

American Presbyterian.

THURSDAY, SEPTEMBER 14, 1865.

A LETTER from our East Tennessee correspondent is just too late for insertion in this issue.

RESIGNATION.—The Rev. Charles W. Shields, D.D., has resigned the charge of the Second Presbyterian Church in this city, late Dr. Cuyler's.

THE DAYTON RELIGIOUS TELESCOPE has enlarged its size and comes out in an entire new dress. It is a handsome sheet, and has done good service in these times by a bold and manly advocacy of the right.

THE CHRISTIAN TIMES of Chicago and THE WITNESS of Indianapolis, Baptist papers, have united under the style of Christian Times and Witness. The united paper, which is a handsomely printed single sheet, is published in Chicago. J. A. Smith and Leroy Church are the editors.

GENERAL WADE HAMPTON is elected a delegate to the South Carolina Convention for reorganizing the State. Only five of the twenty delegates from Charleston were on the Union ticket. The ex-rebels may well say, "The ball is rolling."

ARMING THE LATE REBELS.—We commend to the notice of our readers an article on the last page of this paper, from the New Orleans Tribune of Aug. 27, which seems to us to contain a sober and well considered view of this last policy of our Government in the line of reconstruction. The proposal is to substitute for Federal troops a State militia of the late rebel States, as an internal policy—the said State troops to be organized by the Provisional Governors, out of material, according to the Mississippi Governor Sharkey's proclamation, heretofore "distinguished for gallantry," i. e., in the rebellion, and to crown all, it is demanded, (though we do not learn whether yielded or not,) that these State militia shall be armed at the expense of the General Government. We have no comment to offer, except to congratulate the country that the meeting of Congress is no further off than it is. If, at its meeting, the rebel States should be found full of organized and armed troops, there will be work enough for it.

TO THE CHURCHES OF PHILADELPHIA. THE PHILADELPHIA TRACT AND MISSION SOCIETY wants one hundred Volunteer Distributors, who will visit monthly from house to house in a given section. This work presents an open door of usefulness to those who wish to labor for the Lord. Please send name and residence to J. H. SCHREINER, No. 115 South Seventh Street, second story, room 9. Contributions received at the same place between 11 and 12 A. M. and 4 and 5 P. M.

WHO WILL HELP? A Home Missionary in Illinois, remitting his subscription for the AMERICAN PRESBYTERIAN, sends also a small subscription from himself, wife, and wife's sister, to the MINISTERIAL RELIEF FUND, accompanied with the following note. It will be observed, that, although his own circumstances are sufficiently pinched, he asks help only for his church and Sabbath-school. Should any of our readers feel inclined to render the very moderate aid sought, we shall be glad to put them in communication with the writer:—

DEAR BROTHER:—Please hand the above to the Treasurer. Gladly would we send more. But we are old folks—well up towards sixty—and missionaries away out on the prairies of Illinois. Our sister, Miss —, is almost entirely deaf, and partially blind. But we feel a deep interest in this fund, not knowing how soon we may need help.

Through the good hand of our God upon us, we have been thus far provided for. With two interruptions of two or three years, I have been permitted to labor in the ministry thirty-five years.

I was obliged to resign my former field of labor, requiring trips of fifteen and twenty miles over the unbroken prairie, facing the piercing winds in winter, and the semi-terrid sun in summer. Now I have charge of two churches, only four miles a part. This work I can do, though I feel the infirmities of age. We wear out faster here than in the East.

On our little salary we can live comfortably (by economizing,) and still give a little for the Ministerial Relief Fund, Home Missions, and other objects, trusting that the same kind hand which has hitherto provided for us, will still provide.

Now let me ask a question. The Presbyterian Church here is but a few years old, still feeble and dependent. We have a neat little church, with a good bell, but no communion furniture. The thought occurs to me that somewhere within your circle, there may be a church which has laid aside their old for a new set, and would be willing to donate the old to a prairie church like this. Will you ask the question?

Another—We are in want of books for our Sabbath-school library. While pastor at the East, my Sabbath-school were in the habit of selecting from their large library, a box full of books and sending them to the West. We are struggling to build up—but and Tobias are here too.

RELIGIOUS RECONSTRUCTION.

The Bishops of the Methodist Episcopal Church South have spoken officially on this subject, and declare unqualifiedly against re-incorporation with the Northern Church. They met at Columbus, Georgia, on the 16th ult., and issued a call for a General Conference, to convene in New Orleans next April. They also issued a lengthy Pastoral Address, in which, among other things, they say:

The abolition, for military and political considerations, of the institution of domestic slavery in the United States, does not affect the question that was prominent in our separation in 1844. Nor is this the only difference, or the principal one, between us and them. While testifying with pleasure to the noble conduct and sentiments of many brethren among them, we must express, with regret, our apprehension that a large proportion, if not a majority, of Northern Methodists have become incurably radical. They teach for doctrines the commandments of men. They preach another Gospel. They have incorporated social dogmas and political tests into their Church creeds. They have gone on to impose conditions upon discipleship that Christ did not impose. Their pulpits are perverted to agitations and questions not healthful to personal piety, but promotive of political and ecclesiastical discord, rather than of those ends for which the Church of the Lord Jesus Christ was instituted.

Without such a change as we see no immediate prospect of, in their tone and temper of practice, we can anticipate no good result from even entertaining the subject of reunion with them. Fidelity to what seems our providential mission, requires that we preserve our distinct ecclesiastical organization in all its vigor and integrity, free from its entangling alliances with those whose notions of philanthropy and politics and social economy are liable to give an ever-varying complexion to their theology. Let us abide in our lot and be true to our calling, doing what we can to spread scriptural holiness through these lands, and to oppose the tide of fanaticism which threatens their overflow.

In relation to the freedmen, the Pastoral says:

In the change from slaves to freedmen, which has providentially befallen the negroes of the Southern States, our obligations to promote their spiritual welfare have not ceased. We are still debtor to them free, as before to them bond. Under the Divine blessing, our Church has done a great work for this people. Though often reviled while prosecuting the evangelization of the colored people by those who claimed to be their better friends, Southern Methodists have persevered in it, not without blessed results. Our labor has not been in vain in the Lord. Multitudes have been saved who will be our crown of glory in "that day." Our numerous membership among them, of over two hundred and forty thousand, exclusive of the congregations and catechumens, who received their instructions from our pastors and missionaries, has been much reduced by the recent changes and casualties. If it should be still further reduced, we need not be surprised. Defections, doubtless, will take place from their ranks to ecclesiastical organizations offering greater social inducements for their adhesion. If they elect to leave us, let them go, with the assurance that, as heretofore, we will continue to be their friends, and in every suitable way aid their moral development and religious welfare. We must still keep up a place and a service for those who remain with us, and for others who, after a brief experiment elsewhere, may wish to return. While no factious opposition, on the one hand, should be offered to the exercise of their fullest liberty in choosing their ecclesiastical associations, on the other, no desire of being rid of a responsibility should incline you to treat their actions, in so grave a matter, with indifference, or to let them take their way in ignorance of all the issues involved.

SOUTHERN PRESBYTERIES.

We find, in the Presbyterian Banner, an account of the late action of the Presbytery of Lexington, Virginia, on the question of ecclesiastical reunion, which we copy as an example of the general temper of Southern Presbyteries. It is the more observable, when we consider that the Lexington Presbytery is so near the northern border of the late realm of rebellion.

"This Presbytery," says the Banner's account, "met at Harrisonburg, Virginia, on the 16th ultimo. Nineteen ministers and fourteen ruling elders were present. The most interesting subject before the body was the relation of the Presbyterian Church in the South to the Presbyterian Church in the North. Two reports agreeing in sentiment, but differing in length and minuteness, were presented. The more elaborate of the two was by Colonel Preston, which after amendment was adopted. This action was decided against reunion, because, as the report alleges, the General Assembly of the Presbyterian Church in the North requires its churches and ministers 'to submit to its ecclesiastical interpretation of the doctrine of States' Rights and Slavery.' This Presbytery asserts that the General Assembly of our Church changed itself from a religious body into a political meeting, and that this change 'necessitated the withdrawal of the Southern part of the Presbyterian Church, and the continued political character of that professedly ecclesiastical body presents a reunion. On the whole, this Presbytery considered 'a solemn duty to keep itself aloof from the corrupted religion of the North.'"

"Now the plain meaning of all this is, that because the Presbyterian Church in the North was loyal to the country in its time of great trial, and has now freed itself from the chains of slavery which were crushing it to death, this Presbytery of Lexington will have nothing to do with us. If these are to be considered as sufficient grounds for separation, the Church in the North can afford to yield to this calamity. But the Church in the South may rest assured that if it will keep itself aloof on such miserable and flimsy pretenses as these, its entire extinction is but a matter of time. To leave a Church resting for separate existence upon such a basis, is to insure its ruin. The Colonel Preston who took such an active part in these proceedings, was a member of the General Assembly which met at Rochester, New York, in 1860. Stonewall Jackson was his brother-in-law."

While upon this topic, we quote the call issued by a single member of the Presbytery of Potomac, living in Virginia. The Presbytery of Potomac includes the city of Washington, and is in connection with the Old School General Assembly.

"You are hereby notified that, in accordance with an order of the Synod of Virginia, passed at its fall session in 1864, a meeting will be held of those portions of the Presbytery of Potomac (Old School) and the Winchester Presbytery (United Synod) lying

south of the Potomac and east of the Blue Ridge, at the Church of Greenwich, etc., on the Friday before the third Sabbath of September inst., at 11 o'clock," etc.

GOING INTO NEW QUARTERS.

Passers along Chestnut street during the summer have noticed going on the renovation of the premises No. 1210, preparatory to some first class occupancy. These are the new homes of some of the evangelical non-denominational institutions of our city. The lower story contains the sales and business rooms of the Pennsylvania branch of the (New York) American Tract Society, formerly located a little below Tenth street. The business of this noble institution has so largely increased as to demand its transfer to more capacious accommodations, and it here finds them, beautiful and airy, as well as roomy, externally attractive, and, as formerly, much more so in the character of its wares. We are happy to add that, in one respect, there is no change, and none was needed—that is, in its superintendency. This remains in the hands of Mr. H. N. Thissell, under whose efficient management it has risen to its present usefulness, and who is the same genial and Christian-hearted gentleman as of old.

The second and third stories are occupied by the Young Men's Christian Association. In the second story of the front building is the reading room of the Association—a beautifully, almost splendidly finished apartment of fifty by twenty-four feet, with lofty ceilings, furnished with a library of about three thousand volumes, neatly arranged in glass cases, and with the area filled with tables on which lie the latest issues of some two hundred papers and periodicals, mostly religious, and all wholesome in their character. To this room free access is open to all, citizens and strangers. Young men are especially invited to make it a resort for spending leisure hours, away from temptation, and with such appliances for mental occupation as blend interest with improvement. The room is open daily, Sabbaths excepted, from nine A. M. to nine P. M. The rear of the same story contains the parlor of the Association—and a right tasty one it is, and also a business office. The third story is a hall for the public meeting of the Association, and others gotten up under its auspices. Its dimensions are the same with those of the reading room, and it is finished in a style in keeping with the other parts of the building.

This hall is now the home of the Noon Day Prayer-meeting, an institution founded nearly nine years since, and which has held on its way, we believe without interruption, to the present time. We know not how many of our Philadelphia Christians really need to be told where they can now find this meeting—how many indeed need even be told that it is still in existence. But such is the fact, and, through the blessing of God upon the faithful care of men—one man pre-eminently—is likely to remain a fact. The meetings, if not thronged, are almost always marked by the sweet and heavenly influence which makes the heart, in harmony with such influence, feel that it is good to be there.

The whole premises are now the property of the Young Men's Christian Association, of which Peter B. Simmons, Esq., is President, and Rev. William B. Cullis is Secretary. On Tuesday evening the Association, with invited guests, had a public opening of their rooms. We close up the preparations for our present issue at too early an hour to give any account of it.

THE CASE OF SERGEANT HUMISTON, NATIONAL SABBATH-SCHOOL ENTERPRISE.

Many leading journals of the country have, within the last two weeks, circulated an item headed, "An Affecting Story Spoiled," asserting the return to his home and family of Sergeant Humiston, from a prolonged incarceration in one of the Southern prison pens. The mournful fate on the field of Gettysburg, of the brave soldier and tender father, having won for the Sergeant a national reputation, his rumored return, first published by two papers issued in the vicinity of his former home, has naturally spread very rapidly. The following note, retracting the published rumor, is from the editor of one of the two papers, The Ocean Times.

OLEAN, N. Y., Aug. 30, 1865.—J. Francis Bowns, M.D., Philadelphia.—DEAR SIR:—Yours, inquiring concerning the reported return of Sergeant Humiston, is received. There is no truth in the report of his return. The statements published in this paper, and simultaneously in the Cuba Patriot, were based upon the then current, apparently reliable, and generally credited report that he had returned. The next issue of the Times corrected the rumor, and I immediately wrote to the New York Tribune, requesting it to correct it also; and I have done all in my power to set the matter right before the public.

The story was the invention of some mischievous persons, and without any foundation in fact. Respectfully,

C. F. DICKINSON.

The following is an extract from a letter of the 10th of August, 1865, written by David Wells, Esq., of Gettysburg, to a gentleman in Baltimore, who had made incidental inquiry in regard to the discovery and burial of the fallen soldier:—"Sergeant Humiston's body was found on Stratton Street, in [the suburbs of] Gettysburg, along the property of Judge Russell, by Mr. Peter Beiler, who took from his lifeless hands the amputee of his three children. He was mortally wounded on the retreat of the Eleventh Corps through the town on Wednesday, July 1st. His body was buried on Judge Russell's lot, and I had it disinterred and buried in the Soldiers' National Cemetery."

The public could not know the falsity of the rumor exposed above, and in proportion as the rumor was circulated, damage was done to an effort which is enlisting deep interest in our Eastern cities among the Sabbath-schools. The effort is, to get the Sabbath-schools of the land to unite in raising a fund to found a Home for orphans of soldiers, to be a national memorial of our late national deliverance. A simple and ready means adopted to interest the schools is, to furnish them with fine photographic copies of the picture found grasped in the hands of the dead soldier of Gettysburg; together with the copies of the beautiful song, "The Children of the Battlefield," composed upon the touching incident. Each school giving toward the fund twenty-five dollars, either as a cash donation, or in payment for copies of the music and photographs, shall have one share in the home and be entitled to one vote in selecting the spot where the institution shall stand—whether on Cemetery Hill at Gettysburg, or at Valley Forge, of hallowed Revolutionary memories.

The enterprise is under direction of an Association in Philadelphia, whose president is Ex-Governor Pollock.

The publisher of The Sunday School Times, Philadelphia, Pa., generously acts as agent to furnish by mail copies of the picture above named and of the music, on receipt of the price. Photographs, including portrait of the martyred soldier, 25 cents, card size—music, 50 cents.

Will not Superintendents send orders to have their schools supplied at an early day?

FROM OUR CORRESPONDING EDITOR.

THE MINUTES.

This valuable document prepared with so much care and accuracy by the stated clerk of our General Assembly, has, at length, come to hand, almost four months after the meeting of General Assembly. We can not help asking whether the present method of the distribution of this pamphlet is the best. It is not in the spirit of criticism, but of inquiry, we raise the questions.

They are sent in packages, we believe, by express, to the stated clerks of the Presbyteries, and held by them, until at the meeting of Presbytery or Synod, in the fall, they have the opportunity of handing them over to the persons for whom they are intended. But suppose the stated clerk is sick, or is on a journey, and can not meet his brethren; or suppose he is overwhelmed with parish duties and hurries away to the meeting of Presbytery or Synod at the last moment, and forgets his package of minutes, then how are the ministers to get them? If we mistake not, in our wanderings, we have seen bundles of these minutes lying in stores and offices, in their places of deposit, all safe and sound, far into the fall, and some even in winter.

Now, it seems to us, that it would be a great advantage to have these Minutes go more directly and more surely to their destination; and so be earlier in the hands of those for whom they are intended, and be doing their appropriate work. We need them for reference, and to stir up our minds in regard to the interests of our church. Why could they not be mailed at once from the office of publication to those for whom they are intended? To most persons, we are sure, they would possess greater interest if received earlier in the year. What objection there could be to sending them by mail direct, we know not, except some increased expense; but we think the advantage to be gained would more than compensate for that.

THE ADDENDA.

But in looking over the Minutes, we are struck with the changes which have occurred since these were compiled. We almost need a second edition, or a pamphlet of addenda, as soon as this reaches us, to keep up with the times. Let us give a summary of these changes, most of which have already been noticed in their time. The list may be interesting to many of our readers, and valuable to some in sending documents to ministers, a good reason which we have for keeping watch of these changes. We give merely the change of Post Office address.

Henry Smith, D.D., from Buffalo to Walnut Hills. W. A. Fox, from Ogden to Dunkirk. A. D. Axtell, Geneva to Lansingburgh. J. Wakeman, D.D., Almond to Painted Post. A. M. Mann, D.D., Trumansburgh to Ithaca. M. B. Gregg, Orangeville to Rose Valley. W. L. Hyde, Dunkirk to Ripley. E. B. Van Auken, Honeoye Falls to Mendon. N. Hurd, Mendon to Honeoye Falls. E. Lord, Fulton to Adams. D. A. Holbrook, Clinton to Adams. A. M. Shaw, Avon to Constantia. C. W. Hawley, Liverpool to Waterville. W. J. Beecher, Ovid to Galesburg, Ill. J. B. Hilton, Phoenix to Liverpool. F. A. Spence, Ferryville, Connecticut, to Fulton. N. N. G. W. Mackie, not at Adams now here; probably going west. Robert Procter, now here, not at Freeport, Ill. W. J. Edman at Fayetteville; not in the army. Alvin Baker is stated supply at Otisco; E. B. Parsons at Turin; and L. J. Adams, pastor elect at Albion. And, beside this, the name of Rev. Thomas Doggett, of Niagara Falls, is, by mistake, printed Doggett. In this case, we doubt not, he prefers o to a; his own name to another's.

OUR NEWSPAPERS.

We suppose there are those who think that a great political newspaper

can be printed and published only in a great city; and that anything outside of New York must be a mere reflection, (and faint at that,) of the great Metropolitan journals. And as the prophet is apt to fail of his honors in his own country, so these local papers do not always get the respect and attention to which they are really entitled in their own localities. Many an ambitious young man, especially, will pin his faith upon the Times or Tribune, when he might much more safely trust the Utica Herald, the Syracuse Journal, or the Rochester Democrat; not to name other valuable journals of this part of the country. But we have been struck with the able and discreet character of these three, whose course we have more particularly watched during the last four years. They have stood by the Government, stood for the country, with a wisdom and consistency, far superior, in our estimation, to the course of some of the Metropolitan journals. Neither one of these has advocated the impeachment of the President, because he did not go fast enough; nor submission to the rebels, because we could not conquer them. Their course has been straight forward, able and manly.

For news also; for full columns of good reading, they are behind no others; and for clear and lucid arrangement, according to the various departments usually embraced in such a paper, the Democrat of Rochester is a model. The Utica Herald we like still better; in one respect; it gives more attention to religious and educational intelligence. Its weekly summary of these topics is very valuable. Many readers go further and fare worse.

REV. CHARLES G. FINNEY.

We are told this week, that this able and excellent man, on account of the increasing infirmities of age, has resigned the Presidency of Oberlin College, and will retain only the department of instruction in Theology. And yet, we learn from private sources, that Mr. Finney's health has not been better for many years than it is now. In this, his numerous friends in this region will greatly rejoice. Rochester owes much of her religious character and influence to the faithful and efficient labors of that good man, and she will not soon forget him. This, we can confidently say; while many of his warmest friends never accepted all his speculations. They still believed him a strong, good, powerful man, capable of preaching the true Calvinistic faith, with a clearness and pungency and power, such as few ministers ever attained; and they saw God working with him mightily; and what were they that they should withstand God? His spiritual children are in all this region, and they will be glad to know that at evening time it is light with him.

PROF. HENRY E. PECK.

This gentleman who was recently wrecked, and lost everything, on his way as Consul to Hayti; was a native of Rochester, and is a man very highly esteemed here. His father, Edward Peck, was one of the early citizens of the place, and if we remember rightly, kept the first book store opened here, and published one of the first newspapers with which the infant settlement was honored.

HAMILTON COLLEGE.

We learn that there is a prospect of a large number of students at Hamilton this fall. It is thought that the Junior class will number forty or fifty. In this the friends of the college will greatly rejoice, as the institution was never in a better condition to give the highest educational advantages to all who come under its care.

The fall term opens next Thursday, the 14th instant.

PERSONAL.

Rev. Dr. Shaw has returned in good health from his summer vacation, and has resumed his pulpit labors, very much to the gratification of his attached and admiring people.

Rev. Dr. Ellinwood went away later, and is still absent; but is expected back after two more Sabbaths. In the meantime, Rev. Dr. Thompson, late of Cincinnati, has been most acceptably supplying his pulpit. The Doctor has been passing the time at Niagara Falls, resting and regaining his health. The prospect is, we believe, that he may ere long safely resume the pastoral work, and fortunate will that people be, who shall secure his valuable services.

C. P. B.

DEATH OF REV. L. H. LOSS.

ACTION OF PRESBYTERY OF CEDAR VALLEY. MESSRS. EDITORS:—The Presbytery of Cedar Valley, at its last stated meeting, in Waterloo, adopted the following resolutions, and ordered that they be published in your columns:—

Whereas, The Great Head of the Church has seen fit to remove from the Ministry on Earth, to His higher and holier service in Heaven, our brother, Lewis H. Loss, who departed this life at Marshalltown, Iowa, July 12, 1865; therefore,

Resolved, 1. That though deeply wounded by it, we bow with submission to the stroke, saying, "Even so, Father, for so it seemed good in thy sight."

Resolved, 2. That we place in the hands of his family and Church, and also upon the records of this Presbytery, the following tribute to his memory.

His labors among us were abundant, persevering and eminently successful. Indeed, his entire life was crowned with results, which remain as monuments to

his own memory, and to the glory of the Master whom he served.

We knew him but to love him, and we bless God that He permitted him to live and labor in our midst.

Our sympathy is sincerely offered to his family and Church, in their great bereavement.

S. PHELPS, Stated Clerk.

TO THE CHRISTIANS OF AMERICA.

DEAR BRETHREN:—A Convention of Evangelical Christians will be held in the city of Cleveland, at 10 o'clock, on Wednesday, September 27, 1865; to organize a NATIONAL SOCIETY FOR EVANGELIZATION—a Christian Commission for the masses—to carry the religion of Jesus, in all its saving efficacy, especially in the great cities, and in the South, to those not reached by effective Christian influences.

Extensive correspondence and consultation have led to the assurance that the necessity of greater activity in the direction indicated is painfully felt. We have fallen away from the simplicity and entire consecration of the early Christians. At first every disciple was a missionary, and every church a missionary society. It is simply proposed that earnest Christians, whose hearts burn with love and zeal, join hands to do and promote this comprehensive work of direct evangelization, for which the primitive Christians lived, suffered and died. The plan proposed is simple, and it is practicable.

Churches, City Missionary and Tract Societies, Young Men's Christian Associations, and kindred organizations, are requested to appoint delegates to meet in Convention, as above designated. Where organizations that will appoint delegates do not exist, pastors and brethren, few or many, are requested to meet and name some two or more of their number as delegates. And all interested are invited to attend and take part in the Convention, whether appointed as delegates or not.

It is suggested that delegates come prepared to report the names of such as will heartily co-operate.

Looking for guidance to the Giver of all wisdom, and trusting that He will bless this effort for the promotion of His glory and the saving of souls,

We are, Dear Brethren, Yours in Christian love:

Rhode Island.

Francis Wayland, A. E. Burnside, Pennsylvania.

Matthew Simpson, Kendall Brooks, George H. Stuart, John H. Suydam, Stephen Colwell, Wm. E. Boardman, John M. Maris, M. L. Stever, J. Wheaton Smith, C. M. Reed, J. H. A. Bomberger, Sylvester Welle, James Pollock, Immanuel M. Kelker, Jay Cooke, W. H. H. Snyder, C. P. Krauth, Chas. A. Hay, W. P. Breed, J. W. Weir.

New York.

Smith Sheldon, S. H. Canfield, A. R. Wetmore, Samuel B. Caldwell, Joseph T. Durryea, Theo. L. Cuyler, Morris K. Jesup, Charles S. Robinson, Joseph Holdich, Edward A. Lambert, Jonathan Sturges, A. S. Barnes, William E. Dodge, Ira Harris, Stephen H. Tynge, P. H. Fowler, T. D. Anderson, D. J. Corey, Henry Ward Beecher, G. E. Baldwin, James Bels, John D. Hill, W. I. Buddington.

Massachusetts.

N. E. Cobleigh, William Hague, Edward S. Tobey, N. Boynton, Jacob Sleeper, Jos. Story, Rollin H. Neale, Edwards A. Park, E. N. Kirk, S. E. Bridgman.

New Hampshire.

James Pike, Maine.

Thomas R. Hayes, George Shepherd.

Maryland.

G. S. Griffith, Isaac P. Cooke, G. P. Hayes.

District of Columbia.

A. D. Gillette, H. D. Cooke.

Virginia.

F. H. Pierpont, Western Virginia.

S. Barnitz, Alexander Martin, R. Crangle.

Ohio.

B. P. Aydelott, H. Thane Miller, A. E. Chamberlain, William Baker, Wm. J. Breed, Joseph Perkins, Andrew Ritchie, L. F. Mellen, B. Frankland, Stillman Witt, George E. Davis, J. M. Hoyt, D. W. Clark, W. H. Goodrich, R. A. Holden, Samuel Wolcott.

Kentucky.

John C. Young, W. Kendrick, L. McKee, B. F. Avery.

Indiana.

F. C. Holliday, J. M. Todd, C. W. Hayes, C. O. Clin, E. B. Martindale, E. T. Sinker.

Michigan.

George Duffield, J. M. Buckley, Wm. Hogarth, Hovey K. Clarke, Charles F. Clark, J. M. Gregory.

Illinois.

Wm. Reynolds, A. G. Tyng.

Missouri.

James E. Yeatman, J. W. McIntyre, T. M. Post, A. C. Osborn, H. Cox.

Minnesota.

J. D. Pope, Connecticut.

S. D. Phelps, Robert Turnbull.

Iowa.

Ralph P. Lowe, C. C. Cole.

Wisconsin.

Wm. De Loss Love, Walter S. Carter.

N. B.—The Ministers and Churches of Cleveland offer cordial hospitality to members of the Convention. Please report at the First Presbyterian Church.

WHAT ROMANISM IS IN THE STATE.

The true test of the propensity of the Romish Church to absorb the whole power in the state, is to see her where, through a numerical majority, she is able to do it. In the late Irish elections for the new Parliament, she has shown her hand by monopolizing the entire representation of Ireland. Out of about forty members, from that part of the United Kingdom, not one is a Protestant. Will the people of this country look at that?