

TERMS.  
Per annum in advance, \$3 00  
By Mail, \$3 50  
Five cents additional after three months.  
Clubs.—Ten or more papers, sent to one address,  
payable strictly in advance and in one remittance.  
By Mail, \$2 50 per annum. By Carriers, \$3 per annum.  
Ministers and Ministers' Widows, \$2 in ad-  
vance.  
Home Missionaries, \$1 50 in advance.  
Fifty cents additional after three months.  
Remittances by mail are at our risk.  
Postage.—Five cents per copy, in advance, paid  
by subscribers at the office of delivery.  
Advertisements.—12 1/2 cents per line for the  
first, and 10 cents for the second insertion.  
One square (one month).....\$3  
" two months.....5 50  
" three.....7 50  
" six.....12 00  
" one year.....18 00  
The following discount on long advertisements, in-  
serted for three months and upwards, is allowed:—  
Over 20 lines, 10 per cent off; over 50 lines, 20 per  
cent; over 100 lines, 35 per cent off.

## American Presbyterian.

THURSDAY, DECEMBER 7, 1865.

### LIBERAL PREMIUMS.

Willcox & Gibbs' Sewing Machine for  
Twenty Subscribers.

By special arrangement, we are able to  
offer, until the 1st of January, 1866, the

WILCOX & GIBBS'  
Rapid, Noiseless, Easily-managed, Dura-  
ble, First-class Sewing Machine,

sold at fifty-five dollars, for twenty subscribers  
and sixty dollars, the machinery being iden-  
tical with that of their

### HIGHEST PRICED MACHINES.

the difference consisting in ornament and  
cabinet work alone.

This machine has rapidly taken a foremost  
place among the well-known machines of the  
day. Its mechanical superiority is attested by  
eminent Engineers, Machinists, and Scien-  
tific men of our city, among which are such  
names as M. W. Baldwin, M. Baird, the  
Messrs. Sellers—John, William, and Coleman  
—Colonel J. Ross Snowden, J. C. Booth,  
(U. S. Mint); its other advantages by  
such eminent physicians as Drs. Pancoast,  
Meigs, Ellersie Wallace, Goddard, Kirk-  
bride, Cresson, Gilbert, Norris, Pepper,  
Wilson, also by Hon. Wm. D. Kelly, Mor-  
ton McMichael, William M. Meredith, Eli  
K. Price, Richard Vaux, A. S. Allibone,  
Abram R. Perkins, Thomas H. Wood, O.  
H. Willard, H. B. Ashmead, Rev. Dr.  
Krauth, Rev. James Crowell, Messrs. Orne,  
Franklin Peale, William D. Lewis, and  
others.

Higher priced machines can be had by  
sending the additional amount in cash. Price  
lists will be sent to any address.

### OUR COMMITTEE'S PUBLICATIONS AS PREMIUMS.

Desirous of enlarging the circulation  
both of the AMERICAN PRESBYTERIAN  
and of the publications of our Committee,  
we make the following extremely liberal  
offers, to hold good until the first of Janu-  
ary, 1866:

#### SOCIAL HYMN AND TUNE BOOK.

For EVERY new subscriber paying full  
rates in advance, we will give two copies  
of the *Hymn and Tune Book*, bound in  
cloth, postage ten cents each. For a  
new club of ten paying \$25 in advance,  
we will send fifteen copies, freight extra.  
We make this offer to any extent.

#### SABBATH-SCHOOL BOOKS.

For EIGHTEEN new subscribers, paying as  
above, or for twenty-seven in club, we will  
send the entire list of the eighty-one Sabbath-  
School Library Books issued by the Commit-  
tee, including the two just going through the  
press—Five Years in China, and Bessie  
Lane's Mistake. Freight extra.

#### MISCELLANEOUS WORKS.

For TWELVE new subscribers paying as  
above, or for a club of eighteen, we will give  
the following valuable miscellaneous works of  
the Committee:—THE NEW DIGEST, GIL-  
LETT'S HISTORY OF PRESBYTERIANISM, 2  
vols.; LIFE OF JOHN BRAINERD, ZULU LAND,  
SOCIAL HYMN AND TUNE BOOK, MOROCCO;  
COLEMAN'S ATLAS, MINUTES OF THE GEN-  
ERAL ASSEMBLY, Sunset Thoughts, Morning  
and Night Watches, The Still Hour, The  
Closer Walk, The Closet Companion, Strong  
Tower, God's Way of Peace, Why Delay?  
Manly Piety, Life at Three Score, Ten Amer-  
ican Presbyterian Almanacs, Confession of  
Faith, Barnes on Justification, Presbyterian  
Manual, Apostolic Church, Hall's Law of  
Baptism, Hall's and Boyd's Catechisms.  
Freight extra.

#### FOR ONE NEW SUBSCRIBER.

Zulu Land, or Coleman's Text Book and  
Atlas. Postage ten cents.

#### FOR TWO NEW SUBSCRIBERS.

Life of John Brainerd and Zulu Land.  
Postage 56 cents extra.

#### FOR THREE NEW SUBSCRIBERS.

The Digest and Life of Brainerd, (post-  
age 60 cents extra), or Gillett's History of  
Presbyterianism, two vols., and Social Hymn  
and Tune Book, morocco. Postage 60 cents  
extra.

#### FOR FOUR NEW SUBSCRIBERS.

Gillett's History, Life of Brainerd, Hymn  
and Tune Book, morocco. Postage \$1 extra.  
Or The Digest and Gillett's History. Post-  
age \$1 extra.

#### FOR FIVE NEW SUBSCRIBERS.

Zulu Land, History of Presbyterianism,  
Life of Brainerd, Hymn and Tune Book,  
morocco. Postage \$1 12 extra.  
Any book of equal value on the Commit-  
tee's list may be substituted in the above  
offers. A list will be sent if desired.

#### HUSS AND HIS TIMES.

We also renew our offer to send, postage  
free, to any address for FORTY new subscribers,  
the above standard work.

All orders must be accompanied with  
the cash. If possible by a draft, or a post-  
age order, as in case of loss of money we  
cannot send the premiums, though we shall  
adhere to our rule of sending the papers.  
Only bona fide new subscribers will be accept-  
ed in making up lists for premiums. No  
money is made in such a transaction; the  
simple object is to give wider circulation to  
the paper and the Committee's Publications.  
Hence pastors and others may the more  
freely engage in the work.

### THE NATIONAL THANKSGIVING.

It is well that the first National celebra-  
tion of our specific deliverance from rebel-  
lion, and the first recommended by National  
authority, should be religious. It is meet  
that our joy should take the form of thank-  
fulness to God. The position of the crea-  
ture demands it. The plain facts in the  
history of our deliverance demand it. The  
magnitude of the interests involved, and  
the importance of the principles at stake,  
demand it. Our future, as a nation, is the  
more hopeful from this general recognition  
of the hand of God in our first National  
celebration of Victory over Secession, and  
of the Downfall of the Slave Power.

And our grounds of joy are too great  
for utterance through any narrower chan-  
nels than adoration, prayer, and sacred ob-  
servances. We must go to God's temples,  
we must call upon God's ordained minis-  
ters, we must lay aside our wonted employ-  
ments, and make a new, a National Sabbath  
of one of our secular days, and through  
anthem and sacred song we must pour out  
the fullness of a heart, the depth and ardor  
of which only the Omnipotent God can  
know. What prayer shall be so compre-  
hensive, so full, so profound; what *Te Deum*  
so magnificent and heaven-aspiring; what  
sermon so grandly eloquent; what service  
so impressive, so devoutly humble, as to  
adequately express and satisfy the measure  
of the National gratitude to-day? A  
rescued nation bows before its divine Deli-  
verer. From a tempest that shook its founda-  
tions, from a deluge that threatened to  
sweep its name and institutions from the  
earth, it has come forth stronger, purer,  
more influential for good than ever. Great  
wrongs, which impiously strove to be greater  
still, have been abolished forever. Ques-  
tions which restless men were using as  
levers to loosen the foundations of our  
Union, are settled once for all, upon the  
side of order and peace. A National Life,  
a Unity that is Sovereign, and a Freedom  
that is Universal, are recognized axioms of  
our Republicanism which only a treason-  
able purpose can question or disturb.  
There seems no reason to doubt that, after  
such a wonderful deliverance and such an  
incorporation into the very essence of our  
National life of these wholesome and invig-  
orating principles, God designs for this na-  
tion a long, a prosperous, and a glorious  
career, and that posterity for generations  
to come will have blessed reason to remem-  
ber and to commemorate this first thank-  
giving for National deliverance.

Reflect for a moment upon the conse-  
quences if, in the ordering of Providence,  
the result of the conflict had been different;  
if Gettysburg had been a rebel triumph,  
and Grant had been dislodged from Vicks-  
burg; if Chicamauga had been so disastrous  
as to necessitate the abandonment of  
East Tennessee; if Thomas and Sherman  
and Sheridan and Meade, had each been  
unsuccessful in the part assigned them by  
the Lt.-General in the last grand campaign  
of the war, or, perhaps worse, if a Presi-  
dent and Counsellors less honorable, less  
pure, less patriotic, had been at the head  
of our affairs; as the past history of the  
country shows might easily enough have  
been the case, and if yielding to the clamors  
of the half-hearted, the cowardly and the  
covetous, who filled the air last winter with  
forebodings and demands for peace at any  
price, they had dropped the conflict and  
succumbed to the demands of the arch-traitor  
to be "let alone,"—can we imagine what  
blackness of darkness would have hung over  
our land, on this day of such wide-spread  
and triumphant joy?

A new, a formidable and an alien power,  
owing its existence to victory over our-  
selves, would have stood complete in our  
natural borders, imperious, domineering,  
menacing our peace. The principle of  
political unity would have lost its charm,  
and the National life would have ebbed  
away as from an incurable wound. The  
bond of civil order would have been broken,  
and State after State, would have crumbled  
away from the incoherent mass. A Slave-  
holding Confederacy would have stood upon  
soil consecrated to freedom; and thicker  
darkness and deeper despair would have  
settled upon the hearts of its crushed and  
degraded victims; bitterer would have been  
the cry of anguish, fiercer the crack of  
the plantation-whip, and heavier the clank  
of the chain over half a continent, where  
victory over the soldiers of liberty had  
established the Slave Power more firmly  
than ever. And stealing upward the  
dark tide of slavery would have swelled,  
engulfing the poor white man in its pro-  
gress, and spreading towards the Lakes  
and head-waters of the Mississippi on the  
Northwest, cherishing its dream, not so wild  
now, of calling the roll of its slaves under  
the shadow of Bunker Hill Monument;  
sure of the fastest alliance with New York

City, and grasping persistently after Mary-  
land and West Virginia, Tennessee, Ken-  
tucky and Missouri. How the liberty-  
hating classes and tyrant monarchs of the  
Old world, how the arch-oppressor of the  
human intellect and conscience, the Pope,  
would have congratulated; how public  
opinion and literature and religious teach-  
ing and Biblical interpretation would have  
been demoralized, and how greed-loving  
commerce would have hastened to do hom-  
age to the shameless harlot of slavery,  
and would have driven its accursed traffic  
in the products of its victims! And a last  
grand result of this rehabilitation of slavery  
by the diplomacy, the commerce, the litera-  
ture, and the religion of the world, would  
necessarily have been the restoration of the  
slave trade.

Such a throne of iniquity, framing mis-  
chief by a law, could have had no fellow-  
ship with Providence, and no assurance of  
stability. What woes, what dissensions,  
what further secessions, what slave insur-  
rections, what border fights over runaway  
slaves, what wars with the North, what  
foreign intervention, would at last have  
covered the whole territory with discord,  
devastation and blood, and made it a second  
Palatinate after a thirty years' war, we will  
not undertake to say. The possibilities  
are within reach of every one's imagina-  
tion; the facts,—the blessed facts are in  
sight and enjoyment of all.

Day breaks upon the hills!  
Slowly behind the midnight mure and trail  
Of the long storm, light brightens pure and  
pale

And the horizon fills.  
O angel, sweet and grand!  
White-footed from beside the throne of God,  
Thou movest with the palm and olive rod,  
And day bespreads the land!

His Day, we waited for!  
With faces to the East we prayed and fought;  
And a faint music of the dawning caught,  
All through the sound of war.

### [For the American Presbyterian.] ROMANCES FOR THE SABBATH- SCHOOL.

I have been somewhat annoyed, my  
Dear Messrs. Editors, by the discovery of  
a misplaced confidence in the selection of  
books for the library of the Sabbath-school  
which I superintend. I had supposed that  
the imprint of the Massachusetts Sabbath-  
school Society was sufficient evidence of a  
careful examination and guaranty of suit-  
ableness, and therefore took their books unex-  
aminated. But to my surprise I find that  
(along with many excellent books,) very  
trashy little novels pass muster there.

What, now, is my horror, when I find the  
venerable, fiction-eschewing American Tract  
Society, (New York,) which assuredly I  
never suspected of such an escapade, pro-  
viding for my Sabbath-school a literature  
delightfully romantic. One of my young  
lady teachers asked me last Sabbath to read  
one of that eminently orthodox Society's  
books, which stands as No. 99, of our libra-  
ry. I have just completed it, and must  
admit that the Tract Society can no longer  
be accused of old foggy strictness.

The heroine of the story, from the height  
of wealth is reduced to poverty, her father  
is broken by paralysis; a paragon of a  
young M.D. attends him, and loses his  
heart, with her; heroine does ditto with M.  
D.; neither lover is aware of his or her  
success; papa dies, and daughter goes as a  
governess to the South; she is rescued by  
an old school-mate, who has changed from  
poor to rich, and turns up in a remark-  
able manner; M.D. is cousin to old school-  
mate, and meets heroine again at cousin's  
delightful home. Here the denouement  
occurs:

"A moment of agitated silence followed  
the departure of Mrs. De Forest, and then  
Evelyn felt, for it seemed impossible to  
raise her eyes, that a manly form was at  
her side, and a low voice murmured in her  
ear,  
"Evelyn, I can endure this suspense no  
longer. You are dear to me as life, and I  
cannot for another day conceal the emo-  
tions which fill my heart in your presence.  
From the first moment I saw you in the  
chamber of sickness and sorrow, I have felt  
an interest in you no other ever awakened  
in my heart, and after leaving N—— I  
found that I loved you with an intensity  
unknown to myself, until separation taught  
me how necessary you were to my happi-  
ness. Even when I believed you lost to me  
for ever, your image was still present, dear-  
er than any of the realities around me. I  
return to find you lovelier and more beloved  
than ever; and now must I find that I  
have hoped in vain? Tell me, dear Evelyn,  
by a word or look, if one sentiment of your  
heart pleads in my behalf.  
"Evelyn could not answer, for the emo-  
tion with which she listened to these words  
took from her the power of speech; but she  
suffered him to retain the hand he had  
taken, and tears fell like raindrops as he  
went over the past, and explained the  
reasons for his apparent forgetfulness and  
neglect."

Now, Messrs. Editors, what next!  
SUPERINTENDENT.

### THE CHRISTIAN CONSCIENCE.

Other things being right, the friends of  
God are sure for conserving, defending,  
and advancing the whole cause of public  
morality, so long as their consciences re-  
main reliable. For the holy Sabbath, the  
cause of temperance, and virtuous enter-  
prises generally, there may be, under the  
most faithful Christian devotion, times of  
conflict and trial; but the hour of *peril*  
comes only with the dying out of the life  
of the conscience of those who were sup-  
posed to be true, because they were sup-  
posed to be men of God. The Sabbath  
may be outraged by its enemies; it cannot  
be wounded, except in the house of its  
friends.

When speaking, last week, of the attempt  
to carry on a respectable Sunday paper in this  
city—in other words, to give character and  
caste to Sabbath-breaking—we expressed  
our belief that if the friends of Christian  
morality, in this city, could command the  
nerve to do their plain duty in the case,  
this new array against the Divine institu-  
tion would be powerless of harm. Without  
any public demonstration, they could soon  
extinguish it, or consign it to a scandalous  
existence. Under the enabling grace of  
God, the power of the Church, in such an  
emergency, lies in the character and living  
activity of the consciences of Christians.  
That power is reliable, when Christians  
study the laws of Gospel morality with  
consciencous tender of wrong, and earnest  
to practice all that is right; with consciencous  
quick at self-reproach when personal popu-  
larity, pecuniary gain, or a dread of the  
sneer of men, are suffered to combat plain  
holy duties, and also unperturbed by the  
often atrociously applied sentiment, that  
"the voice of the people is the voice of  
God."

In the matter of the supremacy of all  
moral institutions, God unquestionably in-  
tends that his Church shall be the con-  
trolling force in the world. The times of  
the triumph of sin, are only when the  
Church strikes hands with it. That is done  
when, for the sake of convenience, for the  
lack of moral integrity, or for the want of  
a self-sacrificing and self-abnegating spirit,  
Christians tutor their consciences into car-  
lousness toward crying immoralities, or give  
any countenance to wrong-doers, while  
openly proclaiming their purpose to force  
their wrong upon the world. We might  
mention ways in which such countenance  
is afforded, but they are obvious to any  
thoughtful mind. We, therefore, repeat  
that the friends of God, enabled by his  
grace, are a sufficient wall of defence  
against public immoralities; are able to  
keep them without the pale of respecta-  
bility, and send them down, in their own  
proper name and character, into the society  
of vice, so long as the Christian conscience  
remains pure, tender, and uncompromising.  
The real foe overtakes the cause of virtue  
when, in their estimate of men and mea-  
sures, and in their dealings with the world,  
socially, in business, politically, or ecclesi-  
astically, good men have worried their con-  
sciencous into complacency toward wicked-  
ness.

It was in this way that, some forty years  
ago, the opportunity was lost to give to  
the mail service its Sabbath rest. The effort  
began auspiciously. Not only Christian  
people, but friends of common morality, to  
a considerable extent, signed petitions for  
the discontinuance of mail-carrying on the  
Sabbath, for it was felt to be a needless  
burden, and most disastrous in its effects  
upon the community. For a time the cause  
of the Sabbath gave strong signs of success.  
But vice took the alarm, and bad men  
caught up the oldest, and, we grieve to say,  
the most successful tactics of sin, the  
*undermining of the consciences of the good,*  
by appealing to their worldly interests.  
Business would be interrupted, losses would  
accrue, and special emergencies would re-  
quire expensive special journeys. Then  
came that stuffed scarecrow, "Church and  
State." Men were threatened with politi-  
cal death; the hosts of virtue wavered; it  
was declared on the floor of Congress that,  
with the exception of a handful of fanatics,  
even the Church surrendered the proposed  
reform, and so the celebrated Sunday mail  
report of Richard M. Johnson, a name now  
almost lost to memory, buried the hopes of  
the friends of the measure so deep, that no  
attempt at a resurrection has since been  
made. That was the darkest day for the  
Sabbath which ever cast its gloom on this  
land; and the truest history of the agita-  
tion will show that the reform was evi-  
dently lost through the failure of a conscien-  
tious and self-sacrificing co-operation of  
the good.

The minds of some of our readers have  
already called up a like dark page in the  
history of our great railroad, the Pennsylv-  
ania Central. In the early stage of its

operations, the question of a Sabbath rest  
for its employees, and Sabbath quiet for  
the country along its line, was deeply agi-  
tated. There was more hope that the mea-  
sure might be carried, from the known fact  
that many of the heavy stockholders and  
influential directors were members of Chris-  
tian churches. Indeed, it was supposed,  
and, for aught we know, truthfully supposed,  
that the controlling power in the corpora-  
tion was in the hands of professing Chris-  
tians.

The question was finally submitted to  
a vote of the corporators—not a contempti-  
ble mook election, like that which, a few  
months ago, pretended to express the sense  
of the people respecting the use of our city  
cars by colored people—but to a full and  
fair vote, under carefully prepared regula-  
tions, stockholders being, of course, entit-  
led to a vote on each share of the stock  
held by them. In that voting, there were  
Christian stockholders of large amount,  
who deliberately gave all their votes for  
Sabbath work. So we were informed at  
the time, and, we suppose, only too truly.  
Indeed, we have been told, though we have  
not the means of vouching for it, that the  
number of votes given by professing Chris-  
tians against the proposed Sabbath rest,  
was greater than the majority of votes by  
which that rest was denied, and the Holy  
Sabbath utterly lost to almost every one of  
the thousands of employees of the road.  
This last fact, if it be indeed a fact, shows  
that the Sabbath was lost to the road, not  
alone through the weakness of nerve, on  
the part of professing Christians, to wall  
themselves against the mammoth desecra-  
tion, but by their positive and deliberate  
purpose to consummate it. Be this as it  
may, we suppose it is not doubted that the  
corporation would have been a Sabbath-  
keeping one, had the Christian sentiment  
in it respecting the Sabbath been co-exten-  
sive with the power of the Christian mem-  
bers to shape it.

It is only in view of such passages of  
history, that we look with alarm upon each  
fresh effort to destroy the moral sentiment  
of the community. We have no fear, so  
long as the conscience of the friends of God  
is sensitive and faithful. As concerning  
any given case or occasion, we have no  
hope when the conscience of such people  
is lost. So far as agencies below that of  
heaven are concerned, our fears and our  
hopes both lie in the Church.

These views have a wider application  
than their reference to any individual en-  
terprise against Christian morality. We  
shall probably more particularly define their  
bearings in some future number.

### THE PAPER AMONG ITS FRIENDS.

Our various offers of premiums are al-  
ready attracting attention. The Life of  
John Brainerd, Zulu Land, Gillett's His-  
tory, Social Hymn and Tune Book, etc.,  
have been sent as far west as Minnesota,  
Wisconsin, and Missouri.

A pastor in a village in Central New  
York thus acknowledges the receipt of a  
number of premiums:  
"The large and beautiful package of  
books which you sent me came safely to  
hand yesterday. They are a magnificent  
reward for a very small effort in a good  
cause.  
Gratefully yours."

Pastors and others should remember that  
in working for these premiums, they are  
doing double service to the denomination:  
circulating one of its periodicals, and in-  
creasing the sale of its authorized and ex-  
cellent literature; while they are at the  
same time enriching their own libraries.  
This is the month in which to engage  
most successfully in the work of canvassing  
for new subscribers. Should a congrega-  
tion desire to present the pastor's wife with  
A FIRST-CLASS SEWING MACHINE,  
what easier way than for twenty persons to  
subscribe each three dollars and send us  
the money, when each will receive a copy  
of the paper for one year and the machine  
beside. The machine is so simple, that a  
child of seven years can learn to use it.

### MORE LETTERS.

A Home Missionary in Michigan writes:  
"Some kind friends send me three cop-  
ies of the AMERICAN PRESBYTERIAN,  
which I read and circulate. Many families  
read each number. They go from house  
to house—just the paper needed here.  
Through you I wish to express many  
thanks to those friends for their favors."  
The President of a college writes:  
"The paper reads well, and is doing a  
noble work."

A minister of Central New York says:  
"I like the AMERICAN PRESBYTERIAN  
as well as ever. I wish all of our papers,  
particularly religious papers, were as thor-  
ough and firm and bold on the questions  
of civil and ecclesiastical reconstruction."

### APPRECIATED IN CHINA.

A missionary brother in China, whose  
admirable letters contribute not a little to

the interest and value of the paper, after  
mentioning an occasional failure of the  
paper to reach him, says:

"I feel very sorry to miss from my table  
any of your earnest editorials and valuable  
news."

### [For the American Presbyterian.] RELIGION IN THE NATIONAL CAPITAL.

BRO. MEARS.—It has been my privilege  
to spend two weeks recently in the National  
Capital, in connection with the Fourth  
Presbyterian Church. Some account of  
what I saw of the doings of God among  
that good people, may be of general inter-  
est. All our readers who know anything  
of Washington, know the honored pastor of  
the Fourth Church, Rev. J. C. Smith,  
D.D., who, amid all the endless changes of  
society and churches in that changeful  
city, has stood fast for a period of more  
than twenty-six years. Under his faithful  
and fervent ministry, has grown up a church  
that stands solid and strong as the centre  
and hope of our denomination there. Oth-  
ers have commenced and flourished for a  
while, and waned, but the Fourth Church  
has had a constant, steady, and healthy  
growth from its very foundation. When  
amidst the political storms that have so  
frequently swept over the Capital, other  
ministers and churches have bent and bro-  
ken, this church, with its revered pastor,  
has stood unshaken and steadfast.

When the storm of war burst upon the  
land, everybody knows how promptly and  
with exalted patriotism John C. Smith  
took his position. And how nobly has he  
done his work through the dreary and  
awful years of desolation. Honored and  
trusted by those in authority as no other  
minister of God probably has been, his in-  
fluence and that of his church have been  
unbounded. Their edifice was promptly  
offered and accepted as a hospital, and for  
eight months our wounded heroes were  
nursed and cared for there, and Brother  
Smith constantly broke upon them the  
bread of life.

For four years and three months he was  
in the service of the Government as chap-  
lain, and at the same time performing all  
his duties as pastor over his people: such  
has been the record of the Fourth Church  
and its pastor, and God has remembered  
them and set his seal of approbation upon  
their course. At their last communion  
season, on the first of this month, eight per-  
sons were added on profession of faith, and  
on the following week, prayer-meetings  
were held every evening with hopeful re-  
sults.

At the invitation of Brother Smith, I  
was with him on the 13th instant, and  
preached every evening for two weeks. The  
people came in, steadily increasing in num-  
bers, until the room would scarcely hold  
them. God poured out his Holy Spirit in  
gracious measure. Saints were strengthened  
and sang for joy, and sinners came in large  
numbers, flocking to the standard of the  
Cross. The truth, simple "truth as it  
is in Jesus," was mighty. The church was  
humbled and prayerful, and at times we  
could only "sit still and see the salvation  
of God." Never, scarcely, have I witnessed  
such solemn, affecting, and yet delightful  
scenes as I there beheld. The young, the  
middle-aged, and the old, were brought to  
Jesus. Out of about sixty inquirers at one  
time, over fifty of them were men—many  
of them young men connected with the  
various departments of the Government. In  
some cases, whole families were brought in  
and rejoiced together in the fold of the  
Divine love. Many who had been in the  
army through the entire struggle, enlisted  
as soldiers of the Cross, to fight its blood-  
less and glorious victories. I cannot tell  
you how many have been hopefully brought  
to Christ.

The gracious work still goes forward, and  
converts are being multiplied. To God be  
all the glory. It is his sovereign mercy  
shown to sinners. Never has this seemed  
clearer to my own mind. The dear people  
of God there prayed, and God in answer  
has visited them. They prayed most ferv-  
ently for the flock over which I am placed,  
and I returned only to find that God has  
heard their prayers on our behalf. Let  
Christians everywhere pray that this glo-  
rious work may be continued, until from  
the Capital of the nation it shall extend  
throughout all the land. Never have we  
been in greater need of such a revival than  
now, at the end of these four years' bap-  
tism in blood and tears. G. F. W.  
WILMINGTON, DEL., Nov. 29, 1865.

### SUNDAY PAPERS IN NEW YORK CITY.

—It is announced that the ministers of  
the Presbyterian churches of New York  
are about to take concerted action against  
the Sunday newspapers of that city.