

American Presbyterian.

THURSDAY, DECEMBER 14, 1865.

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REVIVALS IN EAST TENNESSEE.—The interesting letter of our Correspondent, on the 6th page of this paper, will be found to contain cheering news from our own and other churches in that section.

By general request, we shall publish next week in full, MR. BARNES'S THANKSGIVING SERMON; it would have appeared this week but for the desire of the author to give it careful revision.

REV. A. M. STEWART preached four evenings last week to the people of Rev. John C. Smith's congregation. The meetings were quite as large and as full of interest as at any preceding period.

ANOTHER MINISTER GONE.—A pleasant acquaintance, of some years standing, with Rev. J. C. Thom, of the O. S. Presbyterian Church, leads us to record, with more than usual sorrow, the intelligence of his death. The event took place in St. Louis, Missouri, week before last. Mr. Thom was formerly pastor of the large church in Waynesburg, Chester county, Pennsylvania, from which charge he was, a few months ago, transferred to the pastorate of the Pine Street Church in St. Louis. He also served a short time as chaplain of a volunteer regiment. Every where he was earnest and effective, securing the confidence and affection of those with whom he labored. He was a firm but catholic Presbyterian, and successful in winning souls. He had about reached the so-called middle age of life. Thus the godly ceaseth, and the Church sends out her cry for men to fill the broken ranks.

THE CONSTITUTIONAL AMENDMENT PASSED WITHOUT THE AID OF NEW JERSEY.—While we congratulate the Union people of New Jersey on the illustrious though late redemption of their State, we deeply regret, on their account, that they have lost the opportunity of turning the scale in the ratification of the emancipation amendment to the National Constitution. Last winter New Jersey seemed to hold that scale in its hand, and could the then anti-government majority of its Legislature have for once foregone the influence of party madness, and stood up to the plain duty of the hour, they might have secured for themselves and the State, one of the proudest honors of the age. As it is, they have entailed upon it the deep mortification of denying freedom to the enslaved, when circumstances made theirs, for the time being, the potential voice, and coming into the measure only when, without their aid, the work is done. The ratification by other States has already secured the amendment.

PREACHING AND PRACTICE.

A correspondent of the Presbyterian, who signs himself "Back Woods," gives, in the last number of that paper, the following comment upon the sayings and doings of the Sabbath-breaking daily of this city:—

But the oddest thing of all is the sequel, in the paper of Monday, Nov. 20. After perusing that part of the editorial page which speaks of the prodigious success of the first issue of the "Sunday Press," an its flattering reception, we turn to the department of the local editor. The most prominent article in this department is one on the violation of the Sabbath, which is as follows:—

"SUNDAY AMUSEMENTS.—Many parents in Philadelphia appear to be impressed with the belief that the Sabbath, after morning church hours, is intended as a day of sport for their offspring, and consequently we find every Sabbath, in different sections of the city, boys from eight to sixteen years of age, occupying the public streets and vacant lots, and filling the air with the echoes of their loud and not always delicate expressions. Playing balls is their favorite amusement, but other games, harmless on six days of the week, are also indulged in, to an extent which makes every moral family feel annoyed and horrified. The greater number of these boys are well dressed, but in their personal appearance only is there a sign of parental care. When fathers and mothers thus neglect to check their children, it is the duty of the police to step in; and as the evil appears to be increasing weekly, it is due to the public and to the offenders of propriety themselves, that the officers of the law should be instructed to prohibit all such sports in future."

It is not possible that some of these noisy boys were crying, "Ere's the Sunday Press! Sunday Press, only four cents!" And is it not also possible that if games, "harmless on six days of the week" should be omitted on the seventh, the publication of a newspaper, not only harmless but excellent, on six days of the week, is a thing which might safely and wisely be omitted on the day of rest?

MISSISSIPPI "REPENTANCE."

President Johnson's sternly persuasive despatches to the Southern State Governors, respecting the sins of omission of their respective conventions or legislatures, are producing their effect. The lately-elected Governor of Mississippi, Humphreys, is probably about the fairest specimen of what the Southern ballot-box is just now bringing forth, and also of the general type of secession repentance. Learning from the President that an entire retraction on the question of negro testimony, and certain other matters concerning the rights of the freedmen, was the only condition of any hope of restoration, he sent in, on the 20th ult., a special message to the legislature, notifying them of a certain fact, the knowledge of which is very slowly spreading over the South; to wit: that a certain rebellion has been suppressed, and with it the whole institution of slavery has really gone by the board. His manner of stating the said fact is perhaps meant for a model of acquiescent temper. See—

"Under the pressure of Federal bayonets, urged on by the misdirected sympathies of the world, in behalf of the enslaved African, the people of Mississippi have abolished the institution of slavery, and have solemnly declared, in their State Convention, that the Legislature shall provide by law for the protection and security of the person and property of the freedmen of the State, and guard them and the State against any evils that may arise from their sudden emancipation."

Having thus relieved his mind of the fact that slavery, through Federal bayonets and the sympathy of the world, has become a thing of the past, the Governor, still clinging to the possibility that the power remains to domineer over and crowd to the wall the lately enslaved race, resorts to the metaphysics so popular on his side of Mason and Dixon's line, and says:—

"To be free, however, does not make him a citizen, or entitle him to political or social equality with the white man. But the Constitution and justice do entitle him to protection in his person and property, both real and personal."

But in spite of the saving clause in their humiliation, that emancipation does not compel them to accept the "nigger equality," the Governor meets the rugged fact that the laws respecting testimony must be revoked, and we will do him the credit to say that he puts a better face upon this part of the matter than might have been expected, in view of the condition of his temper.

"In my humble judgment, no person, bond or free, under any form of government, can be assured of protection or security in either person or property, except through an independent and enlightened judiciary. The courts, then, should be open to the negro. But of what avail is it to open the courts, and invite the negro 'to sue and be sued,' if he is not permitted to testify himself, or introduce such testimony as he or his attorney may deem essential to establish the truth and justice of his case? Whether the witness be white or black, it is the denial of the most common privilege of freedom—an ensnaring delusion—the merest mockery."

"As a measure of domestic policy, whether for the protection of the person or property of the freedmen, or for the protection of society, the negro should be allowed and required to testify for or against the white and black, according to the truth. There are few men living in the South who have not known white criminals to go unwhipped of justice because negro testimony was not permitted in the courts—and now that the negro is no longer under the restraints and protection of his master, he will become the dupe and cat's-paw of the vile and vicious white man who seeks his association, and will plunder our land with entire security from punishment, unless he can be reached through negro testimony. It is an insult to the intelligence and virtue of our courts and juries of white men to say or suspect that they cannot or will not protect the innocent, whether white or black, against the falsehoods and perjury of black witnesses."

So the dose is swallowed. To "take out the taste," the Governor turns to the necessity of "guarding them [the freedmen] from the evils that may arise from their sudden emancipation," which means, to enact such laws as, under color of preventing vagrancy and pauperism, may perpetuate an enforced servitude. But, in the way of this, there rises up that ugly customer, the Freedmen's Bureau, upon which descends a perfect storm of gubernatorial invective. After detailing the list of calamities suffered from it, he closes his notice of it, and his message, as follows:—

"Four years of cruel war, conducted upon principles of vandalism, disgraceful to the civilization of the age, was scarcely more blighting and destructive to the white man, and impoverishing and degrading to the negro, than has resulted in the last six or eight months from the administration of this black institution. Many of the officers connected with that bureau are gentlemen of honor and integrity, but they seem incapable of protecting the rights and property of the white man against the villainies of the vile and vicious with whom they are associated."

"How long this hideous course, permitted of Heaven, is to be allowed to rule and ruin our unhappy people, I regret it is not in my power to give any assurance, further than can be gathered from the public and private declarations of President Johnson—that the troops will all be drawn from Mississippi, when, in the opinion of the Government, the peace and order and civil authority has been restored, and can be maintained without them."

"In this uncertainty as to what will satisfy the Government of our loyalty and ability to maintain order and peace, and civil government—our duty under the Constitution to guard the negro and the State from the evils arising from sudden emancipation must not be neglected. Our duty to the State and to the freedmen, seems to me to be clear, and I respectfully recommend."

"First. That negro testimony should be admitted in our courts, not only for the protection of the person and property of the freedman, but for the protection of society against the crimes of both races. Second. That the freedman be encouraged at once to engage in some pursuit of industry, for the support of his family and the education of his children, by laws assuring him of friendship and protection. Third. That the freedman for the support of the indigent and helpless freedman, and then with an iron will and the strong hand of power take hold

of the idle and the vagrant and force him to some profitable employment. Third. Pass a militia bill that will enable the militia to protect our people against insurrection, or any possible combination of vicious white men and negroes."

FROM OUR CORRESPONDING EDITOR.

DR. SHAW'S TWENTY-FIFTH ANNIVERSARY.

Rev. Dr. Shaw, pastor of the Brick Church of this city, preached his twenty-fifth anniversary sermon last Sabbath evening. Of course, it was a time of very great interest, both to himself and to his people; and although the evening was stormy, the Brick Church was crowded in every part to hear what the good Doctor had to say on this memorable occasion. After the aisles and area around the pulpit were all filled with extra seats, some persons were still compelled to stand. If the evening had been fair, it would seem as though the crowd must have been decidedly uncomfortable.

The text was Eph. iii. 8.—subject the privilege of preaching the Gospel. The preacher counted it a privilege that he had been permitted to preach in a city; especially in this city; and still more especially to this congregation. He had "served a magnanimous people." One of the things for which he felt especially grateful was the fact that they had left him untrammelled—free to do his work according to his own judgment.

We were particularly interested in a statement made by the Doctor, on reading the hymn before sermon, which begins with this line—

"O, for a thousand tongues to sing— It was the singing of that hymn, in the Stanton Street Methodist Church in New York, which awakened him of a sense of his sin and ruin. He certainly could be pardoned for saying that he loved that hymn better than any other."

The Brick Church was organized in November, 1825, with twenty-four members, only two of whom, Richard Gorsline and wife, are still in its communion. It has had four pastors, William James, William Wisner, George Beecher, and the present incumbent.

In 1840, when Dr. Shaw commenced his labors, it had four hundred and forty-six communicants on its list, ninety-four of whom still remain in its fellowship. Since that time, 1784 have been added to its communion, 709 by letter, and 1076 by profession, an average of seventy-one a year, for twenty-five years. If that is not an honorable church record, we do not know where to find one.

The largest number received in any one year was 219; the largest on any occasion was 148: which was in 1833, in part the fruit of the revival in which Mr. Hammond aided the pastors of this city so efficiently and acceptably.

The Doctor also stated in his sermon, that he had performed 650 marriages, attended 900 funerals; administered the Lord's Supper 145 times, and made 15000 calls. Four times, during the Doctor's ministry, the cholera has visited this city, and every time the pastor has been at his post, going in and out among the sick and dying, and burying the dead.

The Church has given \$110,000 to the causes of benevolence, and raised \$150,000 for its own purposes; It has bought one bell and two organs.

A handsome tribute of respect has been paid to some of the deceased elders of the Church, to Harvey Pratt, the only one who died in its communion; to Orlando Hastings, who was a member of the Central Church at the time of its death; to Samuel W. Lee, who died in Wisconsin; and to James Seymour, whose last days were spent in Michigan.—all good men, beloved and honored wherever known.

FORTIETH S. S. ANNIVERSARY.

In the afternoon of the same day, the Sabbath-school of the Brick Church celebrated its fortieth anniversary; and this also, we need hardly say, was an occasion of special interest. The great audience room of the church was nearly filled with the children and teachers. Louis Chapin, Esq., the present Superintendent, presided, and made the opening address.

In 1827, two years after its organization, this school had seven teachers, thirty-nine scholars, and a library of eight hundred volumes, and a few tracts. It now has 75 teachers, and 854 scholars. There have been in 12,400 scholars connected with it, school, and there have been added to the Church within the last thirty-eight years (as far as the records extend) no less than 141 of its teachers, and 821 of its scholars. Thirty-five members of the school have become ministers of the Gospel, and seven of its teachers have been sent abroad, as missionaries of the American Board.

The records of this school, especially since 1837, have been kept with remarkable care, embodying an amount of information of great interest to those who wish to follow its members as they go elsewhere. They have the autograph of 550 of its teachers; the names of 713, brief biographies of thousands of its former scholars.

After the presentation of these interesting facts by the Superintendent, brief addresses were made by various individuals; the first by Richard Gorsline, Esq., to whom we have before alluded, and who had two sons in the school at the time of its organization. He said that, when he first came to Rochester, which was fifty-three years ago, he found the people of this new place

building no less than four churches. "A gentleman from Canadaigua said that the people of Rochester were putting all their capital into churches, and they had better put it into something else, for they would find that a very poor investment." We think, however, that the good people of Rochester have found, after all, that their church investments have paid well.

Col. John H. Thompson, who joined the school thirty-eight years ago, and who was its second superintendent, was next heard; and then Mr. Dickey, Mr. Fenn, Mr. Alling, Mr. Huntington, and others presented their reminiscences. The speaking was confined to those who were or had been members of the school. It was a home matter, and passed off well.

We were much touched as one of the speakers told us of his beloved son, now passed into the heavens, who became a member of the school many years ago, and here learned to love the Saviour, and was then the means of bringing both his father and mother along to follow the same glorious leader. The father, thus brought to Christ by own son, has for many years been teacher of a large Bible class, and the means of doing great good.

Truly, the last Sabbath was a good day for the Brick Church. It presented a record of good done, which would require higher arithmetic than ours to compute. And still its course is onward. It is stronger to-day, and in better position than ever before to do good. And we rejoice that it is known, and its influence felt throughout the land.

PERSONAL.

The North Church, of Buffalo, have extended a call to Rev. A. H. Plumb, of Chelsea, Mass., to be their pastor. Mr. Plumb has been supplying them for a few weeks past, while detained in Buffalo by the illness of his wife, and came not at all as a candidate; but the Church have been so well pleased with his services that they have united in this result. We hope Mr. Plumb will heed their call. We do not believe he can be more needed in Chelsea than in Buffalo. C. P. B. Rochester, December 9, 1865.

OUR WASHINGTON LETTER.

WASHINGTON, December 9, 1865.

The peculiar providence of God exercised over this Government uninterrupted since its organization, cannot have escaped the notice of even the most careless and unobserving, much less of the thoughtful Christian. Every emergency has had its Washington, its Franklin, its Jefferson, and its Hamilton; just as the Israelites had their Moses, their Joshua, their Samuel, and their David. The hand of the Almighty in our late war, and in all the immediate steps which preceded its active inauguration, was so apparent, that I have often thought those lines of the beautiful hymn,

"God moves in a mysterious way His wonders to perform—"

had lost their application, so far as we were concerned. He must have been a dull student of the Bible, as well as an unintelligent interpreter of God's outward manifestations of providence, who did not, in view of all the facts, discern the storm approaching long before it broke in its fury over our heads. That was a wise and a true saying of Campbell's:—

"Coming events cast their shadows before;"

but it never had a more forcible illustration than has been witnessed in this country since 1850. I think that this recognition of the hand of Providence, this governing power of the Almighty in our National affairs, which has been forced upon the minds of our public men, is not to be counted among the least of the inestimable blessings which are the result of the last four years of fire and blood. It has already had a marked effect, and its influence will go on widening and increasing until the principle that "God governs" will permeate the body politic.

I have been especially impressed with this in my intercourse, during the past two months, with some of the most prominent and able men of the Republic. They scarcely ever refer to the history of the past four years, without a direct acknowledgment that God led us, as a nation, "by a way which we knew not." So powerfully has this feeling exerted itself, that even men who make no profession of religion, and whose private conduct is far from being in accordance with the moral law, do not hesitate to publicly own, its influence upon the national character. This is, at least, a token for good.

When the war ended successfully, our national salvation was far from complete. The powerful machinery of Government had only been saved from immediate destruction; but that was all. The difficult and delicate task of adjusting the various parts, so as to make all its intricacies work together in beautiful and harmonious action, is yet to be accomplished. The hand of the warrior of 550 of its teachers; the names of 713, brief biographies of thousands of its former scholars. After the presentation of these interesting facts by the Superintendent, brief addresses were made by various individuals; the first by Richard Gorsline, Esq., to whom we have before alluded, and who had two sons in the school at the time of its organization. He said that, when he first came to Rochester, which was fifty-three years ago, he found the people of this new place

of the ablest that has ever assembled in the National Capitol. Sitting in the reporters' gallery of the House, directly over the Speaker's chair, with a view of the members of the House which cannot be obtained from any other place, you see such an array of talent as is seldom witnessed in any deliberative body. Such a congregation of high, broad foreheads and sharp cut, intellectual features, would afford a subject of phenological study not unworthy of the minds of Spurzheim and Combe.

I have thrown out the suggestion that the members of the House are all men of ability; but, as in every instance where there is any considerable number of men, there are Sauls among them, men who are mentally head and shoulders above all the rest. If you are a good judge of character, you could point these men out without knowing their names. As you run your eye along one division of the seats, you instinctively single out Stevens and Bingham and Banks, from among their fellows. Along another, you see Schenck and Raymond and Kelley; James M. Ashley and E. B. Washburne, and a long list of others less popularly known, but equally able. I shall be greatly disappointed, if, at the end of the session, the country shall not have cause to be proud of the House of Representatives of the Thirty-ninth Congress.

The Senate is even more remarkable for able men than the House, as it always should be. In that branch of the national Legislature, the most grave and important matters of State must be considered and decided. Those words which your readers see so often in the daily newspapers among the proceedings of Congress—"the Senate then went into executive session"—are full of great meaning. There are things done in that "executive session" which may have a very important bearing upon the most vital interests of the country. I do not know that we have any Websters, or Clays, or Bentons, or Calhouns in the Senate; but there are men who are, perhaps, better suited to perform the work before them. What we need now, is men of mature wisdom and good common sense, men whose patriotism is healthfully blended with a clear and full comprehension of duty to the whole country. Compromises have had their day. Firmness and equal justice to all, must be the ruling idea for all time to come. Expediency must give way to principle, and the goddess of Liberty which caps the dome of the Capitol of the Republic must no longer be a meaningless emblem. There is a massiveness of intellect in the Senate, more equally distributed among the members than in the days of Webster. Men like Sumner, and Wilson, and Wade, and Fessenden, would be giants in any legislative assembly. There are other men in the Senate today, however, who are very little inferior to them in mental calibre. Altogether, I think the country is fortunate in having a Congress equal to the peculiar circumstances in which the nation finds itself today.

During the recess, since Wednesday last, the members of Congress have had time to consider and digest the President's Message. There are some points of difference upon various positions taken by the President; but on the general tone of the document, there is great unanimity of sentiment. One point which covers other defects, is that the President leaves the question of reconstruction or restoration entirely with Congress. It is more than probable Congress would have assumed control of this matter, whether the President had left it with them or not; but it was more agreeable to have the President formally turn it over to them. Most of the work relating to this all-important subject will devolve upon, and be performed by Hon. Thaddeus Stevens Reconstruction Committee" as it is termed. The policy of Congress in this matter will be to make haste slowly, and, like honesty, it will, doubtless, be found the best policy in the end. One thing is certain; there will be no restoration of the Southern States lately in rebellion, until the country has had the most undoubted guarantees of security for the future. J. M.

REVIVALS AND REUNION.—Who knows but God may yet use a wide sweep of revivals, as the means of restoring, upon righteous principles, the spirit of Christian confidence and fellowship between the North and South? Wider chasms have been spanned by this agency, and mightier difficulties have melted before its power. Rev. G. W. Leyburn, writing to a Southern paper of a revival in Liberty, Virginia, says:—

"Nearly all the young ladies of the place and immediate vicinity, with a number of our young men and some older persons, have been hopefully converted—as also some of the Federal soldiers stationed here. It was a strange and moving sight to see them coming as humble penitents, along with some of our own returned soldiers—men who, perhaps, had not long since been arrayed on battlefields against each other—seeking a common Saviour."

We have seen two or three other items of similar import. We have no account of the more particular shades of feeling toward these Northern converts, or whether any spirit was exhibited which can be honestly reciprocated. But in any case, such an account suggests a mere thought respecting the looked-for dispensation of revivals. Their mission may be larger and more glorious than we have hitherto conceived. If, in the instance cited above, things may yet be far short of night, enough of the heavenly power may come down to make us all right.

News of our Churches.

SIXTH PRESBYTERIAN CHURCH, WASHINGTON, D. C.—Of the interest felt in the churches at the Capitol, the Sixth Presbyterian seems to be enjoying a large share. A series of prayer-meetings have been held every evening for the last two weeks, which have been well attended, and marked by the presence of the Holy Spirit. The preached word has fallen upon the hearers with power; many souls have been awakened, and some converted. Sabbath before last was a day long to be remembered. As on a former occasion, eight were added to the communion. A large congregation was present, and at the close of the solemn service, in the twilight of a lovely evening, when they sang, "Come thou Fount," there were few but felt it was none other than the house of God. The meeting for prayer in the evening, was largely attended, and full of interest. The meetings are to be continued. This is a very promising young Church, beautifully situated close to the Capitol. The people are energetic, and have raised \$3000 within the last year, paying off all the debt and handsomely repairing the edifice. May the Lord continue to bless them and their young pastor in all their noble efforts to advance the cause of Christ in the Capitol of our nation. COM.

REV. E. E. ADAMS, D.D., preached in the First Church, Washington, last Sabbath week. Four persons were admitted on profession, two of whom were deaf mutes. The whole service of admission was interpreted in sign-language by Mr. Gallaudet, and the occasion was one of deep and novel interest. Rev. Dr. March preached in the same pulpit last Sabbath. The congregations are very good.

EAST TENNESSEE.—Our readers have noticed the frequency of this heading in our articles of church news. This follows, not alone from the frequency of intelligence, through our own correspondence and otherwise, but from the richness of the accounts, and the great activity of our Church cause there. Dr. Heacock, of Buffalo, of whose visit there we recently made mention, has returned. We learn, through the Evangelist, that he preached one Sabbath in Knoxville, and thirteen sermons in Blount county for brother Lamar at Forrest Hill. The people were much profited. Sixteen persons were received into the Church and eight or ten other conversions are the results of the meetings. He reports that a protracted meeting in New Market was largely blessed, and also that revivals were in progress all around. The cry is for more laborers. Several localities are named, in each of which a preacher and teacher is greatly needed. An interesting East Tennessee item, in the Old School connection, will be found under our "Religious Intelligence" head.

DEATH OF A MINISTER.—We learn, through a Cincinnati exchange, that Rev. Asa Martin, a laborious minister of our Church in the Northwest, after a long suffering of decline, marked with great Christian patience and hope, entered into his rest, November 9th. He died at his residence in Mehaska County, Iowa, in the pastorate of the Church of Prairie College, Presbytery of Keokuk.

MONTANA TERRITORY.—Rev. G. G. Smith, the missionary pioneer for our Church in Montana, is we are proud to say a Philadelphia contribution to the work, and a right noble example of how and where young ministers may find fields, and what, by the grace of God, they may accomplish. Under his labors a congregation has been raised, and on the 9th ult. a Church was organized in Virginia City, a point of great importance. It is the first Presbyterian Church organization in the Territory. The gold wealth of the Territory exceeds all expectation, and the immigration now and prospective is immense. He calls aloud for the Church, with men and means, to meet the obvious spiritual necessities of the case.

DYING IN THE HARNESS.—We noticed last week the recent death of Rev. Wilton Jones, in Rolla, Mo. Later accounts say that he died in the midst of an unusual religious interest in his Church, in which he was hard at work to the last. His last words were, "I want to see all these souls brought to Jesus. Rally, brethren, rally!"

PROGRESS IN SAGINAW, MICHIGAN PRESBYTERY.—Two pastors have just been installed in this Presbytery, making the whole number now in the pastorate three. The recent installations are Rev. J. W. Hough, at Saginaw City, and Rev. A. Wright, late of Olivet Church, Chicago, (the genial and sparkling "Ambrose") at Bay City. The former was perfected on the 23d and the latter on the 23d ult.

CENTRAL NEW YORK.—Cassville, Onondaga County, has been the scene of an interesting revival. Thirty-four have been added to the Church, fifteen of whom were heads of families.

BOOKS RECEIVED.

MAC LEOD. A Highland Parish. By the Rev. Norman MacLeod, D.D., author of "Wee Davie," "Parish Papers," &c. New York: Robert Carter & Brothers, 12mo., pp. 318. For sale at the Presbyterian Book Store, 1334 Chestnut Street, Philadelphia.

MELBOURNE HOUSE. By the author of the "Wide, Wide World." Complete in one volume. New York: Robert Carter & Brothers, 18mo., pp. 366. For sale at the Presbyterian Book Store, 1334 Chestnut Street, Philadelphia.