

American Presbyterian.

THURSDAY, MAY 10, 1866.

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THE GENERAL ASSEMBLY of the Presbyterian Church in the United States of America, will meet on Thursday, May 17th, 1866, at 11 o'clock A. M., in the First Presbyterian Church of St. Louis, Mo., and be opened with a sermon by the Rev. JAMES B. SHAW, D.D., the Moderator of the last General Assembly.

The Committee on Commissions will meet at 9 o'clock A. M. of the same day, in the Lecture-room of the Church. EDWIN F. HATFIELD, Stated Clerk. J. GLENTWORTH BUTLER, Permanent Clerk.

THIRD PRESBYTERY OF NEW YORK ON UNION.

This Presbytery, at a meeting held May 7, reviewed its previous action on Union, and passed the following: Resolved, That the Presbytery in passing the overture to the General Assembly have acted wholly on the understanding that the other branch are fully prepared to meet us on this common ground of the appointment of a Joint Committee of Conference, and the overture was designed as a hearty response to any such disposition on the part of the other branch.

COMMUTATION OF FARE.

Commissioners and others in attendance on the two General Assemblies to meet at St. Louis, May 17th, are hereby informed that arrangements have been made whereby, on paying full fare in going to St. Louis, they may return FREE (by certificate from the Stated Clerk) on the following routes: 1. From Philadelphia to St. Louis, by the way of the Pennsylvania Central, Pittsburgh and Fort Wayne to Crestline, Bellefontaine and Terre Haute Railroads.

2. From New York to St. Louis, by the Atlantic and Great Western Railway (broad gauge), including the New York and Erie to Salamanca, the Ohio and Mississippi, and the broad gauge connections between Salamanca and Cincinnati. The office of this route is at 233 Broadway. 3. From New York to St. Louis, by Allentown line and Pennsylvania Central Railroad, thence by Pittsburgh and Fort Wayne, Bellefontaine and Terre Haute Railroads, leaving New York from station of Central Railroad of New Jersey, foot of Liberty street.

MINISTERIAL RELIEF.

The attention of over one hundred and sixty Presbyteries is called to the following action of the last General Assembly, which there is reason to fear they have overlooked: Resolved, That every Presbytery be directed to appoint a Standing Committee whose duty it shall be to inquire into the necessities of disabled ministers, and of the widows and orphans of those deceased, with a view of bringing the cases of such to the notice of the Executive Committee of the Relief Fund.

DR. MARSH'S TEMPERANCE RECOLLECTIONS.

We have time at present merely to announce this volume as just issued from the press of Scribner & Co. We believe it will be found by all odds the most interesting book of the season, possessing irresistible fascination, as the narrative of a long personal experience amid scenes of the most remarkable character, and as the record of heroic efforts against one of the chief social evils of our time. We shall take an early opportunity of speaking more fully of the book.

DR. JUNKIN ON THE SABBATH.

One of the most valuable results of the recent agitation in our community on the Sabbath, is the little work of Dr. Junkin, just issued, under the title: "Sabbatismos: A Discussion and Defence of the Lord's Day of Sacred Rest." In the compass of two hundred pages the whole subject is lucidly and satisfactorily treated, giving an armory of ready weapons to such as are hastily summoned to the conflict. It is printed for the author by James R. Rodgers, 52 and 54 N. 6th St.

The Christian Intelligencer is responsible for the statement that the two Assemblies about to assemble in St. Louis "represent the largest bodies of Presbyterians in the United States, but have no correspondence with each other." It is really hard to pardon such ignorance in such a quarter. Brother Duteman, what is the matter?

COMMISSIONERS TO THE GENERAL ASSEMBLY.

The following very incomplete list comprises the primaries elected, so far as heard from to the present time:—

- MINISTERS. RULING ELDERS. Presbytery of Champlain. Moses Thacher. Wm. Wheeler. Presbytery of St. Lawrence. S. W. Pratt. W. A. Eldridge. Presbytery of Watertown. J. J. Porter. James A. Bell. Presbytery of Utica. James B. Fisher. W. S. Taylor. W. E. Knox, D.D. G. M. Giffert. Presbytery of Onondaga. J. F. Kendall. T. R. Porter. Presbytery of Cayuga. S. M. Hopkins, D.D. W. J. Cornell. Henry Fowler. A. W. Allen. Presbytery of Cortland. G. M. Smith. R. J. Dixon. Presbytery of Steuben. W. A. Niles. C. C. Baldwin. Presbytery of Chemung. Isaac Clark. J. M. Reeder. Presbytery of Ithaca. A. M. Mann, D.D. Nelson Noble. Presbytery of Lyons. Wm. L. Page. C. Croul. Presbytery of Ontario. Levi G. Marsh. Bell. Presbytery of Rochester. J. B. Shaw, D.D. Ralph Thacher. C. P. Bush. Frederick Starr. Presbytery of Genesee. Daniel Russell. Phineas Stanton. Presbytery of Niagara. L. I. Root. Matthew Gregory. Presbytery of Genesee Valley. Isaac G. Ogden. A. Lockhart. Presbytery of Hudson. R. R. Kellogg. W. S. Webb. Presbytery of Delaware. L. E. Richards. Elijah Churchill. Presbytery of Brooklyn. W. S. Karr. E. A. Lambert. Third Presbytery of New York. A. E. Campbell, D.D. William A. Booth. Edwin F. Hatfield, D.D. William H. Christie. S. D. Burchard, D.D. Alexander Miller. Fourth Presbytery of New York. Henry B. Smith, D.D. Geo. W. Lane. Geo. W. Wood, D.D. Marcus C. Riggs. Presbytery of Newark. Joel Parker, D.D. Asa H. Holden. Nelson Millard. James R. Sayre. Charles E. Knox. John C. Hines. Presbytery of Newburgh. H. Pateungill. S. N. Thacher. O. Crane. D. Ridgeway. Presbytery of Wilmington. Geo. F. Wiswell. Samuel Barr. Third Presbytery of Philadelphia. W. B. Moore. Wilmer Worthington. B. B. Hotchkiss. Joseph Allison. Fourth Presbytery of Philadelphia. T. J. Shepherd, D.D. J. Marshall Paul. James Boggs. Samuel Thomas. Presbytery of Harrisburg. Thos. H. Robinson. Peter Wilson. Presbytery of the District of Columbia. J. N. Coombs. O. Knight. Presbytery of Erie. Thos. T. Bradford. Jona. A. Marsh. Presbytery of Monroe. C. N. Mattoon, D.D. B. Shaw. Presbytery of Saginaw. J. A. Ranney. Lorenzo Russell. Presbytery of Cleveland. D. B. Campbell. Levi Walker. Presbytery of Franklin. John Monteith. John A. Foot. Joseph E. Tinker. T. P. Handy. Presbytery of Cincinnati. H. Calhoun. A. D. Lord. Presbytery of Hamilton. Joseph Chester. F. V. Chamberlain. J. L. French. Andrew Fleisher. Presbytery of Trumbull. J. P. E. Kunkler. B. A. Hunt. Presbytery of Pataaskala. Levi B. Wilson. Martin Allen. Presbytery of Salem. G. A. Adams. M. Bingham. Presbytery of Indiana. E. Buckingham. H. C. Ward. Presbytery of Crawfordsville. T. A. Steele. Silas Moore. Presbytery of Fort Wayne. P. S. Cleland. Thomas Hamilton. Presbytery of Wabash. T. S. Milligan. Ot. Presbytery of Madison. J. B. Gibson. D. C. Anderson. Presbytery of Alton. A. W. Freeman. E. G. Whitney. Presbytery of Columbus. C. H. Taylor, D.D. William Storor. John Gibson. Samuel Wade. Presbytery of Iowa City. E. B. Miner. Ephraim G. Still. Presbytery of Kansas. G. D. A. Hebard. B. S. Holmes. Presbytery of Holston. William H. Smith. C. E. Gaylord. Gen. S. Milligan. Union Presb. J. Griffes. Jos. Eckol. Kingston Presb. Thos. Brown.

LAST SUNDAY IN NEW YORK AND PHILADELPHIA.

The last Sunday was a memorable one in the history of efforts for upholding the sanctity of the Day, in our American cities. The new arrangement of the Excise Board, entirely prohibiting the sale of intoxicating drinks on the Sabbath, went into effect. "It was the first Sunday, says the Tribune, for many years, wherein the laws of the State of New York regulating the sale of Alcoholic Liquors were enforced in this city. We do not believe a Sunday in New York was ever more truly enjoyed than was yesterday." In our own city, the would-be Sabbath-breaking passenger railroad men expected to make a perfect carnival of the first May-day Sabbath. Under the powerful sanction of the Government, they expected utterly to defy the public sentiment of the State and City, as expressed in the recent emphatic action of the State Legislature. Their contract for carrying the mails was fully understood to be a mere device for protecting

themselves from the law, in their purpose of Sabbath profanation. Postmaster-General no sooner became aware of the facts, than he sought the contract as to restrict the Company simply and solely to the limited work hitherto required by the Department. We learn that the company thought it well to harness their horses to the cars while they were previously found sufficient for the service. At residents along the line of the no unusual clamor; the mighty native and foreign infidels ended smoke, and the day passed, thus as all the Lord's days of Philadelphia for two hundred years have of delightful peace and calm.

A CONFIDENCE MAN.

A young man, of about nineteen years of age, light hair, blue eyes, slender, named Henry Javan, is traveling over the country, and is taking money, &c., from ministers, under false pretenses. He is usually accompanied with Judges, and family of Montrose, Pa., and money acquaintance to obtain help. He from those on whom he imposes usually exhibits a letter from some member of Judge Jessup's family, of the aunt calling him home on account of sickness or death of some member of the family, and has either been and de- sires a (forged) check cashed, and resorts to all the dodges known to principled scoundrels. All are warned that he is an impostor, and requested to beware of his wiles. He has already obtained money from pastors of several of the New Churches in Newark, N. J., to Brunswick, &c.

CHURCH MEMBERSHIP.

A correspondent of this aid has collected the following subject, the results of which they stand against the cry of alarm, subject with the substantial argument "figures that will not lie," which has had the solid growth of last half century. From the fire is one, it appears that in 1800, in 1832, one for 7 1-3; in 1843, one for 5 4-5; in 1850, one for 4 2-5; in 1860, one for 4 2-5; in 1865, one for 4 2-5; in 1866, one for 4 2-5. During this time the increase of population has been six-fold in Philadelphia, while the increase in church members has been fourteen-fold. These spiritual gains in population has been 67 per cent, the gain in church members has been 96 per cent.

The table containing the relative growth of the different denominations is interesting.

Table with 2 columns: Denomination, 1800, 1860. Includes Episcopalians, Congregationalists, Baptists, etc.

JOHN B. GOUGH will lecture for the Young Men's Christian Association on Monday evening next, on "Peculiar People."

THE REVIVAL IN GIRARD.

How gladly do the Christians of Girard insert an article under the above title in your columns, feeling that God has lifted them to the level which he has caused so many communities to attain, that of enjoying the presence of the Holy Spirit in their midst, to bring many dear souls from darkness into marvelous light. Rev. E. P. Hammond came here from Springfield, Ill., about a week ago, whither the pastor, Rev. H. O. Howland, went, for the sole purpose of getting him to come; and seemingly the hearts of the people were prepared for his advent. A blessing had been prayed for, and God sent his Spirit to work among the hearts of the impenitent in answer to prayer. At the commencement of Mr. Hammond's meetings the presence of the Lord was plainly manifest, and the intensity of interest has steadily increased since. All classes have shared to a greater or less extent; precious souls have been born into the kingdom of God. Professors of religion have been aroused and active.

Before the meetings began, many were loth to believe that a sufficient number would attend to fill the First Presbyterian church, but their belief has given way, when every possible place in the church was occupied, persons remained standing in the aisles, and even many who could not gain an entrance listened at the open windows. At first, when after the sermon, Christians sought to converse with unconverted ones, a few tried to avoid being spoken to, and employed a peculiar way to do so; but the Spirit of God so attended the discourses which were preached every evening, that the same persons soon were asking, "What shall I do to be saved." They are now rejoicing in the hope of having found a precious Saviour, and enter into the work of seeking to lead others to Jesus. Like every other revival, this one has brought persons

whom others thought the least apt, to the feet of Jesus, and the hearts of praying, earnest Christians are filled with joy to see so many dear ones coming into the narrow way. The morning prayer-meeting has powerfully contributed in promoting this work of grace; the exercises are prayer and exhortation; and God's Spirit is so manifestly present that many are brought to feel their need of a Saviour, by the simple recital of experience from Christians and young converts, there related. The most intense interest has prevailed at these prayer-meetings. Souls have found Jesus, and it has seemed difficult at the end of the appointed time to leave the place where "Jesus of Nazareth was passing by."

An open air meeting was held on the last Sabbath in April, at which from fifteen hundred to two thousand were present, and it is believed more good was done at that meeting than could have been accomplished by several meetings held in the church.

Thus far the work has been chiefly among the younger portion of the community but it is plainly taking hold of older ones, and together both classes are "climbing up Zion's hill," and though God's people are encouraged by this outpouring of his Spirit, yet all hearts are still praying and confidently trusting that it may be but a commencement, that still a larger answer may be given, that sinners may be made possessors of treasures above, and at last saved in the Kingdom of God. E. D. V.

OUR ROCHESTER CORRESPONDENT.

IMPROVEMENTS IN OVID.

We stated week before last, that the church of our connection in Phelps was trying to get their former pastor, Rev. C. E. Stebbins, back again; but that, as he went only last year to Ovid, we did not see how he could be spared from that place. We learn that he is to remain in Ovid, and that everything seems to be working well under his acceptable ministry. Not content with thoroughly refitting the interior of their house of worship, the good people of his charge have recently purchased an entirely new set of chandeliers and lamps, which are gems in their way, fitted to adorn a church by day, as well as beautifully to light it by night. Need we add, that the ladies did it? Two of the most energetic, seeing the things were needed, went to work, as ladies can, and in a short time the money was raised, and the lamps were hanging in the audience room ready for use.

In spiritual things also, the church has been somewhat quickened. Eleven young persons were received on profession at its last communion season, and others are looking forward with interest to the time when they too may take upon themselves the bonds of the covenant. Thankful for mercies already received, the praying ones are longing for yet greater blessings.

THE INGATHERING AT PEELLS.

The former pastor of our church in this village, Rev. C. E. Stebbins, to whom we have already alluded, was permitted, during a recent visit among his old flock, to welcome a large accession to its fold, thirty-nine on profession and one by letter. Twenty-two were also baptized. Most of the recent converts are young people, about half from the Sabbath-school and Bible classes, but some also heads of families. Three husbands for the first time joined with their believing wives, and two wives with their believing husbands, in celebrating the ordinance that unites them in everlasting bonds.

It must have been peculiarly pleasant to the former pastor to be called back for this delightful service, and pleasant to the people to see him on such an occasion; an earnest of that glad reunion, for which they must alike hope when the earthly separation is over. Besides the faithful labors of Rev. W. N. Page, now pastor elect of the Presbyterian Church in Trumansburgh, to which we have before alluded, important aid was rendered in this revival by Rev. G. R. H. Shumway, of Newark, and Rev. B. Bosworth, of this city. But besides this, and perhaps better than all this, there was a spirit of activity developed among the members of the church, which promises well for its future growth and prosperity. This is in some respects a very inviting field for a pastor, such an one as we trust a kind Providence will soon send.

MONROE COUNTY BIBLE SOCIETY.

This is a "live" institution. It was organized in 1821, and has held on its way of usefulness ever since. It has just completed the eighth exploration of the whole county, to supply all who would receive it, with a copy of the Holy Scriptures. The first exploration was made in 1825, under the supervision of that man of God, the late Josiah Bissell. The last has been accomplished mainly by the faithful labors of Deacon Zina Whittlesey, of Durham, an agent of the American Bible Society. In this exploration it is noticeable that the destitutions are by no means so large as they were in former years. The number of Bibles sold was 268; the number given away 325; Bible visits made in the City of Rochester, 9300; made in other towns, 1700, and twelve branch societies have also been organized in the county. The officers of the Society are:—President, Hon. Frederick Starr, with several Vice-Presidents; Corresponding Secretary, Chester Dewey, D.D.;

Recording Secretary, S. D. Porter, Esq.; Treasurer and Librarian, William Alling, Esq.

For Bibles sold by this Society the past year, \$2071 were realized, and remitted to the parent Society at New York; donations from the county, (for sixteen months) \$3274—a much larger sum than ever given before.

In view of these highly encouraging results, the "Anniversary" of the Monroe County Bible Society was announced from pulpit and press, to be held last Tuesday evening, in the First Methodist Church of this city. The gathering was "large and respectable," that is, there was one very large man present, and fourteen others, (besides one woman,) all of whom were supposed to be highly respectable. We might add, that it was a little moist outside.

In the absence of the President, who was sick, some one, whom we need not name, was called to the chair, and presided over the assembly with sufficient propriety. In the absence of the Corresponding Secretary, also sick, his written report, good and short, was read by another. Deacon Whittlesey, the agent, also read his report, and short and good speeches were made by several clergymen and others present. It was really an interesting and profitable meeting.

We only wondered, that it was not arranged to hold it on some Sabbath evening, in one of our large churches, where a great throng of live hearts might be stirred and benefited by the facts and addresses brought out on this occasion. We hope it may be so planned another year. It certainly might be make one of the most interesting and valuable gatherings of the season.

PERSONAL.

After all the rumors and direct assertions to the contrary, it turns out that Rev. J. B. Beaumont does not go to Lyons. Like a loyal Presbyterian, he submitted the matter to his Presbytery, and they decided that it was his duty to remain in Olean. The Presbytery of Lyons stands adjourned to meet in that village on the 5th of June, to install a pastor, if the way is prepared for such a service; but the pastor they had in view, is not now expected to be there, and the church are quietly looking in another direction. We trust they will soon obtain just the man they need.

Rev. Dr. Clarke, of Buffalo, is writing a series of articles for the Buffalo Advocate, in Growth in Grace. Two numbers are already published, and, if we may judge from these, the series will be rich in real interest, and suggestive instruction. GENESEE.

ROCHESTER, May 5, 1866.

MURAL TABLET IN OLD PINE STREET CHURCH.

An occasion of solemn and unwonted interest was witnessed in Old Pine Street Church, as briefly intimated in our last, on Tuesday, May 1st. The mural tablet, inscribed with the names of the fallen heroes whom the Old Church will now cherish as among her most precious ornaments, and whose record of service and martyrdom she shall twine forever as a thread of gold, among her history, had been conspicuously placed in the wall of the vestibule, and now the pastor and people assembled suitably to commemorate the deed. The tablet is an elegant slab of marble, seven feet by three feet and a half, highly polished and elaborately wrought, a credit to the fine taste and skill of the constructor, Edwin Greble, Esq. And no doubt, more than professional feeling guided in a work, which was to commemorate the sacrifice of his own son, who fell among the earliest in the war, at Great Bethel, and whose name leads the glorious roll carved upon the tablet,—still more deeply carried in the hearts of their countrymen.

In the uppermost triangular panel, a thorny wreath is carved in strong relief, encircling the word "MARTYRS." Below is an unsheathed sword, its sharp blade passing through the chain connecting a pair of manacles, which it has completely severed; fit emblem of one of grand results, for the attainment of which these men suffered martyrdom. Then follow the names, in the following order:

- June 10, 1861. John T. Greble. 1st Lieut. 24 Art. U. S. A. Great Bethel. Feb. 2, 1862. Joseph E. Walker. Potomac. Dec. 23, 1862. William Wirt Calhoun. Potomac. June 1, 1862. Andrew F. Shuff. Fair Oaks. June 5, 1862. Edward O. Carpenter. Fair Oaks. June 10, 1862. Augustus T. Goodwin. Before Richmond. June 23, 1862. Charles T. Keller. Savage Station. Sept. 2, 1862. Jeffrey C. Stephens. Canby's. Nov. 28, 1862. Stephen S. Smith. Falmouth, Vt. Dec. 14, 1862. Robert B. Montgomery. Fredericksburg. Dec. 23, 1862. Charles H. Pile. St. Simons. May 3, 1863. Israel H. Barnes. Chancellorsville. April 6, 1864. William Sawyer. Disease. Sept. 29, 1864. William H. Taylor. Disease. Oct. 16, 1864. Henry W. Wilson. Libby Prison. Dec. 19, 1864. Samuel S. Pearson. Libby Prison. April 2, 1865. Edwin Greble Lawton. Petersburg. April 2, 1865. J. Drummond Mercer. Petersburg.

The services were introduced by Mr. Culliss, who sang the favorite piece "Your Mission." Prayer was offered by Rev. F. L. Robbins. Dr. Brainerd then said that he hoped that the duty of doing honor to our noble dead, begun in this church to-day would be followed by every church in the land. He knew that if those whose names are inscribed upon that mural tablet had been asked what tribute they would most delight in, if they were to fall in their country's cause, they would prefer to be remembered by their church, and honored just as we have honored them.

Dr. Brainerd said, our action to-day was designed:— 1. As a perpetual rebuke to the traitors by whose hands they fell; and as a protest against the prevalent disposition to slur the memories of our dead soldiers, and to conciliate the treason for which they fell. 2. As marking the priceless cost of the unity and freedom wrought out by their sufferings. 3. As a tribute to their own noble patriotism. 4. As a consolation to bereaved mothers and sisters, who have in these sons no treasure but their memory and their fame.

He then introduced Charles Gibbons, Esq., who said:— LADIES AND GENTLEMEN:—I am under great obligations to Dr. Brainerd, the distinguished and honored pastor of this church, for the opportunity of offering upon this occasion a brief tribute of respect to the memories of the dead soldiers of the Republic. Those whose names are, chiselled upon this tablet were personally known to this congregation, with whom, as I am informed, they worshipped. They could not hear the truth preached, as it was, by their loyal pastor, without being inspired with hatred for treason and oppression. They gave their lives for the overthrow of both. They fell nobly in the cause of truth and justice, with the armor of righteousness upon them. "They sleep well." The fullest measure of our gratitude is due, not to them only, but to two hundred and eighty thousand more who fell in battle, died of diseases contracted in the public service, or from starvation and fiendish cruelty in the foul pens and prisons of the South.

What can we do for them now they are dead? Nothing. We can only associate them with the cause for which they died, and honor them by honoring the cause. We must uphold it as worthy of their sacrifice, and never—never abandon it. They died for their country—for liberty and justice, at war with treason, oppression and wrong. They did their duty well, and it is ours to see that their services shall not be cheapened or their fame imperilled, by putting our trust in traitors, or encouraging a false sympathy with men whose hands are stained with loyal blood, and whose hearts are as false as their oaths. Could we insult the memories of our dead soldiers more than to permit the enemies who slew them to enter our legislative halls and make laws for the people? Is the nation to be governed now by the men who sought to destroy it? Shall they wipe their bloody swords upon the flag for which the loyal soldier died, and vote in Congress against the pension for his widow or his orphan child? This votive tablet is a protest against it! From every battle-field come the voices of our slain in earnest and solemn remonstrance. The dead of Andersonville start into life again, and standing before us with their glaring eyes that pierce our very souls, ask if we whom they served, would dishonor them now by crowning treason. From Libby and Castle Thunder, and Belle Isle, and Salisbury, the ghosts of our brothers rise and demand with trumpet tongues that the cause for which they died shall be forever sacred, and that no traitor's hand shall touch the ark that bears it. For their sake, then—for the living as well as the dead—for the sake of our children—for the sake of justice—for the sake of God—let us harbor neither love nor sympathy, nor confidence nor respect for treason or for traitors!

We should never trust the flag of our country in such hands, nor suffer the vote of a traitor to defile an American ballot-box! The wages of treason is death, and so it has been ever since the days of Judas. If that penalty be commuted to perpetual disfranchisement of the traitors of the South who have been in arms against us, it is as far as mercy can go without injustice, and wrong, and insult to the good citizen who serves his country with fidelity, and lays down his life in its defence. It is a sad and sickening spectacle to see a professor of loyalty standing on the grave of the murdered Lincoln, and hear him demand for traitors the unconditional right of representation in Congress.

I am not uttering a political speech, but simply the inspiration of a loyal heart filled with respect for the memory of the men who died for us, and with gratitude to the Almighty Father for accepting them as his instruments to destroy oppression, break every yoke and proclaim liberty to all the inhabitants of the land. We must secure all that our arms have won. - If we listen to that kind of instruction that comes from the false prophets of the day, who are ready to scourge us for doubting their assumed infallibility, instead of having a Moses for our leader, we shall be like the cedars of Lebanon that accepted a bramble for their ruler, and were destroyed by the fire that came out of it. We must learn our lessons in a very different school. We had better look into the graves where citizens and nations are buried, and inquire why they perished. We shall find that oppression, and pride, and avarice, and corruption, and injustice, fostered by false prophets, brought upon them the judgments of the Almighty and the irrevocable penalty of death. "Wee unto thee, Chozrain! wee unto thee, Bethsaida!" stands to-day as a perpetual warning to all people and nations of the earth. I should tremble for my country now more than ever before, if I had not faith in the power and will of Almighty God to overrule the intrigues of faithless servants, and establish that justice whose judgments do not vary with the complexion of its wards.

Let us rejoice that our noble dead have left us the grateful duty of putting together the grand results of their patriotic sacrifices. We have their honored and living companions to aid us in this sacred work. We have the light of Christianity to illustrate as we progress the victories of the war, and what a glorious work it is to lift up from darkness and degradation into light and respectability an entire race of human beings, and invest them with the rights and dignity of an intelligent and responsible manhood. Can anybody complain that such labor as this can work a wrong to any citizen of the country? Can any Christian say that knowledge and Christianity and even-handed justice must be reserved for a particular race of men, and that others must be excluded from the enjoyment of them? Can any loyal man survey the battle-fields of the rebellion, or look into the homes or hearts made desolate by its wickedness, and say that its instigators and authors, unshriven of their crimes, should be not only the peers but the rulers of a loyal people? I cannot answer these questions for others, but I have answered for myself; and I think I have truly answered for those whose memories you would honor.

Hon. Morton McMichael was then introduced. He did not come to make any speech. He had been introduced as the chief magistrate of Philadelphia, and he came in the name of that high position to endorse the action of this congregation in the erection of that monument to their honored dead. He hoped to see the example emulated by every church in the land. After the conclusion of Mayor McMichael's address the assembly was dismissed with the benediction.