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#### FRANCIS MAKEMIE.

The extraordinary difficulties and oppo-

sition under which Presbyterianism took its rise in this country are graphically told by Dr. Gillett, and are worthy of being better known. The advantages under which Congregationalism, Episcopacy, Quakerism, and even Romanism were planted in this country, were not shared by Presbyterianism. No wealthy, no courtly Presbyterian. led over a colony of fellow-believers, and settled them upon grants of extensive territory where they could dwell unmolested, and to which they could invite emigrants of the same faith with themselves, as to a congenial and homelike abode. If the Baptists and the Quakers were persecuted in New England, one found a sanctuary and plenty of free baptisteries in Rhode Island: the other could broaden his brims, and refine on the personal pronouns to his heart's content in the ample domains on the Delaware. But Presbyterians, tolerated in Maryland while a Roman Catholic colony, soon found themselves outlawed as Dissenters in every part of thouland in which they sought to establish their principles, or to gather the scattered sheep of their fold into churches. Had it not been for the zeal of that resolute and self-denying Irish presbyter Makemie, the planting of the Presbyterian Church in this country must have been deferred for years. Let us give few words to the picture of this indefatigable man, rightly called the Father of the

esbyterian Church in this country. Francis Makemie had enjoyed, not only a good education, but had extensive opportunities of observation before he came to this country. Born in Ireland, and educated in Scotland, he labored in Barbadoes before he reached America, which was in the year 1684. Upon his arrival, he at once, with foresight and with energy, set himself to work establishing and organizing Presbyterian churches, and ministering, in every practicable way, to the needs and interests of the church. His location was the eastern shore of Maryland. That colony, so long as it continued to be Roman Catholic, afforded Makemie every protection in his labors; when it became Episcopal, he and his congregations suffered incessant annoyances and petty persecutions. The first church he founded was at Snow Hill, Md., in 1684.

"Here", says Dr. G., "in the narrow neck of land between the Chesapeake and the ocean, sheltered by the mild laws of a colony founded by a Roman Catholic nobleman, the Presbyterian Church of Amer-

ica began its existence." This may justly be claimed as the fact, although the prior existence of a few other feeble churches, scattered in widely different localities, may be admitted. Makemie himself, soon after he commenced | bade him. In consequence of this, at the his labors, found on Elizabeth River, Virginia, (the neighborhood of what is now Norfolk and Portsmouth,) "a poor, desolate people," mourning the loss of their "dispeople," mourning the loss of their "dis-scuting ministers from Ireland," who had The same day Hampton preached at Newbeen removed by death the summer pre-vious. This is not, indeed, conclusive, as he was joined on Wednesday by Makemie, to the denominational character of this who by public appointment was to preach that day. But no sooner had he arrived bettlement; nor does it prove that they enjoyed any church organization at all. As learly as 1686, there was a Huguenot that day. But no sooner had he arrived than he and Hampton were both apprehended by the sheriff Cardale, acting under the authority of a warrant from Lord Cornbury.

The prisoners were taken before the Government of the content of Church in Charleston; and in 1690, according to authority quoted in the History, (1, pp. 245, note,) the Presbytcrians and Inde-Makemie referred him to the Toleration Act endents united and formed a church in of King William in 1687. He told them his city. In 1710, there were five churches that this did not extend to the American British Presbyterians in South Carolina, d a Presbytery was in existence there at hough sharing in the persecutions inflicted by high churchmen upon the denomination, tood aloof from any active participation in the formation of the Presbyterian Church, and only after a century had gone by, in the Governor could order really "Version and the Governor could order really "Version in the growth in the governor could order really "Version in the growth in early day. But these churches, al-

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## PHILADELPHIA, THURSDAY, APRIL 6, 1865.

of Makemie and the men whom he gathered around him, and imbued with something of his own zealous spirit, which really founded that they were agreeable to the established doctrines of the Church of England. "But the Presbyterian Church of America.

Soon a number of congregations were gathered in this field of labor on the eastern shore. Of what material they were composed, Scotch or Irish, Presbyterians or English Dissenters, the historian does not inform us. The old family names of that district, as well as the names of many Presbyterian families who have migrated thence to this city, and for generations formed part of our oldest Presbyterian congregations, are apparently English, certainly not Irish or Scotch. Some of them may have been of the Swedish stock which settled in Delaware at an early day. In fact "Palmer's Non-Conformists' Memorial" leaves no room to doubt that English Dissenters found their way to this very field, long before Makemie made his appearance there. Certainly it is remarkable that such large and immediate success should have attended the efforts of Makemie, where the predilections of the people did not already run in the direction of Presbyterianism.

And we have, hence, additional reason for believing that the spirit in which the American Presbyterian Church was formed was not that of rigid Scotticism, but rather of the genial, comprehensive, Anglo-American type.

Of Makemie's early labors, the historian

"An itinerant missionary, and in reality the bishop of a primitive diocese, he journeved from place to place, sometimes on the Eastern Shore of Maryland, sometimes in Virginia, and sometimes extending his journeys as far as South Carolina. To the extent of his ability he supplied the feeble churches, but he deeply felt the need of others to assist him. To obtain these was others to assist him. To obtain these was an object of paramount importance, and he spared no pains to attain it. With this end in view, he corresponded with ministers in London and in Boston. He broke away from the pressing calls around him, that he might personally urge his appeals. He crossed the ocean and applied to the Indeand consulted with Mather. Indefatigable the simple record of what he accomplished and endured. . . . Makemie in 1703-4 visited England, and procured, as fellowlaborers, John Hampton and George Macnish. They returned with him to Maryland—sent out and sustained by the London Union of Presbyterian and Independent ministers. But when they reached Maryland it was to experience the intolerance that allowed that colony no longer the enviable reputation for religious freedom which it once enjoyed. The Episcopal had

checked by persecution and intolerance." One of the most interesting personal sketches of the man, instructive alike as to the difficulties Presbyterianism had to meet. and the spirit in which its ardent and indomitable apostle encountered them, is given in the following, from the early pages

now become the Established Church, and

no Dissenter was allowed to preach without

a license For many years, in New York,

Virginia, Maryland, and South Carolina,

the growth of the Presbyterian Church was

of the History, which may be entitled, MAKEMIE BEFORE LORD CORNBURY. In January, 1707, Makemie and Hampton, on their way to New England, doubtless to procure supplies for newly organized churches in their own neighborhood, passed through New York. Makemie proposed to preach in the Dutch church; but Lord Cornbury forearnest request of a number of individuals, he preached a sermon at the house of William Jackson, in Pearl Street. The exercises were as public as possible. The doors were thrown open, and the sermon was printed.

The prisoners were taken before the Gover Plantations. Makemie replied that it was not a limited or local act, and adduced his certificates of license from courts of record in Maryland and Virginia. Worsted in the the Governor could only reply, "You shall

any case, it was the activity and self-denials | taught were found in "our confession of appointed in my church, filled the house, | nothing of the manner in which they and challenged all the clergy of New York to show any thing false or pernicious in them, adding that he could make it appear these Articles," replied the Governor, "you have not signed." "As to the Articles of religion," said Makemie, "I have a copy in my pocket, and am ready at all times to sign,

with those exceptions specified in the law."
Upon this, the Governor charged him with preaching in a private house. Makemie re-plied that his lordship had denied him permission to preach in the Dutch church, and hence he had been necessitated to do as he had done; but he had preached "in as public a manner as possible, with open doors."

Again Cornbury fell back upon his instruc-

tions, declaring none should preach without his lisence. Makemie replied that the law, and not his instructions, was the rule for him. He could not be guided by what he had never seen and perhaps never should see. "Promulgation," said he, "is the life of the law. The Governor then demanded that they should give bonds and security for good be havior and not to preach any more under his government. "For our behavior," said government. "For our behavior," said Makemie, "though we endeavor to live always so as to keep a conscience void of fence towards God and man, we are willing to give it; but to give bond and security to preach no more under your Excellency's government, if invited and desired by any people, we neither can nor dare do." Then you must go to jail," said the Governor. It was in vain that Makemie remonstrated. Lord Cornbury sat down to write out the necessary papers for their discharge from the custody of Cardale and their commitment in

New York. While he was doing so, Hampton demanded of him a license, but it was peremptorily denied. Makemie moved that it was highly necessary that the law should be produced before their commitment, and offered to remunerate the attorney if he would offered to remunerate the attorney if he would produce the limiting clause of the act. But the motion was disregarded. In a contemptuous tone, the Governor asked Makemie if he knew law. "I do not," replied Makemie, "pretend to know law; but I pretend to know this particular law, having had sundry disputes thereon." He had quite a large collection of law books in his library. collection of law-books in his library.

was alleged as a ground of commitment, and the direction to the sheriff to keep them safely was not, "until they are delivered by due course of law," but, "until further or-

ders."

Thus Malenia and Hampton found themselves imprisoned with no prospect of immediate release. They petitioned the Governor for a knowledge of their crime, and, as they were strangers on their way to New England, and four hundred miles from their habitations. pendent and Presbyterian ministers of tions, for "a speedy trial according to law," London for aid. He visited New England which they humbly conceived to be "the undoubted right and privilege of every English subject." To this petition a verbal but unin effort, clear-sighted and sagacious in his views, liberal in sentiment, fearless in the discharge of duty, and shrinking from no discharge duty. burden, his name needs no eulogy beyond application to the Quarter Sessions in order doctrine, and they afford Mr. Hammond, to offer themselves "for qualification as the law directs," they were again rebuffed, and the messengers who presented the petition were severely threatened.

They now resolved "to trouble his Excel-

lency with no more petitions," but presented their application to the Quarter Sessions. Their petition was looked at and handed about, but allowed no reading in open court. To the chief-justice, Roger Mompesson, they made application after an imprisonment of several weeks, and a writ of habeas corpus was granted. But when it was to be served, the sheriff told them he had a new miftimus, wherein their crime was specified, by which it was evident that for more than six weeks they had been subjected to false and illegal imprisonment. To complete the iniquity, the sheriff demanded the payment of twelve dollars for the commitment, and as much more for the return of the writ,-refusing, moreover, receipts for the money when it had been

The case was now brought before the grand jury, and a true bill found against Makemie; for though Hampton was equally an offender, he was dropped from the indictment. The trial came on upon the 4th of June. The iniquity of the prosecution was abundantly shown, and after his attorneys had concluded their arguments, Makemie arose and spoke in his own defence. With great force of argument he vindicated himself from every charge, and showed himself more than a match for the prosecuting attorney. He showed great familiarity with the English laws bearing upon the subject of toleration, and effectually set aside the authority of the Governor's instructions as a rule of law. The jury brought in a verdict of not guilty, and solemnly declared that they believed the defendant innocens of any violation of law. Yet in spite of the verdict, and his own plea for moderate charges, the bill of costs which he was forced to pay amounted to more than eighty-three pounds

The Dutch and other dissenters neither asked nor would receive a license; yet they were not disturbed. But any attempt of Presbyterian ministers to extend their Church was seriously obstructed.

## THE WORK OF GOD IN DETROIT.

From letters of Rev. Drs. Hogarth and Duffield, received in this city within a few days, we are rejoiced to learn that the work which is from twenty to thirty minutes in which commenced in connection with Mr. Hammond's labors in Detroit, is going resources of the speaker are concentrated. forward with increasing power. From Dr. Those who think that Mr. Hammond's suc-Duffield's letter dated March 27, we are

success in Philadelphia. I have written very humble and inadequate instrumentality to \_\_\_\_, and hope that greater triumphs of in Mr. Hammond, are in our judgment the cross than in 1857-8, shall be witnessed greatly mistaken. We believe that these in that city, and that the 'big tent' will addresses are evidences of remarkable again be brought forth.

"The Lord has not slackened his work here. Crowded meetings every night last Humanly speaking, there is power in them. week but Saturday, have witnessed the Mr. Hammond's resources in anecdote and 811, did they present themselves to the not spread your pernicious doctrines here." presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons, as ferer, but remarkable throughout presence and power of the Spirit. The illustration would stock a score of good an among truly spiritually minded persons and the spiritually minded persons and the spiritually minded persons and the spiritually minded person

among the dear little ones. I preached Rev. Mr. Griffith. There was even a bath previously. At the close my church was filled with persons anxious to converse on the subject of the salvation of their souls. The work was accompanied with great power. Much prayer ascended from those present, and many hearts yielded themselves to God, our Saviour, before having left the church. Daily meetings re to be held all this week, and I have appointed one for next Sabbath in the Young Men's Hall. Pray for us still and ask Christians in Philadelphia to remem-"GEORGE DUFFIELD."

#### MR. HAMMOND'S WORK AMONG THE CHILDREN.

Every day last week, commencing with the Sabbath, Mr. Hammond has been laboring among the children and youth of the north-western portion of our city. The fullest opportunity has been given to such as desired it, to become acquainted with his method, and, so far as a brief space of time will allow, to test the results. Having been closely associated with the man and his work from day to day, we can speak with some authority of both. We see, then, in Mr. Hammond, a man

of ardent, vivacious, joyous disposition; of invincible energy and elasticity; of strong faith; of much prayer; devoted, determined, earnest, in the Master's work. He is filled with the one great and inspiring idea, that, with a proper degree of devotedness, prayerfulness, and activity, on the part of God's ministers and of Christian people, sinners in multitudes may be truly converted Now. While depending, as we have not the slightest doubt, upon prayer and the influence of the Holy Spirit to give efficacy to the work, just as much as the most conservative ultra Calvinist could do, Mr. Hammand uses the very best instrumentality in his power, to bring the trath to the hearts of the hearers. He is an admirable singer and leader of music, as much so as if he had made it a special study, and he at once wins the attention and hearts of his youthful hearers by the simple and beautiful hymns which he so skilfully teaches them. The words of these as he gives them out, an excellent opporinterest the children in the truths which they are singing. By these preliminary services he brings the children into the most entire sympathy with him. They are thoroughly enlisted in the work before them. They feel that Mr. Hammond is their friend, and knows what he is about

in attempting to address them. After prayer, generally by some minister present, and more singing, a passage of Scripture is read. We have heard one of the first ministers in the country declare that he never heard Scripture read better than it is by Mr. Hammond, an opinion in which we fully concur. There is real oratory and great dramatic power frequently in these readings. One cannot but believe that Mr. Hammond has made this part of his method a matter of diligent study. though there is no appearance of premeditation and nothing whatever artificial in his style. The reading is interspersed with explanatory remarks, brief illustrations, and sometimes with personal appeals. Sometimes he addresses questions to the children, and you might easily imagine yourself in an immense Sabbath-school, where the scholars were undergoing a drill on some part of their lessons. Thus the interest of the children is maintained and fatigue prevented.

More singing and a brief prayer by Mr. Hammond follows. In this prayer, Mr. earnestness for the gift of the Holy Spirit | directed. and for Christians present, that their hearts may be enlisted in the work. Now follows what may be strictly called the address. length. Upon this all the energy, skill and cesses are the result of mere feeling and permitted to make the following extracts: childish sympathy or imitativeness, or that "Earnest prayer has been made for your God has mysteriously chosen to bless a Christian tact, skill, good judgment, and wide experience, on the part of the speaker.

and no loss, but rather increase of interest are used. He is a classically educated man, a keen observer, has travelled extenyesterday in the Campus Martius, aided by sively in Europe and this country, has seen and dealt with thousands upon thousands greater crowd than you witnessed the Sab- of minds in the most interesting and instructive conditions possible; he has a gregationalists, and by Old and New School superior memory, he is familiar with every part of the Scriptures, he has a vast correspondence; and from this accumulated store our own eyes. Others of God's true people of treasures he draws forth illustrations new and old, rapid, pertinent, forcible, sometimes suddenly striking the deepest fountains of feeling, sometimes causing a flutter of agreeable surprise, sometimes weaving smile and tear into the same expression of countenance. A simple practical evangelical truth is announced at the beginning, in the form of a Scripture text, as the duty of loving Jesus; his sacrifice; belief in Him; the necessity of a wedding garment; and with every variety of illustration, always ending in a well-devised climax, it is urged upon his hearers' im-

mediate acceptance. Having thus, by divine aid, enlisted the feelings of the hearers, Mr. Hammond reprayer in which he will lead them. Kneelbrief, well-chosen sentences, a child's prayer for forgiveness, for a new heart, and embodying a form of consecration to the serhush, while all heads continue bowed, when Mr. Hammond's voice is again heard in a concluding word of prayer. The meeting is now, properly speaking,

over, and yet the most important part of

the work remains to be done-that in which perhaps the largest part of the secret of Mr. Hammond's success lies. It is the general enlistment of Christians, ministers, Sabbath-school teachers, young converts and others, in the work of personal conversation and prayer with those who remain. To this work he urges Christians as earnestly and solemnly as he under God, he succeeds in the latter because he succeeds in the former. He is enabled to accomplish as wonderful a work with Christians, as with the unconverted. Timid Christians, Sabbath-school teachers, and ministers, who have never dared to open their mouths on the subject of personal religion to the unconverted, except under hymns embody the pith of evangelical the most select and favorable circumstances, are impelled by the earnest words. and encouraged by the fearless example of tunity, which he uses with great effect, to this servant of God, to enter boldly and freely upon the work, then and there. And is it any wonder, that when unconverted ones, already softened and interested by the earnest and affectionate appeals of doubt, indeed, if, in the madness and pride the preacher, find themselves kindly approached on every hand by the people of God with the simple test questions-Do you love Jesus? do you give him your heart now? will you trust him as your Saviour?—is it any wonder, we say, that many thus caught, as it were, between two fires, before their impressions are suffered to cool and evaporate in contact with the world, should be brought, on the spot, calmly, sweetly, sincerely, to yield themselves to the service of the Saviour? Certain it is, that those Christians who do engage in the work, find a very great joy and blessing in their own hearts, as well as indications too clear and marked to be mistaken, that the children of their flocks, their Sabbath-schools and their families, have, in those meetings, or as an immediate result of them, in large numbers, and mostly with the utmost calmness, seriousness and intelligence, given themselves to God. And it is worthy of note that the older Sunday-school scholars from the Bible classes, and youths generally from twelve to seventeen years of age, have been reached in large numbers, and have given most pleasing evidences of a gracious change, as much so as the younger children, towards Hammond generally pleads with great whom the efforts seemed more especially Whatever others may say or think, who

have stood aloof or have coolly looked on, those who have thrown themselves into the work have learned to appreciate the man, and to admire his methods in their essential parts: and many ministers and pious laymen are grateful to this bold and enthusiastic worker for Christ, for the example he has set them and for its contagious and stimulating effect upon themselves. It has put them in an entirely new and aggressive attitude toward the unconverted, which they will be likely to maintain as long as they live, and if Mr. Hammond had accomplished no other result, that alone would have been well worth his coming.

Judging from past experience, it seems too much, to expect entire unanimity even

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Hammond. Our opinion is deliberately taken, in view of evidence which has been accumulating for three years from Scotland to Minnesota, and which has been testified to by staunch Scotch divines, by Episcopalians, by Baptists and Methodists, by Con-Presbyterians, and which has been at length corroborated by what has transpired under may not be convinced. But let broad and comprehensive views prevail; let all show a readiness to recognize the manifold character of the Spirit's manifestations and of the instrumentalities he employs; and let each and all, bowing humbly before God, and entreating him for new supplies of grace, labor in their own sphere and in the methods most natural and easy to themselves, with new zeal for the salvation of sinners, and the upbuilding of Zion.

### THE CROWNING VICTORY.

"The Lord of Hosts is with us." Complete success has crowned the national arms in the last serious struggle with the rebellion. Richmond and Petersburg were evacquests them to join with him audibly in the uated in the night of the Sabbath, April 2d. and were entered by our victorious armies on ing upon the platform, he utters, in a dozen the morning of April 3d. The rebellion which has been plainly doomed, ever since Grant intrenched himself across the Weldon road, and Sherman occupied Atlanta. vice of Christ. Then follows a momentary has now come to an ignominious end. It is stamped before God and men as an utter and an ignominious failure. The flying remnants of Lee's army—the few unquenched embers of rebel hate and rebel purpose that may still glow in maddened bosoms, are not of sufficient consequence to qualify the declaration that the rebellion is crushed, and that our country, by divine favor, is saved.

And how thankful we are that this result is not marred by any lame, tricky, compromising diplomacy, but has been accomplished by valor wielding the weapons of simple justice; that our honored chief magistrate urges the unconverted to repent. And at the front proves that he bears not the sword of authority in vain; that such a measure of determination, such a view of the high moral and temporal interests at stake, such a conscience against yielding the precious principles of justice and nationality involved in the conflict, have been vouchsafed to the people, as to carry them with unbroken spirit through four years of the most stupendous conflict that modern times has witnessed, and to bring them to the realization of their high purpose fully to vindicate the insulted national authority, and to reestablish Union upon nothing short of the utter ruin of secession.

Yes! we are saved, doubly saved. We of the secession leaders, peace could have been obtained even upon the dishonorable terms proposed to be offered by some sympathizers with rebellion among us. However that may be, we are now, under God. sure of a righteous peace and of a lasting national salvation. We are saved from rebellion, we are saved from concession to the principles which justify rebellion. They are twice dead, plucked up by the roots. Their ensigns, nailed to the walls of Charleston and of Richmond are trailed in the dust. It has, indeed, cost us more blood, more tears, more treasure now, but the future will show us that it was the true economy: that it was truly wise thus to risk all temporal good to save the soul of the nation; to part with all that we have, if we may thereby gain the pearl of great price in the casket of a free people, a deep-felt reverence for the sacredness of the national cove-

Hail to thee young Hercules of nations, crushing in thy cradle the formidable serpents of rebellion and of slavery! Hail glorious Republic! rising with newstrength and splendor from the dimness of long and doubtful conflict! Hail Liberty, with thy fresh wreaths blended from the palmetto and the pine, leading forth three millions of new trophies from the last stronghold of bondage in the civilized world! All hail humanity! that under the grand principles and inspirations of the Christian faith, now laying aside the cumbrous weight and besetments of the past, and resisting sin unto blood, preparest with new ardor and elasticity to run the race set before thee. Oh! "Look unto Jesus" as the great polar star of truth, and no more swerve from the spirit of his Gospel which, wherever it prevails, proclaims GLORY TO GOD IN THE HIGHEST, ON BARTH PEACE, GOODWILL TOWARD MEN.

DEATH OF A BISHOP.—Rev. L. L. Hamline, for some twenty years past a Bishop of the M. E. Church, died at Mount Pleasant. Iowa, on the 23d ult. He has been an invalid for twenty years past, so much so as to preclude him entirely from the discharge of Episcopal duties. He has been a great sufferer, but remarkable throughout for a cheer-