

American Presbyterian.

THURSDAY, AUGUST 16, 1866.

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SCHOOL ADVERTISEMENTS are inserted at 25 per cent. discount from our regular rates.

RIGHT TRUTHS IN THE RIGHT PLACE.—We see it stated that, on a recent Sabbath, Rev. Herrick Johnson preached in one of the churches in Saratoga, against "conformity to the world," coming out with his characteristic pungency against the besetting sins of fashionable life, wine-bibbing, theatre-going, and promiscuous dancing included. The pulpits at our summer resorts afford fine opportunities for the highest type of ministerial faithfulness. Happy are those ministers who can leave them with a satisfied conscience.

POOR HOPE FOR CHRISTIAN UNITY.—At least there will be, if the Boston Watchman and Reflector can succeed in thoroughly permeating its denomination with the spirit of assumption, exclusivism, intolerance and insufferable high-churchism, which is breathed in the subjoined extract from its columns:—"Baptist Churches are needed as a living protest against corruptions in Christendom; against broad departures from the letter and spirit of the New Testament. Christ instituted a Church for believers only; the door has been widened to admit those who give no evidence of faith. He instituted the ordinance of immersion to symbolize a burial of the old life, and a resurrection to the new life. The ordinance has been changed, and by the change loses both its significance and beauty. Against such changes, made by the authority of Romanism, and adhered to by those Christian sects which came out from Rome at the Reformation, Baptists are bound solemnly to protest. They deny all right to modify the laws of Christ. His decision is final, and His precepts must be kept at all hazards. He claims an unreserved allegiance, to the least no less than to the greatest of His commandments. If they are sincere in their belief that Christ's authority is supreme and His laws should be maintained, they cannot keep silence, but must in any wise rebuke their brethren, and not suffer sin upon them."

ANOTHER CHURCH RUPTURE IN PROSPECT.—We noticed, at the time, the action of the last General Assembly of the Cumberland Presbyterian Church, virtually repealing the action of the two preceding Assemblies condemnatory of slavery and rebellion. The repeal was procured by the rushing in of the South-western element which the war lines of the former years had kept away from any participation in the supreme judiciary. Unfortunately for the peace of that Church, the heaviest amount of its membership is in the part of the country where this element is in the ascendant. A late number of the Cumberland Presbyterian, which may be regarded as the organ of the loyal side, speaks of it as a settled point, that "a considerable portion of the Church will not receive the deliverance of the last Assembly as a basis of union." It adds:—"Some of our best and most prudent men think division inevitable. Beyond all dispute, the question now upon us is of a most solemn kind. Some propose a convention. Others think it better to await the action of the Presbyteries and Synods at the approaching meetings. Wise counsel is needed. We are aware of the responsibility incurred by publicly assuming this position. But we act with due deliberation, and in view of incontrovertible facts. The question must be met; and nothing, it seems to us, can now be gained by attempts to put it aside. We have labored honestly and earnestly to preserve the unity of the body on what seems to us the basis of righteousness and truth, but a large portion of the Church is unwilling to let us go to with them or to stand alone our adherence to the right. We speak in favor of those who approve the deliverance of 1864-5, condemning slavery and rebellion. We have often congratulated our own Church, that its early and decisive action on the great subject of these latter elements effectually removed all the elements of discord; and now, on the eve of every new leaf in the experiential Churches, we feel more to our Covenant Leader, under whose guidance we took a position which could not be reached by the 'sin' hand of slavery."

AN IDEA.—The Catholic Standard, of this city, is a Virgin with Luther family of truth or untruth she pains to the last day ago the last day she died at Mt. village, well known for pilgrims to this last descent of Luther, and Her father was since Luther, and Luther's family is died in the person Standard then adds. "What may not be owing to the blessed Blessed Lady!"

UNIVERSITY OF PENNSYLVANIA.

The annual commencement of this institution was held on the 3d of July, in Musical Fund Hall.

The faculty, the trustees, the M. A. class, the graduating and undergraduate classes formed the usual procession at the University building at 10 A. M., and proceeded down Ninth street to the Hall. The faculty and graduating class, in accordance with the new etiquette, appeared in full academical costume—Oxford hats (or "mortar boards") as well as black silk gowns.

A large audience (mostly of those fair ladies for whom Philadelphia is unrivalled) awaited their arrival at the Hall, where Hassler's Brass Band "discouraged sweet strains" before and between the various parts of the performance.

The exercises opened with prayer by the Provost, the venerable Dr. Goodwin, a son of New England, and so well known in the Episcopal Conventions of Pennsylvania and elsewhere as the spokesman of clear, definite, loyalty and adherence to free principles.

The Greek Salutatory by the graduating "First Honor" is exempt from criticism. No one complained of the matter of the performance.

Speeches on "Manliness" by C. H. Raymond, "The Conversion of the Roman Empire," by H. C. Brown; "The Six Nations," by J. W. Hoffman, and "Bread and Butter Sciences," by Harry J. Meigs, followed in order. The last was a decided success, and its author (a son of Dr. Meigs) repeatedly brought down the house by the drollery of his speech and manner.

"The Master's Oration," by James William Ashton, of the class of '63, was an able and satisfactory discussion of "Professional Cosmopolitanism" in a style worthy of its author, one of the most successful young preachers in the Baptist denomination. This oration was only established two years ago, and has nearly doubled the interest of the commencement exercises.

The conferring of degrees and prizes was next in order. The degree of B. A. on 17 members of the graduating class; that of M. A. on 20 members of the class of '62.

The degree of Bachelor of Laws was conferred on 14 members of the law department.

The degree of M. D. on Chas. Winslow.

The degree of D.D. on Rev. J. I. Mombert.

The degree of LL.D. on Henry Copee, A.M., author of "Elements of Rhetoric," "Elements of Logic," &c., &c., Col. U. S. A., ex-Provost of West Point Military Academy, editor of U. S. Service Magazine, and now withdrawing from the Professorship of History and Belle Lettres in the University to take the Presidency of Lehigh University.

The announcement of this degree was received with loud and protracted applause.

Certificates of the Auxiliary Faculty of Medicine were formally given to Dr. F. G. Canmont, of France; Dr. Roland G. Curtin, of Pennsylvania; Dr. Carlos W. Knight, U. S. N., and four others.

The prizes in the various classes and departments were now announced. Mr. L. K. Pauly took all those given in the graduating class, including that given by the alumni in memory of the late Prof. Henry Reed.

After the band had played the "College Airs," the Valedictory Oration was delivered by the graduating Second Honor, Mr. George T. Graham. A Valedictory Oration is not the easiest of tasks, but Mr. Graham did himself credit and the subject justice. We are glad to learn that his services had been secured as Instructor in Greek and Latin for Lehigh University.

The exercises closed with benediction and a musical finale.

SABBATH EXCURSIONS.—The standing plea for this most extensive form of Sabbath desecration, especially through the summer months, is that it meets the wants of the working classes for recreation. If there is any honesty in this argument, how happens the fact to escape notice, that this so-called recreation is purchased at the expense of the severer toil of thousands of laborers, who are thus defrauded of the only day of rest which the good Lord has provided for them? The real truth in the case is, that these Sabbath excursions are a contrivance of railroad directors and owners of steamers out of regular service, and that a large portion of the excursionists consists of men and women whose systems stand much more in need of work than of rest, and whom the Monday morning finds in a worse physical condition than that in which the previous Saturday evening left them. To drain their pockets and destroy their morals, a great army of the real working men are denied all opportunity for rest. Commanders, clerks, pilots, engineers, firemen, stewards and hands generally of steamers; ticket agents, baggage men, attendants at depots, conductors, engineers, firemen, brakemen, switch-tenders, watchmen, and we know not what other classes of employees, must be allowed no respite—none of the true recreation for which the over-tax of their powers of service calls.

We notice with satisfaction in the last received number of the London Weekly Review, that the "Working Men Lord's Day Rest Association" of that city took this matter in hand, and secured, on an extensive scale, the delivery, during the months of July and

August, of sermons from the pulpits of churches and chapels, exposing the evil and injustice of Sabbath excursions. The Review says:—"The number of men who are compelled to work on our railways on Sundays is variously estimated at 100,000 to 130,000. Many of them work from fourteen to eighteen hours a day on Sundays and week-days at wages varying from 16s. to 21s. per week, and it seems most unjust that these men should be deprived of their weekly rest, that the sanctity of the Sabbath (which is its only safeguard) should be set at naught, and that the people should be tempted to break down the barriers which prevent Sunday from becoming a day of universal labor, simply to increase the dividends of railway shareholders."

Yes, it is the greed of gain, and the sooner the real reason for Sabbath excursions is understood, the truer and healthier our sympathy for the working people will become.

INDIAN MISSIONS IN THE NORTHWEST.—The Wisconsin Puritan has the following letter from Rev. S. B. Briggs, the well-known veteran associate of Father Williamson, in the Dacotah Mission. It is dated at Lake Traverse, Dacotah Territory, June 28, 1866. It is especially interesting as showing the pushing of the improvements of civilized life with those regions, reached not by Christian enterprise has no Ultima Thule; it reaches point after point only to learn of much land beyond still remaining to be possessed. The letter is as follows:—"In the last days of May, I left home and went up to St. Peter, on the Minnesota River, at the residence of Dr. E. S. Williams, now for more than thirty years a missionary of the American Board among the Indians of the Northwest, we made our preparations for prairie travelling, and to preach the Gospel. I had a horse to buy and a tent to make, and some camp furniture to procure, such as a kettle, tin cups and tin plates, a couple of spoons and knife and forks. Besides bread and meat, we had in some luxuries also, such as sugar, coffee, and dried fruit. All things being ready, we started Monday morning, the 18th of June, for the great West, in very simple style. Dr. Williams took his seat in a life open wagon, that carries our tent and bedding, provision and other baggage, and I mounted my horse, which in his turn is to be changed from saddle to harness. The Indians from St. Peter, as we reached the border settlements, were joined by Rev. J. R. Revere, our native preacher. So, we three, members of the Dakota Presbytery, set to Kettle Lakes on the Mountain, where there is to be held a meeting of Presbytery, to consecrate native preachers, and to reconstruct churches among the Dakotas.

A week's travel takes us beyond the western boundary line of Minnesota, to the first principal village of Dakota Indians at half-breeds, on the Western shore of Lake Traverse. By the way, however, we found three or four families in the neighborhood of our old mission stations at the Yellow Medicine. There we spent a night, and preached to about a dozen persons. These were mostly half-breeds. The white settlements are pushing the country very fast. They have advanced this Spring thirty miles beyond those of last year. The portions of country laid waste five years ago by the outbreak are again filling, and they are pushing on to the regions beyond. We passed the last settlement in this direction at the Chippewa river, near our mission station at Lacquiplace.

Throughout the whole length of our border, there is a great demand for Holy Missionaries. Men who, for a year or so at least, unincumbered by family, can travel from plain to plain, seem to be the most needed. The people are asking for the living presence, and are willing to contribute to support. Our last journey of two hundred miles to this eastern border of Dakota Territory, was made without much of the marvellous. The sun and the wind burnt and blistered us by day, and the mosquitoes worried us by night. But these are common incidents of prairie traveling. Several times when thirsty, and no prospect of water, except some swamp, I could not but long for some of the cool water in the wells of Beloit.

At this village on the lake, there are some thirty types and summer-houses, with a population of about two hundred and thirty. A portion of them, at this writing, (June 28th,) have just come in from a buffalo hunt. They have been gone ten days, and returned with skins and meat. One man has seven or eight skins. He has just had a feast of buffalo tongues, to which we were invited. The hunters and their wives looked dazed and greasy enough.

About thirty of our church men are here. We have preaching in the air every evening, when the sun is low. The children, as well as the grown people, come out and sit in a circle to listen to the words of life. Some of them never heard the word of salvation before.

INTERSESSION FOR EX-GOVERNOR EYRE FROM AN UNEXPECTED QUARTER.—The Jamaica Committee proposed enter upon a criminal prosecution of Governor Eyre, for the outrages perpetrated under his administration, has met with a protest from Mrs. McDon, the widow of one of its chief and most lamented victims. Our feelings are touched by her forgiving temper and gentleness of spirit, but at the same time it will be felt by reflecting minds that she comes slowly to the brief view of what is due to the public safety. Two of her letters have been published. In the first she says:—"I shrink from the step suggested. My martyred husband, shaping his course in public and in private life by his Christian profession, died forgiving his enemies. My earnest desire is to follow his example, and to feel that in doing this I am only acting in harmony with the sentiments he expressed in his last letter to me, and with the prayer of the Divine Master whose faithful servant he was. While yielding up my heart to gratitude for the grace which has been vouchsafed to me, and which alone has sustained me under this grievous affliction, I leave Eyre and those who have aided him in his cruel proceedings in the hands of Him who reigns righteously."

In the second letter, while adhering to the same state of feeling so far as she is personally concerned, she goes on to say that, if the Committee regard the prosecution as imperatively demanded by the public justice and safety, especially with reference to the future security of the black race, she is not sure how she can in any way interfere.

DEATH OF MISS PARSONS.

A GREAT SORROW AND A GREAT JOY.

Many of our readers will know Geo. W. Parsons, Esq., the able, faithful and popular Superintendent of the Sunday-school of the Central Church of Rochester. He has sustained this relation, we believe, for more than twenty years; was last year the first Vice-President of the Sunday-school Teachers' Association of this State, and is well known, far and near, as a most judicious and valuable elder in the Church, as well as an influential Sunday-school man.

Many, therefore, will be prepared to sympathize very deeply with him and with his dear family, when we tell them that the shadow of a great affliction is now resting on his house. On Wednesday of this week he was called to bury his only daughter, a most estimable young lady almost twenty-two years of age. Two weeks before she was in perfect health, giving all the promise that any one could ask or wish, of long life and great usefulness. Already she had given delightful evidence of her devotion to Christ and her desire to do good. For five years she had taught a German class in a Mission Sunday-school in quite a remote part of the city, but she was always in her place, scarcely missing a Sabbath in all that time. For two or three years ago, she had a class in the Central Church School, a model of punctuality and devotion in both places.

How can such be spared while there is so much to be done? No one but the Master knows. It must be that he has other work and other joys for those who love him so well.

But how shall one so young and so full of bright anticipations for this life, meet the king of terrors? How resign all the fond hopes which a bright, joyous youth and pleasant surroundings have inspired? How leave father, and mother, and brothers, and go away alone to the darkness of the tomb? Grace can enable her to do that "with joy unspeakable and full of glory."

For ten days she is prostrated with violent disease, (dysentery,) and yet no one supposed that she could die. And it was only when the end had almost come, that that fearful fact began to be realized by her living friends and attendants. And now a true faithfulness requires that she shall be told what the prospect is. How can she bear it? She was surprised but not alarmed—not even agitated. She had hoped to live to do much good, and be a great comfort to her father and mother, whom she loved almost to adoration; but she is perfectly resigned to the Divine will. She has no wish but to be in the hands of her Saviour; and while others are distressed and heart-broken, she alone is calm and peaceful. While they would have been expected to comfort her, she utters words of unspeakable comfort for them. It was all right. She would not have it otherwise.

Her sufferings were, at times, excruciating. Her face expressed its agony, but she would not utter a groan lest she might disturb her mother who lay sick in an adjoining room. She once expressed a transient wish that she might be carried into the attic; there she could scream, and it would be a relief; but still she bore all in silence. One said to her, "You seem to be suffering much—it must be hard to bear it." "Yes," she said, "I could not bear it if the Saviour did not help me." And again, to her father, she said, "O, how much there is in religion. What could I do without it now! How precious the Saviour is!"

Those who watched with her on the last night of her life, witnessed a scene of matchless interest, which it is almost a sacrilege to attempt to describe. Like Paul, she seemed to be "caught up to the third heaven," and "heard unspeakable words." Arousing from what had seemed a quiet rest, she exclaimed, "My harp and my crown! my harp and my crown! O, if you could see what I have seen you would not try to keep me here. I am impatient to be gone. Do not pray for my recovery. Cut the cord, dear father, and let me go."

All this was said with perfect consciousness of her situation. She seemed in full possession of her faculties. Indeed, no one in the room appeared so little excited as she. And even when her mind wandered, it went heavenward. Her delirium was full of Christ and glory.

She seemed at one time to be in a great, almost innumerable congregation. She appeared to be troubled. She said, "We are too many here. This will never do, twenty thousand, all huddled in this corner. You must clear some of them out." And after a little, "There," she said, "that will do. Now there are ten thousand. And now, father, you must make them all sit down, and we will have a good prayer-meeting. I want them all to pray; you must call on every one."

Her father sat holding her hand, and trying to control his unutterable anguish. Indulging her humor, he said, "How shall we begin, daughter? Shall we not have singing first?" "O, yes," she said; "strange that I did not think of that. Certainly; let us begin with singing." "What shall we sing, my daughter?" "Come, thou Fountain of every blessing," was the reply.

Very sweet singers from the choir of the Central Church stood around when those words fell from those dying lips. They needed no further hint. Quick as the hymn was named, the song began. Sweeter music is seldom heard this side of heaven. That finished, "A crown

of glory bright" was rendered in the same exquisite strains; and while the patient sufferer was soothed with these sweet sounds, she fell off again into a quiet sleep.

The end was now near. A few more paroxysms of pain, a few more words of love and counsel to dear friends, with the gradual sinking of tired nature to rest, and the pure, bright spirit of Helen A. Parsons, washed, sanctified, saved by grace alone, spread its wings for the realms of glory.

Her funeral was very numerously attended, showing the high appreciation in which she was held, and the deep and general sympathy felt for the afflicted family.

The remarks of Dr. Campbell, her beloved pastor, were very tender and appropriate. The house was literally a Bochim, a place of tears. The coffin was adorned with two beautiful wreaths of flowers, one in the shape of a harp, and the other a crown, in allusion to her triumphant exclamation before quoted, "My harp and my crown." A beautiful wreath was also contributed by her German class, who came in a body and tearfully laid it upon her coffin, as their last token of affection for their dear departed teacher.

Among her dying messages, she had said, "Tell my German class that they do not know how much I love them." But they did know, in part at least, by their tender love for her.

So has passed to glory one of the best of daughters, one of the truest of young Christians. Her friends do not know when she was not a follower of the Lamb. She joined the church at twelve years of age, and walked in the Lord, as we have seen, without faltering, without wavering, until in all this triumph she entered the pearly gates above. GENESSEE.

ROCHESTER, Aug. 11, 1866.

LETTER FROM IOWA.

MR. EDITOR.—Dear Sir:—I have the pain to inform the readers of your widely-circulating paper that, by concert of two ministers and two elders of our Presbytery of Iowa City with the "divine right" Congregationalists of Iowa, our Constitutional Presbyterian Church has been disrupted, and the greater portion of the members, along with some others here, has been recognized by a Congregational Council, on the 31st ult., as the Congregational Church of Iowa City. One of these Presbyterian ministers and one of these elders were Commissioners to the late General Assembly in St. Louis. And the plea has been, that the Assembly would do nothing toward building a new church for the occupant of the pulpit, and that the Congregationalists would do most liberal, magnificent things—loan or give without return!

But one elder and a respectable membership of the church here refused to go off; and the church edifice and property cannot be taken by those who go off, although the majority, in preparatory meetings, voted that the Trustees of the Presbyterian Church should transfer the church, with its furniture, etc., to the Congregational Trustees to be elected. It seems that a clean sweep of our church, with the Congregational besom, was designed, although not effected.

And now there is both a serious and a ridiculous side to this Congregational movement. It is really ludicrous, that the Congregationalists should attempt so soon after their flat failure in one church started here, to found another. For the "First Congregationalist Church of Iowa City" was virtually defunct, and had been lying around loosely for some time, never having had any house or lot in this city. Their first minister stole one of Rev. Albert Barnes' sermons, (that on the Sabbath), preached it right eloquently as his own; and soon after left. The next minister, in a public discourse disgusted all persons of delicacy by his allusions; and they shipped him, (that is, the Congregationalists did), before the week was out, from town. The third was a Baptist minister deposed and excommunicated for violating his obligations of close communion, and was taken up and restored to the ministry by the Congregationalists of Iowa, ever ready to get me, as another case of a deposed Presbyterian minister, (never restored by Presbytery, but by an *exparte* council), shows. This third ran better; but ran out the church, with a flat failure of the organization.

Thus much for the ridiculous aspect of the affair. The serious view is this. These Presbyterian ministers and elders have acted without consulting Presbytery, are schismatics of the church, and liable to discipline, if it be worth while to deal with them. And it is a serious question, whether the old and honorable allies of Presbyterians, eastern Congregationalists, will endorse such action of western Iowa Congregationalists; who, as Dr. Stearns, now President of Amherst College, once said to the writer, "are so unlike" eastern Congregationalists. Very truly yours, SAMUEL STORES HOWZ.

IOWA CITY, August 2, 1866.

REMARKABLE.—The two editors of the Troy, N. Y., Times, Messrs. Fonda and Thorne, died on the same day, near the close of last month. Mr. Thorne had been for some time declining with consumption, and Mr. Fonda, in expectation of his death, had prepared a sketch of his life to appear in connection with the announcement of the event, but unexpectedly preceded him by two hours to the world of spirits.

News of our Churches.

REV. T. RALSTON SMITH, of the Seventh Church, New York, has signified his acceptance of the appointment recently tendered him, as one of the Corresponding Secretaries of the American Bible Society. This decision vacates the pulpit of his church, a result much deplored by his congregation. The Seventh is a "down town" church, but nevertheless a thrifty organization, and under the ten years of Mr. Smith's pastorate, its membership has reached the number of more than one thousand.

NEW YORK STATE SABBATH-SCHOOL TEACHERS' ASSOCIATION.—The annual meeting of this Association will be held in Utica, in the First Presbyterian Church (Dr. Fowler's), commencing on Tuesday, 21st inst., at two o'clock P.M. The attendance will doubtless be large, and the meeting one of great interest and importance.

CALL.—Rev. John McLean, late tutor in Hamilton College, has received and accepted a unanimous call to the First Presbyterian Church of Galena, Illinois, and expects soon to enter upon his pastoral labors.

DR. STEARNS NOT A CANDIDATE.—We see it stated that Rev. J. F. Stearns, D.D., will not permit his name to be used in connection with the Presidency of Hamilton College. So the pastoral relation of the Newark First Church will not be disturbed—a circumstance which gives great satisfaction to those most concerned.

A WORTHY ENTERPRISE.—Rev. Hiram Baker, the pastor, together with the trustees of the church named below, has issued an appeal for the help of Christian friends, in which, after reciting several of the beautiful Divine commendations of benevolence, he says:—"About eight years ago there was organized in this city, [Harrisburg, Pa.], a colored Presbyterian Church, named 'The Second Presbyterian Church of Harrisburg.' Since that time it has been sustained and spiritually prospered. It has also been incorporated. There is connected with it a large and well-conducted Sabbath-school, which has added to its prosperity. But it has had no house of its own for Divine service. This has been its trouble. Its trustees have lately purchased a frame building, which, by some alteration, can be made suitable for this purpose. Being obliged to move it off the ground upon which it stands, as soon as possible, they have leased a piece of ground in a desirable location, for the term of three years, with the right to purchase it within that time, and are now engaged in constructing a foundation for it. They, therefore, need help, as the congregation is small and indigent circumstances.

"The cost of the ground and building, and the expense of moving it, will be about three thousand dollars. The church is mainly dependent upon the liberality of those whom God has blessed with the means to give, for the most of this money. It is hoped that for the future welfare of this church they will contribute largely and heartily as unto the Lord. Mr. JAMES W. WEIR, Cashier of the Harrisburg National Bank, is Treasurer of the Church Erection Fund, and will receive and account for all monies paid into his hands for this church. And now, disciples of Jesus and friends of the Lord, permit us to stir up your pure minds by way of remembrance, that we all, in body and spirit, with all that we are and have and shall require, belong to the Lord; that we are but the stewards of his manifold grace; and that whatsoever ye do unto the humblest of these his disciples ye do unto Him. May the Lord Jesus rejoice your heart in giving abundantly to Him."

We take pleasure in adding to the above, that full confidence may be given to any object to which Mr. Weir, after personal acquaintance with it, lends his service as an agent for the transmission of aid.

PULPIT PUNGENCIES.—A New York publishing house has recently issued a volume under the above title, made up of such scraps of the sermons of Henry Ward Beecher as are especially piquant—such as in assemblies of another character would bring down the house. The book has been justly and severely criticized, not so much for anything objectionable in any sentiments which it contains, as for the false and dangerous views of pulpit excellence which, as a whole, it is calculated to nourish. It assumes that the charm of the sermon lies in the pungencies, and that, when filtered of all other qualities, all that need be sought by readers still remains. We are glad to see, by the New York Independent, that it is a wholly unauthorized publication, gotten up by Mr. Carleton without the knowledge of Mr. Beecher, and that the latter indignantly disavows any approbation of this disreputable mode of straining out from his discourses a volume of idioms and singularities, made by violently separating sentences from the context and from their meanings.

BIBLES FOR SOLDIERS.—Great Britain is at last intervening in the affairs of the continent in a manner which all must approve—which all but the Bible-hating slaves of the Papacy will approve. The British and Foreign Bible Society is actively engaged in distributing Bibles and New Testaments among the soldiers in Germany and Italy. It is found there, just as it was in our late war, that the mental monotony of a soldier's life creates a craving for anything interesting to read, and the distributors are sometimes thronged with applications for the sacred volume. What is remarkable, is that none seem more greedy for supply, than many of the Austrian prisoners, whose demands have thus far exceeded the provision made for them. One of the agents of the Society, himself an Englishman, remarks that the needle-gun seems to have been given Prussia for the occasion when the Lord is evidently about to overthrow Austria as a support of the Papacy. May England take warning!