelity in the face of not a few of the nation's great leaders and Generals. PRESBYTERIAN.

FROM OUR ROCHESTER CORRESPONDENT

Rochester, September 18th, 1863.

DEATH OF CALVIN PEASE, D. D.

Dear Editor:—Again must I write you in sorrow—such a sorrow as that which dictated my first letter to your columns, which was upon the sudden and sad decease of Rev. J. T. Coit, pastor of St. Peter's Church, of this city. Again is our ministry stricken; another pulpit is vacant, another church is in mourning "with a great and very sore lamentation."

CALVIN PEASE, D. D., pastor of the First Presbyterian Church, of this city, died on Wednesday of this week, at Burlington, Vt. We feared this when we wrote last week of his sickness; and still we could not at all realize that he could so soon be taken away from his high position and great usefulness. Surely the Master, for the sake of his own cause, will do no such thing—so we reasoned, and hoped for his early restoration to health and strength. But the Master had his own plans and purposes, into which we could not look, until He was pleased to reveal them. What could we do or say of these matters if we did not know that his way is perfect?

Dr. Pease was born in Connecticut, on the 13th of September, 1813, and was, therefore, just past fifty years of age. While yet a boy, his father removed to Vermont, and there he passed his childhood and youth. Graduating in Vermont, he became a teacher at Montpelier, the capital of the State. He was, not long afterward, elected a professor in his *Alma Mater*; and, after filling that position, with credit, for many years, he was called to the Presidency of the same institution, upon the retirement of the late Dr. Wheeler. From that position he was called to be pastor of the First Presbyterian Church, of this city, in November, 1861.

We have heard two reasons assigned for his leaving that position to accept the pastorate—one is, that the duties of that office were overtaxing his health, never very robust; and another, that the salary of the presidency was not sufficient to support his family. It is peculiar, at least, that this was his first and only settlement as a pastor—that, after spending so many years as a teacher, and standing high in that art, as his position showed he did, he should, at his time of life, begin the pastoral work. Of course, it was new work to him. His training and habits were all of the teaching order, and his methods of thinking and address, seemed at first, to some, at least, of his hearers, a little too scholastic and precise for the practical matters of every day life.

But all that was fast wearing off, and the good man was taking hold of the pastoral work and the preaching service, very much as though he had never known anything else—scholarly and yet simple, earnest, direct and manly in his presentations of truth. He was, indeed, a man of fine talents, though not of the largest endowments; fine personal appearance, highly cultivated and well furnished mind, very social, approachable and agreeable in his disposition—all this, with decided piety, good judgment, and his official position had already given him great influence in this community. His decease is a public calamity. The churches will all feel it, and the expressions of deepest sorrow and regret are on all lips. The genial co-operation and Christian course pursued by Dr. Pease in the late revival in this place endeared him to all, while his acceptable ministrations make his loss seem to his own church perfectly irreparable.

It adds poignancy to our grief, that he died so far away. But the letters written by his wife had given to his beloved flock the most comforting assurances of his affectionate remembrance of them, even when drawing near to the grave, and of his triumphant faith in Je-

sus Christ, our perfect Saviour. In a letter of the 11th instant, four days before his death, she says: "His mind in the most delightful, heavenly state, and his expressions of perfect peace, happiness and trust in the Saviour, are such as I never heard. They have alarmed me more than anything else, he seems so near heaven, just ready to enter." Next day she wrote: "As I took his hand this morning, he said, 'I was trying to pray for those young people in Rochester, who are converted, each by name, that God would give them grace to hold out; and for those who are not converted, that they may become God's children. I did not let any go by.'"

The First Church is to be closed and silent next Sabbath, in token of the great sorrow which is on the congregation. The flock will wander into other churches, or remain quiet in their own dwellings and realize that they have no shepherd. Terrible as the blow is, there is One, and One alone, who can make it work for them "a far more exceeding and eternal weight of glory." To His kind care they are affectionately commended. GENESSEE.

LEGAL INCIDENTS OF SLAVERY.

JUDGE STROUD'S OPINION.

The following brief and modest paper appeared in a recent issue of the *North American*, of this city, with the heading: "Southern Slavery and the Christian Religion." In the most summary and conclusive manner, it disposes of the flimsy protection which even Northern men are eager to weave out of misconstrued passages of Scripture for American slavery. As the legal reputation of a distinguished "Philadelphia lawyer" is pledged to the correctness of the statement, it is worth preserving:

From several pamphlets recently published and extensively circulated, it has become evident that a new issue in Pennsylvania party politics has been inaugurated, viz: Whether negro slavery, as it is maintained in the Southern States, now in rebellion against the national government, is consistent with the Christian religion.

I deem it proper, therefore, in order that every man may be enabled to judge for himself on this important subject, to give a very brief summary of the legal incidents of Southern slavery. Every part and parcel of this summary may be authenticated by the statutes of one or other of those States, and the reported decisions of their highest courts of judicature. It is a fundamental principle of negro slavery that a slave is a *thing*—a chattel wholly under the dominion of his master, subject to a lawful marriage, denied all authority over those who are admitted to be his natural offspring, liable to have them at any age torn from him, without the slightest consultation or deference to his judgment or his feelings, and liable to be torn from them and from their mother, with whom he has been permitted and encouraged to cohabit as his wife. He may be thus ruthlessly carried to a returnless distance, not only from his children and their mother, but from all else that he may hold dear.

The law also expressly sanctions his master in beating him with a horse-whip or cow-whip, in chaining him, putting him in irons, compelling him to wear pronged iron collars, confining him in prison, hunting him with dogs, and when *outlawed*, as he may be for running away, he may be killed by any one to whom he may refuse to surrender.

The whole of this summary I pledge myself to maintain in its literal and full extent, according to the laws of one or another of the southern slaveholding States. GEO. M. SMOOTH, Philadelphia, Sept. 15, 1853.

THE ADDRESS OF "THE CLERGY OF THE CONFEDERATE STATES."—The publication of this elaborate defence of slavery and the rebellion by the clergy of the rebel States, in various religious journals of Great Britain, has called forth numerous indignant protests from right-thinking men in that country. The *Christian Work*, which was one of the guilty journals, is constrained to apologize, in the September issue, for its course. The apology needs no explaining, for quite as much as the original offence. The Work says:

"It has been answered that scope must be given to men to freely express their opinions, and that without this there would be no possibility of their wrongs being controverted. The advertisement of any opinion, or the giving of it as intelligence, is entirely different from the sanctioning of it. How could errors, it is argued, be met, if the facts and statements were not brought to light?"

From such a preposterous position, it follows, unavoidably, that religious journals are bound to see to it that erroneous opinions are published to the world. Bad news, who may find difficulty in bringing their views before the public, need only apply to some religious journal, acting upon the above principles, and it will consent to become their organ—and why? For the purpose of controverting their erroneous views? O most paradoxical pretence! The *Christian Work* published the entire eight pages of this artful and malignant pro-slavery address without a solitary word of comment! And it does not now disavow a single principle it contains, unless you can find a disavowal in the eight or ten lines above quoted.

Should the *Christian Work* adhere to its extraordinary principles, as above announced, we expect nothing else than that the Prospectus of Colenso's next assault upon the credibility of the Scriptures, will appear in its columns. If paid for as an advertisement, it will in all probability stand uncontroverted.

HOME MISSIONS.

On applications received from the churches they serve, the following ministers were commissioned by the Presbyterian Committee of Home Missions—nine of whom were under commission last year.

- Rev. H. O. Howland, Girard, Pa.
" B. Emerson, Cedarville, N. J.
" H. J. Crane, Wrentham, Pa.
" L. W. Dunlap, LaGrange, Mo.
" Hiram Baker, Harrisburg, Pa.
" Josiah Wood, Duquesne, Pa.
" Joseph Carlow, Belle Valley, Pa.
" P. Griffin, Carlisle, N. Y.
" Norman Tucker, Springfield, Mich.
" Robert Stewart, Cairo, Ills.
" A. S. Dudley, Morrow, O.
" J. B. Parlin, Republic, O.
" S. H. Smith, Grand Rapids, Mich.
" W. M. Martin, Columbus, Cal.

U. S. CHRISTIAN COMMISSION IN THE SYNOD OF ONONDAGA.

In session Sept. 10th, 1863, at Syracuse, N. Y., the Synod of Onondaga passed the following glowing commendation of the United States Christian Commission: Resolved, That Synod have listened with deep interest to the address of Rev. George J. Mingins, of Philadelphia; that we recognize with gratitude, to God the work of the Christian Commission, one of the noblest Christian enterprises of the age; that we give to it our cordial approbation, and that we will continue to commend it to the confidence and liberality of our several congregations. CHARLES HAWLEY, Moderator. T. DWIGHT WALKER, Temporary Clerk.

REQUEST FOR SOLDIERS' PAPERS. A friend connected with the army, writes from Washington City very recently as follows: "All unite in saying that your paper is one of the best published. I wish we had a thousand copies to send out every week. Try and get some of your benevolent people to send to us five hundred copies of your paper for the army." Who will contribute the \$10 or \$11 per week necessary to respond to this appeal?

New Publications.

THE THREE CRIPPLES. New York: R. Carter & Brothers. Philadelphia: For Sale at the Presbyterian House, 1334 Chestnut Street. 12mo., pp. 202.

This story, written by Rev. P. B. Power, author of "I Will of Christ," &c., is a sad tale of life among the London poor, in which the ills of poverty are represented as aggravated by the intemperance of a principal character. It is full of touching and painful interest, and might well be reckoned a capital temperance story for the young.

MEMOIR OF REV. ESKIN J. HAWES. Pastor of the Congregational Church, Plymouth, Conn. By his Mother, New York: R. Carter & Brothers. For Sale at the Presbyterian Book Store, 1334 Chestnut Street. 12mo., pp. 275, with Portrait.

This very handsome volume is the tribute of maternal affection to the last of the six children of the venerable Joel Hawes, D. D., of Hartford. The same motives which led the father to write the memoir of his daughter, Mrs. Van Lennep, induced the mother to undertake the present work. The bereaved parents find comfort in elaborating their happy reminiscences of the lost; and the lives of the subjects furnish not a little matter, which, in the competent hands of the writer, is adapted to interest, instruct, and edify the reader. Young Hawes was mortally injured by the kick of a horse, and died at the age of 32, having apparently just begun a career of great usefulness.

FOREIGN LIBRARY. Vol. II. Immen See—Grandmother and Granddaughter.—Two Tales from the German. Philadelphia: Fred. Leybold.

Good taste characterizes this as all the rest of Mr. Leybold's contributions to the world of literature. "Immen See" is a delicately outlined yet powerful story. Mr. L. has erroneously credited our notices of his former issues to the columns of the *Presbyterian* of this city. THE SERGEANT'S MANUAL. By his Father, New York: A. D. F. Randolph. 18mo., pp. 242, with portrait. For sale by W. B. Evans, 1334 Chestnut Street.

This is a tribute to one of the voluntary sacrifices for the war, by one who shared deeply in the sacrifice. The sergeant was the oldest child of Rev. J. P. Thompson, D. D., of Broadway Tabernacle, N. Y., and the volume is a most delicate blending of fatherly affection, Christian resignation, and sympathy with the patriotic impulse which led his son to danger and to death. The son, who was no common youth, is allowed to speak for himself in letters and scraps of diary. The whole is a leaf of no common fragrance and of unobtrusive beauty from the history of our war.

THE NORTH BRITISH REVIEW for August, (L. Scott & Co., publishers, New York; W. B. Zieber, 106 North Third St., Phila.) contains: Roger Collard; Wilson's Pre-historic Man; De Quincy; Henry St. John and the Reign of Queen Anne; Education and Management of the Imbecile; West Highlands of Scotland; Pretensions of Spiritualism; Mormonism; Cotton Famine; The National Defences.

THE NATIONAL PREACHER for September contains: Dr. Shedd's Sermon on "The Guilt of the Pagan;" also one on Salvation by Grace.

AMERICAN PUBLISHERS' CIRCULAR, for September 15th. G. W. Childs, Publisher, Philadelphia. The amount and comprehensiveness of the information concerning books, authors, &c., gathered in this semi-monthly, are truly surprising. The whole literary public is under great obligations to the untiring and enterprising publisher. Price \$3 per annum, in advance.

THE BOSTON REVIEW, for September has a very rich list of finely written articles. A master hand must be employed in delineating the "Spoils from Distant Seas and Shores." Few periodicals are so steadily sustained in the character of their contents as the Boston Review has been from the commencement.

THE NORTH BRITISH REVIEW, for August, (L. Scott & Co., New York; W. B. Zieber, Philadelphia.) contains: Roger Collard—Pre-historic Man—Thomas De Quincy—Grave and Gay—Henry St. John and the Reign of Queen Anne—Education and Management of Imbeciles—West Highlands of Scotland—Pretensions of Spiritualism—Mormonism, Past and Present—The Cotton Famine and Lancashire Distress—The National Defences.

LITTLE'S LIVING AGE, for September 19th, contains: Pretensions of Spiritualism, and six articles from leading English journals on America and Mexico, with poetry and short articles, as usual.

The Publisher of the *Sketches of Illinois Officers* announces that he is preparing for another important work, to be called the "THE MARTYRS AND HEROES OF ILLINOIS," illustrated with numerous portraits, and is desirous that the friends of the "Fallen Brave" of both the Army and Navy, (including all ranks and degrees in the service,) who have died in defence of our flag, should furnish him with the data for authentic and impartial biographic notices. We bespeak attention to this call. Write without delay, to JAMES BARNETT, P. O. Box 2933, Chicago, or call upon him, at 139 Lake Street.

News of our Churches.

Presbyterian.

North Broad Street Church, Phila.—The fine edifice of this flourishing church is now rapidly approaching completion. The roof is on, the basement in the hands of the plasterers, and the audience chamber will soon be ready for them. At a congregational meeting held last Friday evening, the statement of the building committee was read, from which it appeared that every payment due the contractors had been promptly met, to the amount of nearly \$20,000. No difficulty had been found in collecting the subscriptions, which were nearly all paid in. About \$10,000, in addition to the sum in the hands of the treasurer, were needed for the next payment and \$1271 were subscribed on the spot, although none of the wealthier members of the congregation were present.

We are glad to notice that the pastor, Rev. E. E. Adams, has much improved since his return. He preaches regularly at the Hall, corner of 13th and Spring Garden Sts.

The Fourth Church, Washington, D. C.—On Sunday last the Rev. John C. Smith, D. D., the pastor of the Fourth Presbyterian Church, preached a sermon in review of its progress within the last twenty-four years, during which time it has been under his pastoral charge, and touching also incidentally upon the growth of the population and business of the national metropolis within the same period. The sermon was, of course, listened to with profound attention by the congregation, not only on account of its statistics so interesting to themselves, but for the religious instruction and patriotic sentiment which pervaded it. This church, it will be remembered by some of our elder citizens, was founded in the year 1827, the late Rev. J. N. Darsoff being its first pastor. In two or three years he was called to another field of labor, and was succeeded by the Rev. MARSH NOBLE, who removed to the city of New York in the summer of 1839, and on the 10th of September following, Dr. Sarvey, who for several years previously had very acceptably filled one of the pulpits in Georgetown, was called to the Fourth Church, where his labors have been continuously crowned with great success, both to the people and to the sacred cause in which they have been bestowed. We learned from his annual discourse on Sabbath last that up to the time when he was chosen pastor of the Fourth Church there had been enrolled upon its records 437 communicants. Of this number only 32 have died during the last twenty-four years, and only 46 now remain on the roll of the church. But within the same time 846 communicants have been added to the church, and of these 88 have died, making the whole number of deaths in twenty-four years 120. Within the same time the Pastor has married 452 couples and baptized into the church 607 persons, including infants and adults.—National Intelligencer.

Presidency of Dartmouth College.—The New York Observer of last week says: "The Rev. Asa Smith, D. D., of this city, has been unanimously elected President of Dartmouth College, in place of the Rev. Dr. Lord, whose resignation we have recently announced. Dr. Smith possesses remarkable qualifications to fit him for this distinguished and responsible position, and the College and the State of New Hampshire are fortunate in securing the services of such a man to take the helm of that venerable Institution. With excellent natural gifts and abilities Dr. Smith unites a highly cultured and well balanced mind, good scholarship, sound orthodox theology and evangelical piety, the advantages of foreign travel and extensive intercourse with society, fine manners, bearing and address, that will make him popular with young men, while his firmness, decision and practical talent will give him commanding influence in the College and the community. We presume that he will decide to leave us, and if so he will carry with him the best wishes of a large circle of friends, that his removal will be a rich blessing to himself and the Institution."

The Observer does not reckon among the qualifications of Rev. Dr. Smith for the office, one which every body knows exercised a very decided influence upon the minds of the electors; namely, his clear and unquestionable position as an anti-slavery man and a patriot. Dartmouth College could no longer endure the obstacle "conservation" of Dr. Lord; she requires a President whose sentiments on those points require neither explanation nor defence. The "gifts and abilities" above enumerated, great as they are, would not have sufficed by themselves, to secure Dr. Smith's election, at least in these days.

Western Presbyteries.—Scioto, O., Presbyterian, past Sept. 1. All the ministers but one were present, while only two out of 11 churches were represented. This delinquency is commented on by the stated clerk, and seems too general by far.—Potomac Presbyterian met August 25. Rev. D. E. Waskala was dismissed to the Presbytery of Steubenville, (O. S.) and Rev. John Henderson to the Free Church of Scotland. Arrangements were made for the ordination of H. B. Scott, lic