

Religious Intelligence.

Presbyterian.

Ministerial Movements.—Rev. Dr. Irvine, of Canada, has declined the call to the Westminster Church of this city. Rev. Chauncey D. Murray was installed over the Westminster Church, 22d Street, New York, on the 24th ult. Rev. R. H. Richardson, of N. Y., has taken charge of the church in Newburyport, Mass.—Rev. J. K. Andrews, chaplain for some time past in the national army, has resigned the pastoral charge of the P. congregation of Steubenville, Ohio.—Rev. R. A. Hill, United Presbyterian, returned missionary from India, has received a call to take the pastoral charge of a mission church which he has largely instrumental in gathering, in Jersey City, N. J.—Rev. Thomas J. Taylor having been compelled, by ill health, to resign the chaplaincy of the 39th Iowa, is supplying the church at Tolono, Ill.—Rev. Dr. McElroy recently preached a discourse in commemoration of the 40th anniversary of his connection with the Scotch P. Church, N. Y., in which he stated that no elder, when he became pastor, now survived, and but two male members, making him pastor of a new charge in the same field of labor; a rare specimen in the ministry, especially in the last half century.—Dr. McPheters, pastor of Pine Street, St. Louis, has been allowed to resume his duties, by permission of the President. He was suspended by military authority more than a year ago, on suspicion of a want of loyalty.

Religion in Tennessee.—A correspondent of the Christian Times says: "Many of the Presbyterian pulpits were filled with Northern men, most of whom came home at the beginning of the war; those of them who remained became loud seceders. In East Tennessee, the Presbyterians generally were moderate, and rather disposed to neutrality, but there were some greivous exceptions."

The New Presbyterian Church in Portland, Oregon.—The Oregonian says: "The new Presbyterian Church, corner of Washington and Second Street, is freed from the network of staging which has hitherto surrounded it, and now stands a monument of architectural beauty, to commemorate the devotional spirit and Christian liberality of the good people of Portland. It would be regarded as an ornament in more pretentious cities, and is the noblest and loftiest structure in the State. The basement has for some time been devoted to Sabbath and week-evening religious exercises, but the rapidly growing congregation will create the necessity for an expeditious completion of the more commodious main edifice above."

Rev. Joshua Jansen, late pastor of the Reformed Dutch Church of New Concord, died armed 10th, 1864, in the twenty-ninth year of his age, at the house of his father, in Warsawing, Ulster Co.

Rev. E. R. Eshbach was installed over the First German Reformed Church, Baltimore, on the 10th ult. Sermon by Rev. D. Zacarias, D. D.—Rev. S. Miller has resigned his charge of the G. R. Church in Pottsville, Pa.—The Rev. C. H. Thompson, of Lyons, New York, has been elected pastor of the German Lutheran Church of Syracuse, lately under the care of the Rev. F. W. Weiskotten, deceased.

Congregational.—Rev. J. Lewis Diman of Brooklyn, Mass., is called to the Professorship of History in Brown University, R. I., made vacant by the resignation of Prof. Wm. Gammell.—Rev. A. H. Carrier has accepted a call to the church in Abernethy, Mass.—Rev. S. C. Higgins of Turner, Me., has been dismissed from his charge to serve as chaplain in the army.—Rev. E. C. Hooker of the North Congregational Church, Newburyport, asked for a dismission on account of health; but his people promptly voted him a year's absence, and the continuance of his salary.—Rev. E. W. Clark of Newton, Conn., has accepted the call to Claremont, N. H.—Henry Ward Beecher's society com promised propositions to raise his salary to \$12,000, and \$15,000, by continuing it \$7,500, with an additional gift of \$5,000 this year.—Seventy-nine members of Rev. Charles Beecher's Church, Georgetown, Mass., have withdrawn and organized a new church, he having decided to remain with the parish.—The church in West Andover have just remodeled and re-dedicated their church. The expense of the work was \$9,000.—Mr. E. N. Andrews was ordained at New Britain, Conn., on the 5th ult., to go as chaplain of the 2d N. J. Cavalry.—The North Conference of Vt. reports a melancholy decay of Congregational Churches in their bounds, and the increase of Catholicism.—Rev. Dr. Vermilye of East Windsor Theological Seminary, in an able report on the observance of infant baptism in that state, gives a sad picture of neglect. One-fourth of the churches neglect the ordinance altogether, and not more than one-third the members regard it; making the number of baptisms less than three per cent. of the children, which in the Episcopal Church, the number is eight per cent.

Baptist.—Rev. V. Garnet has resigned his charge of the First Church, Bringhampton, N. Y.—Edward Ashton was ordained and settled at Ticonderoga, N. Y., January 13th, after protest of a minority of the council.—J. Asher, fifteen years pastor of the P. Church, Philadelphia, has been appointed chaplain of the 6th Reg. of U. S. Troops, camp near Yorktown, Va.—On 21st of Jan., the friends of Dr. Hiscob, presented him with a Life Insurance policy of \$5,000.—A plan has been started building a Baptist Sanctuary in Paris, France.—The Tremont Temple and Union churches of Boston, have united to be called Union Temple Church.

Episcopal.—Rev. W. H. Milburn, the blind preacher, has recently left the Methodist and united with the Protestant Episcopal Church.—Christ Church, in Lexington, Ky., with in a week after the public announcement that a debt of \$9,000 remained on the church, raised the amount.—The Missionary Bishop of the North-West has just completed a visitation of three weeks, riding "in a miserable stage day and night, with only two opportunities to change one's clothing, or to get a single night's sleep, and those two at distances of 600 miles!" He expresses the wonder whether Eastern brethren appreciate the toil and discomfort of such labors.—Bishop Talbot has completed a similar tour of seven months among the mountains of Nebraska, New Mexico, Utah, Nevada, and Idaho—a clerical visitation, unequalled, it is believed, excepting by Bishop Heber in India, and Bishop Mountain in Canada.

Revivals.—An interesting work of grace is in progress in Phillips' Academy, Andover, Mass.; an institution in which two or three hundred young men and lads are pursuing English and classical studies. Writes a student: "God is pouring His Spirit upon us. Three weeks since, about a dozen Christians met and arranged the work of personal effort for the salvation of the unconverted. The following day all the pious students assembled, and a committee was appointed who assigned to each two or three of the impenitent for direct labor in their behalf. We immediately began to see the effects. Our first prayer-meeting was crowded. The interest deepened, and Christians began to move in earnest, while sinners were inquiring the way of salvation. About sixty have expressed hope. It seems wonderful that God should so bless such poor, feeble efforts." The influence of this delightful revival is extending to the various schools of the town, and is visible in the churches. The most marked and decided impulse to the work was given by young men who had attended the meetings of E. P. Hammond, in Lawrence. The evidences of a genuine outpouring of the Spirit are unusually clear. It is seldom that revival intelligence so impressively illustrates the divine connection between the use of means and the Spirit's glorious working.

REVIVAL AT TERRYVILLE, CONN.—A correspondent of the Congregationalist writing Jan. 16th, of a revival in this place says:—"Not quite three weeks ago, at a meeting of young Christians held at a private house, (at which there has not averaged more than 15 in attendance the past two years), there were between 50 and 60 persons present, most of them unbelievers. Twenty-two rose for prayers, and six that night accepted Jesus as their Saviour. The work has gone on from that time, and is now progressing. Between 40 and 50 have found hope and peace in their Saviour, and over 30 of them were from the Sabbath-School, embracing those from 13 to 45 years of age. We have had no extra preaching except in the school houses in the district connected with the parish. Our pastor, Rev. F. A. Spencer, however, devotes all his time to the work, a great part of which is going from house to house, and into the shops, in personal conversation with the people."

A WORK OF GRACE.—A correspondent of the Lutheran Observer says:—"I am happy to inform the numerous readers of the Observer, that quite an extensive work of grace has been going on in one of the congregations served by Rev. P. Warner. This congregation has been connected, until recently, with the Hanover charge. The church several years ago, had no Sunday School, prayer-meeting, or family altars, and scarcely a praying man to offer a prayer at the bed of the sick and the dying. Indeed, most of the members thought that there was no necessity for them to pray. They had a preacher, they paid him, let him pray, was their feeling, if not their expression. And as for Sunday Schools and prayer-meetings, they thought that those things were not part of the Lutheran system. For Methodists to have such things was well enough, but not for the Lutherans. To revivals of religion they had the most decided objections. They regarded them as mere scenes of feverish and unhealthy excitement, which they would never tolerate, if they could prevent it. But God blessed the preaching of His Word, meetings were multiplied and protracted, sinners were awakened and converted to God. During the fall, this congregation was visited with a great deal of sickness, and quite a number among the young were called to the other world. This produced a great deal of seriousness, Christians were awakened to greater watchfulness and more earnest prayer. The pastor commenced a series of meetings. It was soon evident that the Spirit of God was moving upon the hearts of the people. The Word of the Lord was carried home to the minds of the people by the Holy Spirit. The result was, as of old, that men began to ask: "What must we do to be saved?" They were pointed to the "Lamb of God which taketh away the sin of the world." Whole families that had lived in utter disregard of the claims of religion, have been hopefully converted to God, and where nothing was heard but cursing, now is heard the voice of prayer and thanksgiving. The card-table has been removed, and the Bible occupies its place. The religious awakenings in Dover and Great Falls, N. H., in S. Berwick, Me., and in Haverhill, Mass., continue with unusual power. In the latter place, Rev. E. P. Hammond, has been preaching to audiences filling the largest halls. In these towns hundreds are reported as converted. In several Methodist churches of New York city, in the Seminary at Charlottesville, Fort Edward Institute, and in Brooklyn, "the times of refreshing" are enjoyed. At Newburyport, Mass., Rev. Mr. Patterson, Baptist Evangelist, is attracting crowds, and much feeling is manifested. Rev. B. W. Atwell, the Universalist minister, was expelled from his charge because of his avowed conversion, and has announced his intention to unite with the Episcopal Church.

Foreign.—Italy.—More Changes. Convents suppressed and Monks Conscripted!—At Perugia, which, until the late Revolution, was included in the States of the Church, there were forty-six convents, all occupied by useless drones; of these no less than forty have since been suppressed by the Government, and the monks drawn in the conscription are obliged to serve as others are in the army. A correspondent, writing from Tuscany, last December, says he saw a monk in his frock, but with the military great-coat bound around his neck, marching to the railway station at Pescara, along with about one hundred other recruits, on the way to the depot at Ancona.

American and Foreign Christian Union.—Rev. E. E. Hall writes to the Christian World, under date of November 16th, giving a summary of the state of the mission in Italy. He says that the mission in the Island of Elba is prospering. At Rio Marina, the work, commenced under serious persecutions, has been prosperous from the beginning. The importance and stability of the mission there have been secured by the building of a neat house of worship the last summer. At Porto Ferrajo, a priest secretly bought the hired house in which Protestant services had been held, in the hope of throwing the congregation out of doors. Another building has been secured, but a house should be owned by the Protestants, as at Rio Marina. Another school has been opened in the Island, and a new colporteur appointed. "A church has been built in Pisa, through the instrumentality of an English lady, who applied to me two months since to become responsible for the salary of the minister. I have done so, believing that much good might be done through the faithful preaching of the Gospel there. The minister began his services with forty persons; at the close of last month, his congregation numbered seventy." The congregation started in Florence by Gavazzi numbers from 150 to 200 persons. Mr. Hall has been requested to assume its expenses. A colporteur is laboring in Florence. We have two schools, with sixty or seventy children, which, says Mr. H., have accomplished much good. There is also a school at Brescia. A new mission has been established at Casale, near Alessandria. The Teacher and Evangelist at Favale, receives part of his support from the Union. One member of the little church there, who had suffered persecution and imprisonment for the Gospel, has recently gone to his rest. During the last five months, a colporteur has been laboring in Faenza, Ravenna, and other places in that region. He has had very good success in the sale of Bibles and tracts. A Waldensian minister has been sent to Milan as an assistant in the Waldensian Church there. An intelligent Christian man has been sent to Foiano. In all, the Union employs about twenty laborers, of whom seven are ministers, and five more do the duties in part or altogether of Evangelists. Besides these, a young man is supported at the college in La Tour, who is in a course of preparation for the ministry; and another in the Swiss school in Florence.

Mr. Hall says, in closing: "I am sure you will unite your prayers with mine, for the blessing of God on the work of Evangelization in Italy; and that divine grace and wisdom may be granted to all engaged in this important service."

England.—Deaconesses in the Established Church.—At the second anniversary of the North London Deaconesses Institution, the Bishop of London presided. It was reported that there were now thirty deaconesses, and six candidates, all of whom were working earnestly in St. Luke's, King's Cross, and Somers Town, visiting the poor, nursing the sick, and taking charge of the Girls' and Infants' School. The nursing department of the Great Northern Hospital is also under the direction of the Deaconesses.—Dr. Jowett's Sermon.—Professor Jowett, of Oxford, is one of the writers of "Essays and Reviews." His admirers in the University have been for a long time laboring to secure an increase of his stipend. The failure of the last attempt is thus noted in a late journal: "At a meeting of the Oxford Hebdomadal Council, the proposal for augmenting the stipend of the Greek Professor, Dr. Jowett, from £400 to £400, was brought forward once more by Dr. Stanley, and the votes being equal, was, according to the custom of the Council, dropped. Dr. Stanley was supported, amongst others, by the Vice-Chancellor, the Dean of Christ Church, the Master of Balliol, the Regius Professor of Divinity, the Professor of Modern Philosophy, and the Junior Proctor. Of the opposition, the chief names are those of Dr. Pusey, Professor Mansel, and Dr. Jeune. The measure was really lost by the desertion of Jeune, who, on former occasions, counted amongst its supporters."

The Bishop of Rochester has issued a circular to the Rural Deans on the importance of instructing the laity with reference to the authenticity and inspiration of Holy Scripture and the solid grounds of Christian faith.

Scotland.—Union of Presbyterians.—It is understood that the Joint Committee of the Free and United Presbyterian Churches have not been so harmonious in their later meetings as at an earlier period. The question which causes difficulty is naturally that of the relations of governments to religion. On the arrangement of this question there is understood to be considerable difference of opinion, and the hopes of its adjustment are not so sanguine as at first.

France.—Kidnapping and Recovery of a Protestant Child.—On the 27th of October last, a young girl, belonging to an evangelical Protestant family of Lyons, was missing under such circumstances as induced her friends to suppose her to be the victim of some under-hand dealing; she was, by the advice of her pastor, applied to on to the police. The latter engaged in the undertaking with alacrity and earnestly. After about twelve days' tedious and fruitless search, they found, upon the testimony of a child in the neighborhood, that she had been taken into a certain Catholic establishment. A police agent repaired thither with some of the friends, but their inquiries were met with a positive denial. They had received

no such child into their house neither within twelve nor forty days. But when they were obliged to produce all the inmates of the house, she was discovered among them. The superior was silent with shame, and the child was restored to her parents. The police of Lyons have demonstrated that no Mortara case will be allowed in that city.

Regrets of the Rationalists.—The French Rationalists are not satisfied with their destructive work, and frankly say so. M. Scherer, a prominent writer of this school, confesses to own dissatisfaction in the Temps as follows: "Alas! blind pioneers toiling to overturn the past, we are doing a work we know not. We are led on by a power of which we seem at times to be the victims as well as the instruments. The terrible dialectics of which we draw out the formula crush us, as we crush others. In the fall of the struggle, when the thinker becomes a man again, and looks back and sees the ruins he has made, and listens to the groans he has called forth; oh, how rough and wild his path appears to him, and how willingly would he exchange the excitement of conquest for one of those sweet flowers of piety and poetry which still perfume the path of the humble!"

Conferences of Evangelical Churches.—A conference has been held at Bordeaux of the churches of the South-West. The fraternal meetings of the delegates of eight churches bore the stamp of frankness, humility, and cordial love. The public meetings were devoted to subjects of general and high import, the Divinity of Jesus Christ, the French Vaudois, Belgian Evangelization, Missionary Work, Spain. The evening meetings were exclusively devotional. The Lord's Supper ended the conference. The Lyonsese fraternal meetings were held in November. Sound and stirring sermons, meetings of Young Men's Christian Union, Sunday-school-gathering, Evangelical Alliance meetings, all were marked with earnestness and Christian love.

Missionary.—The Edinburgh Medical Missionary Society embraces five different denominations in its management. Their object, as stated in a recent English periodical, is fourfold:

- (1.) To remind members of the medical profession of the influence which they possess, and their great responsibility in using it. (2.) To encourage, by the expression of Christian sympathy, and by donations of surgical instruments, books, and medicines, those of our brethren who may be acting as missionaries in foreign lands. (3.) To assist in adding to the number of such devoted men, by pointing out the field to students and others, by helping them to prepare for it, and, if possible, by sustaining them when they have entered it. (4.) By extending to the sick and suffering in heathen lands the substantial benefits of British surgery and medicine, in the hope also of some reciprocal advantage in the discovery and importation from abroad of new remedial agents.

They have a medical mission at Madras, where they furnish half of the support of the missionary, Mr. David Patterson; a student from their Dispensary, Mr. Andrew Davidson, was raised to the position of Court Physician to the late King of Madagascar, and has passed through the late political crisis "with courage, good sense and Christian principle;" other students are at Rajputana, Travancore, Shanghai, Calcutta, Amoy, Peking and Nazareth, who correspond but do not seem to be connected with the Society. A sort of Home Missionary work is done by these excellent men through their Dispensary in the Cow-gate, Edinburgh, where 6,500 persons were treated during the year, and where, from inadequacy of accommodations and means, thousands of applicants are rejected. A daily address, and during the winter five weekly prayer meetings, are the means of evangelization employed, and God has blessed them in arousing and in leading souls to Christ. Monthly meetings of students are held during the winter.

Dr. Duff has returned from a tour to Singapore, China, Ceylon, Bombay and Madras, and was to leave Calcutta for the Cape and England about Christmas. His health is better, though without material improvement. Dr. D. found Dr. Legge at Hong Kong steadily at work on the translation of the Chinese Classics. Two out of ten volumes, of which the work will consist, have appeared. From the beneficial effects that have followed the translation of the Shasters in India, Dr. Duff is anxious that Dr. Legge should be able to complete a similar work in China. He has felt that in China, too, to give both missionaries and people full access to great books of religious authority on which modern belief rests, can only tend to render errors clear, and show the need of a revelation really sent from heaven. He is anxious therefore to see Dr. Legge set free as far as possible from the routine of missionary work, in order to devote his time, scholarship and experience to the completion of his work.—The memorial to Dr. Duff in Calcutta, it is now settled, will be a hall to be erected near the new buildings for the University and Presidency College, to be devoted to meetings and lectures on Christian subjects, and to philanthropic and benevolent objects of a cognate character.

India.—The Madras Mission of the Church of Scotland is highly prosperous. Forty-one native converts were baptised at Velloor in the early part of September. The converts came from a neighboring village, where there are about thirty inquirers more who remain under probation. These results are due, under God's blessing, to the labors of the Rev. Jos. David, native licentiate, who has been stationed in that neighborhood for the past three years.—At Mullakinaru, one of the stations of the Madras mission of the American Board, a native Catechist was ordained September 30th. Three of the parts connected with the service were performed by native pastors. There are 52 church-members who already contribute to the support of the pastor and will do more when the expense of finishing the church edifice is met.—Mr. Chester, acting physician of this mission, wrote Sept. 14, that attendance at the dispensary in Madras was such as to

give him, nearly every morning, a good audience. The plan is to read a portion of Scripture, and perhaps a short tract, make a brief address, and close with prayer. All who wish to receive medicine that morning may be present at this service. Each new patient receives a number, written on the first page of a four page tract, which contains a brief notice of the rules of the dispensary, the ten commandments, the Lord's prayer, and a summary of the Gospel. This tract he must bring whenever he comes to the dispensary, so that it must be carefully preserved, and it is doubtless read by many beside those to whom it is given. These morning audiences are made up of all castes, seating themselves as they please when they come in, and attended to in the order in which they came.—Ceylon appears to be a strong-hold of Hindu rationalism. Many of the natives educated in missionary schools are still outwardly heathen, who say nothing against Christianity yet have no mind to turn to the Lord. Considerable excitement having prevailed among the natives on learning that a bishop had attacked the Pentateuch, a work has been issued from the press of the Wesleyan mission by Rev. R. Spencer Hardy, entitled "The Sacred Book of the Buddhists compared with the History of Modern Science." Mr. Hardy proves from a variety of interesting particulars, that the method which has signally failed when used against the Holy Scriptures is absolutely fatal to the claims of the Hindu sacred books. At Maney Mr. Hastings of the American Board has organized

The "Christian Youth's Association," composed mainly of baptized children and youth of that place, Oodoville and Navaly. Its object is to "combine the influence of their own improvement and the good of others." The society numbers about one hundred members, the officers are chosen from among their own number, and the meetings, weekly, are conducted by themselves; though the missionary and the catechists of the station are usually present. This association, in connection with others like it at Batticotta and Tillypally, have issued a circular, proposing to publish a child's paper in Tamil, if a sufficient number of subscribers can be secured.

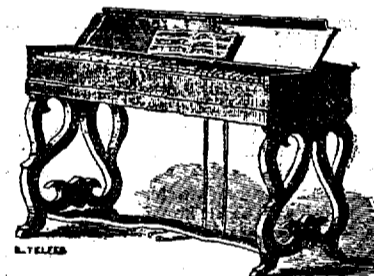
China.—Mr. Bonney, of the American Board's mission at Canton, while distributing tracts among Chinese passengers from Hong-kong, met with two persons who told him they had some of the same kind of books, and was much pleased to learn that they were Chinese Christians from Poklau, one hundred miles east of Canton, where a Christian was beheaded a year or two since because he would not bow down to an idol.—The Hong-kong and Li-long stations of the Basel Missionary Society are going on successfully. The community at Lilong now comprises 102 members. The school for heathen lads numbers already 102 pupils. The Basel missionary, Winnes, baptised last spring as many as 100 Chinamen.

NEW ENGLAND SUMMARY.

The Boston Transcript, the literary paper of our time, says: "There are indications daily that the Copperhead defenders of slavery will soon lack even Southern defenders. Some of the strongest arguments and bitterest invectives against the peculiar institution are now contributed by persons who have enjoyed the advantages of contact with its beneficent workings, and 'the South side view of slavery' is now by far the gloomiest and fiercest."—A Doctor of Divinity, near Boston, of as much learning as most Doctors, not having much faith in "Saints' days," recently received a note from one who had faith in them; dated "St. Thomas' Day," and making a reply on Monday, dated his epistol washing day.—Luther Adams, a wealthy farmer of Suffolk, Con., recently murdered an Irishman named Brown. The Springfield Republican, speaking of this murder, says: "A strange fatality attends the place where this murder was committed. Near this spot Adams' father committed suicide by cutting his throat from ear to ear; in this house also a woman committed self-murder by hanging herself in a door-way; here, a little later, a woman died without a minute's warning; and, five or six years ago, a negro named Andrew Martin, of this city, fell from a load of hay and broke his neck." Are some places more fatal to human life than others!—General Slocum says "the Massachusetts Second [of which our friend Quint has been the chaplain from the first] is the most remarkable regiment I ever knew." In the late battle at Chancellorsville, after their ammunition was gone, it was with real reluctance and difficulty that they could be induced to obey the order to fall back. Such discipline and such results of it! Why, after the battle, I asked why one of its men was undergoing a light punishment, and was told that in the fight he looked round to see which way he could run. Think of a regiment which, when other men ran away by regiments, punished the only man who thought of running!—The "cattle disease" is likely to continue in Massachusetts as long as the State Commissioners live.—The Salem church (not the Salem Street church, as some of the Boston papers call it) has secured the Rev. S. P. Fay, late of Fall River, as their pastor. It was thought some time since that this church would have to be given up, as so many of the people had moved up town; but it is gratifying to know that it will not be relinquished. A church in this part of the city is greatly needed, and should be sustained. The plan of moving all churches up town, as it is beginning to be practised in Boston, New York and your city of "Brotherly Love," is a bad one, and ought to be dis-

continued by the churches. It leaves a vast multitude of the laboring classes in the more business parts of the city, without any church privileges. Let more of the pastors do like Albert Barnes of your city, stay in the old place, and much more good would be done; while others may supply new churches as they are needed.—More of the sunny side of the ministerial life: Rev. F. A. Reed, of Cohasset, had a pleasant gathering at his house last week, and was presented with a purse containing \$250.—The Boston Courts are taking hold of the gamblers' and rumsellers' nests. Several of them have just been fined. Query—Would not a little of the same management do good in Philadelphia? It might lighten the taxes. Is it good policy to license a dram-shop at every third door, as is the case in some streets, and then support the largest pothouse in the world?—The Parker Fraternity are having a course of lectures at the Music Hall, in Boston. The first of the course has just been given by George W. Curtis, of New York, on Thackeray. This was a noble subject, for Thackeray was a noble man compared with most Englishmen who have visited this country, and returned to write books.—We know of no library equal to that of Boston City. It is free to all. In 1850, John P. Bigelow, then Mayor of the city, exerted himself to institute this library. On Thursday last, his friends gave him a dinner at the Tremont House. Governor Andrew presided, and Hon. Edward Everett, Gen. Burnside, and Chief-Justice Bigelow were guests and made speeches. Would it not be a good thing to get up such a library here on a similar plan?—Garrison and Phillips are at odds. At a meeting just held in Boston, some sharp shots were fired, and the path of the whole matter seems to lie in the fact that Garrison has nominated President Lincoln for re-election. Phillips opposes the nomination. To the "Amnesty Proclamation" Phillips says, I say veto, and will to my dying day." Garrison says, "The President has gone as far as he could." Stephen Foster comes in for a share and says, "The strangest thing in history will be the nomination of the man who holds the sword of the Union at the throat of a million slaves."—Rev. Charles Beecher has withdrawn his resignation of his pastorate at Georgetown, and requests a trial upon his recently published volume, "Redeemer and Redeemed."—A remarkable revival is now in progress in the "Punchard Free School," at Andover. One-third of the whole school has been converted.—Sixty Unitarian clergymen have established in Boston an "Institute of Technology," under the name of "Ministerial Union."

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Sep. 21—tf.

The West Chester Academy, and Military Institute, AT WEST CHESTER, PENNA.

WILLIAM F. WYERS, A. M., Principal. THE school will remain in session until the 15th of JUNE next. Number of instructors 10; and the number of students 152. Many applications for admission had to be refused last Fall for want of suitable accommodations. THIS DIFFICULTY HAS BEEN REMOVED. MILITARY DEPARTMENT.

Major G. Eckenodoff, Instructor. Captain J. F. DeMaziers, Superintendent. For circulars, terms, &c., apply to WM. F. WYERS, A. M., Principal, West Chester, Pa. Jan. 14.

School for Young Ladies. MISS ELIZA W. SMITH, 1210 SPRUOE STREET. For terms see circulars.