

American Presbyterian.

THURSDAY, DECEMBER 26, 1867.

The sudden death of Dr. Wm. R. Dewitt, the venerable senior pastor of the First church, Harrisburg, is announced. It occurred early on Monday morning, December 23d. It was the close of a long, honored and useful life, in the noblest of earthly positions, the ministry of the Gospel.

The address of Rev. John M. Peebles, hereafter is Deatur, Burt Co., Nebraska, a rapidly settling community, where he expects to organize a church.

MISTAKES OF EDUCATED MEN.—The Christian Union quotes our account of the Union meeting in Rochester, and credits it to the Evangelist. The Methodist credit Dr. March's fine contribution to our columns on the FRYEBURG ORGAN to the United States Musical Review for December.

THE WEEK OF PRAYER.

The Evangelical Alliance has issued its circular, inviting attention to the Week of Prayer, and suggesting topics suitable to its successive meetings. The following are the topics suggested:

Sunday, January 5.—Sermons. Subject—The Person, Work, and Kingdom of our Lord Jesus Christ.

Monday, January 6.—Thanksgiving for special and general mercies during the past year, to Nations, Churches, and Families: and Confession of Sin.

Tuesday, January 7.—Prayer for Nations: for Kings and all in authority: for the observance of the Lord's Day; for the removal of obstacles in the way of Moral and Religious Progress; and for Internal and International Peace.

Wednesday, January 8.—Prayer for Families: for Schools, Colleges, and Universities: and for Sons and Daughters in Foreign Countries.

Thursday, January 9.—Prayer for Christian Ministers, and all engaged in Christ's Service: for God's ancient Israel, and for the coming of our Lord Jesus Christ.

Friday, January 10.—Prayer for the Sick and Afflicted: for Widows and Orphans: and for the Persecuted for Righteousness' sake.

Saturday, January 11.—Prayer for the Christian Church: for increase of holiness and activity, fidelity and love: and for grace equal to the duties and dangers of the times.

Sunday, January 12.—Sermons. Subject—Christian Charity—1 Cor. xiii.

THE PHILADELPHIA TRACT AND MISSION SOCIETY.

After having for nearly forty years labored, to the best of its ability, in the cause of CITY EVANGELIZATION, finds itself at the close of the year with an EMPTY TREASURY; every dollar that has been contributed to its funds has been expended, under the watchful care of its executive committee, in furthering the object for which it was intrusted to them.

The managers are now compelled to apply to their fellow Christians for aid to enable them to continue the operations of the Society, and confidently trust that their appeal will not be disregarded.

Sad, indeed, would be the consequences to the tens of thousands of perishing souls in our city, who have little or no other religious instruction if, even for a single month, this Society has to withhold its distribution of 270,000 pages of Evangelical tracts, suspend its twenty-nine weekly prayer-meetings and its religious visitation, dismiss its seven missionaries, and disband its faithful and well-organized corps of 800 tract visitors with their fifty-five superintendents, and thus effectually put out the light which is shining in the dark places in our midst, to cheer the comfortless, warn the erring, and guide inquiring soul to its Saviour.

Will you, Christian friend, do what you can to avert such a calamity? If you will, please send your contribution promptly to the Treasurer of the Society, D. W. FRYBARGER, No. 218 North Delaware Avenue, to either of the members of the Executive Committee, or their agent JOSEPH H. SCHREINER, No. 1334 Chestnut Street.

Signed by the Executive Committee.

DR. TALMAGE'S THANKSGIVING DISCOURSE.

—Our townsman, Rev. T. De Witt Talmage, of the Reformed Dutch Church, has a decidedly Saxon way of "putting things." As appears from his Thanksgiving sermon of Nov. 28th, he does not think that, at any time during the last forty years, our nation has been in danger of rusting from political tranquillity. We only wish that his trust that we have entered upon the new era of a settled calm may prove as true as his pungent review of the past is. But hear him:—"We are in the last days of sectional controversy since the causes of dispute are being taken away. By a pleasant delusion we made ourselves believe that our nation was at peace, until six years ago. But the majority of us have never seen peace between the North and South. Look into the Congressional records of 1820, 1830, 1847, 1859, 1860; was that peace? No! No! It has been perpetual collision; it has been free labor against slave labor; tariff men against free trade; Massachusetts against South Carolina; Virginia Senators against New York Representatives. Men coming to Washington to make laws, have brought Bowie-knives to cut them—altercation, challenge, duel. Charleston Mercury against Albany Journal. And yet, in the very time that Brooks was cudgelling Sumner, and Potter was thrashing Fryer, and gains were stretched around Boston Court House to prevent the rescue of fugitives from the hands of the marshals; and all our Northern cities were in riot and bloodshed about the rendition of black men to their owners, and John Brown was making his raid, we thought we were at peace. Pennsylvania Hall burned; was that peace? Printing press of the Alton Observer thrown into the river! Was that peace? Was it peace in 1820, when the air was hot with sectional imprecation

about the admission of Missouri as a slave State? Was it peace, in 1835, when in New Hampshire a college was destroyed, because in it colored youth were educated? Was it peace when South Carolina uttered her nullification? Was it peace when the Presbyterian and Methodist Churches—because of this very difference—were rent with a fracture that shook all Christendom? No! On both sides all vituperation, irony, billingsgate, scorn, revenge, falsehood and blasphemy have been exhausted. And there is no man under fifty years of age who has seen anything worthy of the name of peace. It has been war of tongue, war of pen, war of type, war of trade, war of church, war of Congressional dispute, war of dirk and pistol, war bitter furious, relentless and consuming. The nation was not more certainly in conflict at Shiloh, and Atlanta than it has been for thirty years. Now though there is yet a strong swell of the troubled sea, we shall soon have nothing to fight about, and Congress and Legislatures will have time to consider the agricultural, mining, manufacturing, intellectual and moral interests of the country."

FROM OUR ROCHESTER CORRESPONDENT.

DEATH OF REV. DR. DEWITT.

"The fathers, where are they?" The grave is now gathering many of them. One of the best known and best beloved of our city, CHRISTER DEWEY, D.D., LL.D., at eighty-three years of age, was gathered to his rest on Sunday last, and his funeral was attended, on Wednesday, at the Plymouth church, by a large concourse of our best citizens. No one has passed from among us for a long time more generally known, more generally respected and beloved.

He graduated at Williams College in 1806; studied theology with the celebrated Dr. Stephen West, of Stockbridge, Mass.; was licensed by the Berkshire Association in 1807; called to be tutor in his Alma Mater in 1808; and two years later made Professor of Mathematics and Natural Philosophy in the same institution.

In 1827 Prof. Dewey resigned his position in Williams College, and took charge of the "Gymnasium," or High School for boys, in Pittsfield, Mass. In 1836 he removed to this city and became Principal of a similar institution here, which position he occupied for fourteen years, and then, in 1850, he became a Professor in the new University here established under the auspices of the Baptist denomination, and did faithful and active service until some time in 1864, when being 80 years of age, he honorably resigned his position. But even then his activity did not cease. He was constantly busy with his studies and his investigations, keeping a careful record of the weather, lecturing in schools, attending examinations and public meetings, making addresses, taking an interest in all public affairs; and all apparently with the zest and sprightliness of a man of forty rather than eighty.

The great Plymouth Church was filed on the occasion of his funeral. The Scriptures were read by Rev. Mr. Wines, of the First Presbyterian church. An address was made by Rev. Dr. Anderson, President of the University, in which he pronounced a glowing eulogy upon the character of the deceased. He said Rochester had been highly favored in having such a teacher so long time among us. All had been taught by him; all had received benefit from him; we felt his power in the street; his presence was an inspiration and a benediction.

As a man of science and learning he was sound and wise in judgment, clear and exact in statement; kind and courteous to his associates; enthusiastic in his love of the truth, recognizing God also everywhere and in everything; patient and sympathetic in his intercourse with the students, patient even with dullness and waywardness; always young in his own feelings, remarkably fond of youth, seeking their acquaintance, delighting in their sports as well as their studies, and so "he never grew old."

A general scholar, his speciality was the natural sciences, in which he was really one of the pioneers. Natural science may be said to have been created since he began to teach. In Botany especially he was high authority; on the subject of grapes the highest in the country.

W. F. Cogswell, Esq., one of our ablest lawyers, spoke in behalf of his former pupils of the Rochester High School. His speech was beautiful, and was a glowing tribute of respect and affection. Dr. Dewey was an educator, in the strictest and best sense of the word; he did not merely cram the mind, but he drew it out, and taught it to do its own proper work. He was also genial and pleasant with his scholars, a cheerful companion and friend, and always imparting instruction. The walk by the river's bank would be turned into a pleasant lecture on Geology; the stroll through the fields would furnish a delightful lesson on Botany; the visit to the workshop of the artificer would be turned into instruction in mechanics. His pupils all loved him, for they knew that he loved them. Mr. Cogswell said he never knew one to do anything intentionally to pain him, and his interest in them did not cease when they left the school. He still followed them, and often sought to know of their welfare.

Rev. Mr. Bartlett, the pastor of Plymouth church, followed in a few very tender and touching remarks upon Dr. Dewey's religious character; but said little, as he gave notice that he should preach a funeral sermon next Sabbath.

His religious character was simple, pure, consistent, and always abounding in hope. He had been in failing health for some months. He knew the end was near and spoke of it freely. "It was all right, all glorious. The grave had no terrors, and so he was gathered as a shock of corn fully ripe. He will be much missed in our streets, in our meetings, in all public gatherings. He leaves a wife and several children now grown and filling places of honor and usefulness, to give thanks that his life was one long, grand benediction."

PRESBYTERY OF NIAGARA.

The annual meeting was on Tuesday and Wednesday of this week, in the 2d ward church of Lockport; opening sermon by Rev. C. R. Wilkins, of Medina. The principal matter of business was the endorsement after pleasant discussion, of the recent action of our General Assembly, and of the Philadelphia Convention, on the subject of union. A resolution approving of the report of the joint committee on re-union was introduced by Rev. Dr. Wisner, and unanimously passed. Our Presbyteries are satisfied with that basis of union, and wonder that it is not acceptable to all.

Rev. Thomas Doggett, of Niagara Falls, and Elder Charles H. West, were appointed Commissioners to the next General Assembly—W. C. Wisner D. D., and Elder W. C. Boyce, alternates. Rev. Thomas Doggett was also appointed Commissioner to Auburn Seminary. GENESEE. Rochester, Dec. 21, 1867.

News of Our Churches.

GREENWICH ST. CHURCH.—The pastor, Rev. W. Hutton, says:—We had our 1st Communion Service on Sabbath evening, 15th inst. 8 joined: 7 on profession, 1 by letter. Our membership is now 24. The beautiful new silver service for the communion table was the gift of an uptown friend. Our attendance is gradually increasing. The Sabbath School has nearly 400 in attendance, and holds its regular Christmas festival on next Friday evening.

CHESTER CITY.—The Sabbath School of the Chester City Presbyterian church held a concert, on Thursday evening, Dec. 19th, at National Hall, Chester. The children had been faithfully trained by the chorister, Professor Birch, and acquitted themselves creditably. The hall was well filled, and all were delighted with the occasion. On Sabbath evening, Dec. 22d, the Lord's Supper was administered. Thirteen persons were admitted to church membership; five on profession of faith, and eight by certificate.

WEST WILMINGTON, DEL., OLIVET MISSION. BRO. MEARS: We are in the enjoyment of a refreshing season from the presence of the Lord. During the month of November, we held services in our Chapel nearly every night which were well sustained. Between thirty and forty persons rose for prayer in those meetings. We have been holding prayer-meetings with our Sabbath-school children for several Sabbaths past, which have been attended with very happy results, developing much religious interest. Including the children, I presume that at least from sixty to seventy persons have asked a place in our prayers. Some of them have been hopefully converted to God. Many others are in a very hopeful state of mind. In some respects this is a hard field to cultivate, yet the Lord hath done great things for us, whereof we are glad. We are persuaded that the day is not far distant when we shall be able to "organize a Church in this place. Our prospects for building up a large and flourishing congregation in this part of the city, are certainly flattering. Pray for us that the word of God may be glorified in the salvation of many souls. Yours, A. J. SNYDER. December 8th, 1867.

Religious Intelligence.

PRESBYTERIAN.

The Associate Reformed Presbyterian Synod of the South.—In Dr. Pressly's speech before the Southern General Assembly he gave some interesting statements about the present condition of their church, and its various enterprises. "Erskine College," said the theological Seminary at Due West, Abbeville District, South Carolina, were before the late war the objects of her fond regard, and accomplished much good for the Church of Christ and the world. The Synod has introduced a plan by which we fondly hope that during the present year these institutions shall be re-established upon a permanent and successful basis. The welfare of the Church is inseparably connected with the prosperity of these institutions. The Synod has also a weekly religious periodical under her care. It is called the Associate Reformed Presbyterian. Its name indicates that it is the organ, the circulating medium, the pulse of the Associate Reformed Presbyterian Church. It emanates from Due West, South Carolina, the seat of her College and Seminary, and is represented as having a circulation sufficient to sustain it.

"The Synod is making a special effort to advance the interests of her Sabbath Schools. For the accomplishment of the purpose, arrangements have been made to secure a suitable library and to issue a paper to meet the wants of the rising generation.

"In endeavoring to foster her domestic missionary operations, the Synod has not neglected her duty to the colored people en masse. In their former relationship as servants, they were the objects of our Christian sympathy, having in many instances access to our family altars, and occupying seats in our churches and around our communion tables. In their present condition as freedmen, our regard for their religious interests has undergone no abatement. We hope to see their realizing the blessings of liberty, the rights of property and the means of education."

United Presbyterian.—Rev. Dr. R. D. Harper has resigned the pastoral charge of the First United Presbyterian Church of Xenia, Ohio. The resignation has been accepted, Dr. H. having the use of the parsonage and one year's salary.

New Reformed (Dutch) Church in Philadelphia.—A Committee of the Classis of Philadelphia, organized Nov. 7th, in Bethune Hall, Twelfth street and Montgomery avenue, Philadelphia, a new organization to be called Bethune Memorial Church. This enterprise, under the ministry of the Rev. E. Stricker Talmage, has met with encouraging success.

O. S. Presbyteries on Re-union.—The following was unanimously adopted:—"The Presbytery of Franklin desires to see the Presbyterian churches of our land united in one homogeneous body. The basis proposed by the Joint Committee of the General Assembly does not seem sufficiently explicit. We fear that union effected on this basis would prove neither sound nor permanent. We therefore wish the Committee to secure a basis more definite and satisfactory, especially on the matters of doctrine, and the control of the Theological Seminaries." The Presbytery of Racine Resolved: That we do not approve the Basis of Union presented by the Joint Committee of the two Assemblies; but much prefer that which was suggested by the late National Convention, because it is far more concise and definite. That also we express the hope that as far as practicable, all the Seminaries of the proposed re-united Churches will be brought under the control of the General Assembly; and also, that there will be a distinct understanding that none but those ordained shall be allowed to sit as members of Church courts.

Religious World Abroad.

Great Britain.—The perils of the Established Church seem rather to increase. Between ritualists and rationalists there is little hope of the maintenance of Evangelical influences. Lord Shaftesbury, at a recent meeting of the Church Protection Society, said of the Church, that "heresies had grown up in her own bosom, which were rending her vital existence from her, and which unchecked and prevented, would leave her a dead corpse upon the face of the earth." The Evangelicals, although strong within the bosom of the Church, were not now so strong as they had been, either in clergy or laity, as compared with the Neologians. The growing indifference in the country to matters of religion was one of the most alarming features of the present time. They found it everywhere—in small and in large populations. It was not only in Manchester, in Liverpool, and in London. They might go into the smallest village, and every clergyman of experience would tell them how his heart was rent by the real indifference there was, if they endeavored to fathom the great proportion of the people with respect to religion.

The High Churchmen of all shades, alarmed at the recent report of the Commission on Ritualism, held a meeting in London, Nov. 19th, to protest against any legislative interference with their practices. It was given out that it was not to be a gathering of Ritualists, but of men who were the champions of liberty of conscience within the pale of the Establishment. The liberty of conscience was to allow every clergyman to do as he thought right. The principal speaker, Arch-deacon Dennison, planted himself on the most ultra High Church ground. He repudiated the attack on Ritualism as an attack on High Church doctrine, which it symbolized. The High Church he said, "hold, as declared by the Church to be revealed in Holy Scripture, that the life of Christ in the soul is begun in and by Holy Baptism; nourished, completed, and perfected in and by Holy Communion. That these are, therefore, the principal means of grace, that all other means of grace flow out of Holy Baptism; and converge to, and centre in, Holy Communion. The Low Church do not deny that the Sacraments are to be observed reverently, but assign to them no such distinct preeminence, regarding them rather as seals upon the life of Christ, already begun and established in the soul by faith, than as the means ordained of Christ himself for the beginning and the nourishing and perfecting of that life."

Vain attempts have been made to bring the Bishop of Salisbury to account, for a charge delivered to his clergy, in which he taught the Scriptural doctrine of the real presence. The Archbishop of Canterbury declined doing anything, unless a formal trial were instituted. He says, however, at the close of a letter addressed to many clergy of the Diocese of Salisbury, complaining of the Bishop: "In conclusion, I must express a hope that the novel variations from the established usage of our Church, which you intimate have caused, the alienation of many of its attached members in the diocese of Salisbury, will not be continued after the Report of Her Majesty's Commissioners; that the restraint of all such variations is expedient, with a view to promote the peace of the Church.—The Bishop of Down, of Ireland, in a recent charge, said he believed it was "no longer possible, in the fullest measure of that charity which sufferech long, to allow the doctrinal and aesthetic aspect of Ritualism to pursue its course unchecked by public remonstrance, saying as it did in its subtle progress the teachings of our Church, and removing the authorized landmarks of our Reformed Faith." He could not but regret that "the Report of the Commissioners is so barren of any distinctive principles; nor did he conceive that "if the Commissioners resume their investigations, we should be an iota nearer the settlement of the vexed question." A large number of his clergy have protested to the Bishop against his views on church matters, and his conduct both in the House of Lords and the Social Science Congress. In his reply he adheres firmly to his position.

Meantime, dissent is making marked progress. The vitality of the London Baptist churches is commented upon as one of the signs of the times. During the last fifteen years, they have increased their sittings 61 per cent. The increase is still going on. Canon McNeile declares that the truth can be maintained in England only with the aid of the dissenters, and urges that some plan for their return to the National Church be devised. A Congress of non-conformist churches is contemplated to consider the matter.

Revival in Scotland.—At a recent meeting of the Free Church Synod of Fife, ministers were requested to report on the state of religion, when six in succession rose, and testified to having, with their own eyes, seen what they could not but regard as genuine religious awakenings. Two spoke of profound attention to religion among the fishermen of the East Neuk; and one reported the existence of a movement that had been going on for months in a manufacturing village.

Observance of the Sabbath in the P. O.—At a recent meeting of Presbytery in Edinburgh, Dr. Begg made a few remarks having reference to the movement on the part of those engaged in the Post-office throughout the United Kingdom in favor of the entire cessation of work in the Post-office on the Sabbath. It turned out (he said) that there were 21,000 persons employed every Lord's day in connection with the Post-office. It was also a well-known fact that there were no operations in the Post-office of London on the Sabbath-day, and a combination had been apparently entered into by those more particularly aggrieved to get the rest which existed in the Post-office of London extended throughout the whole country. In a publication called the Postman, organized by post-office functionaries, that view was strongly urged.

France.—The Exposition. To the very last the Kiosk for the distribution of Evangelical Publications continued a centre of attraction. The correspondent of Christian Work says: "The multitudes which during the last open week poured around the Mission building, the eagerness for entrance into the Evangelical Hall, the inconvertible rush for portions of the Bible and tracts, defy all description. The noise was as that of many waters. In one day, we think we do not miscalculate when we state that one hundred thousand were literally snatched from the hands of the numerous distributors and volunteers by a good-tempered, but boisterous crowd. The hands put forth were so numerous, that, at times, they concealed the arms, faces, and persons they belonged to; and no little dexterity was requisite to convey the coveted treasures safe to each."

The closing services were held in the Salle Evangelique, October 31st, and were attended by believers of all denominations, and from all Protestant countries. An audience was had with the French Emperor, Nov. 17th, when an address of thanks was read to him by the French Representatives of the Evangelical Hall. Napoleon entered into conversation with the deputation, and said that he knew the work, and that they had to struggle (batter) against materialism, evil doctrines, and religious indifference. He had pleasant words for them all; but gave special attention to M. Casalis' plea for the imperilled mission among the Basutos of S. Africa and immediately promised his aid.

The position of Napoleon is said to be far from improved among his own people by his late intervention in Roman affairs. The correspondent of Evangelical Christianity says: "Never, since the commencement of his reign, has Napoleon III. been placed in a more critical position. He cannot avoid offending or irritating one or other of the two great parties in

France. If he assists Pius IX. with soldiers, he excites the ardent hostility of the democratic opposition, and, on the other hand, if he should refuse to grant the Papacy the assistance of his arms, all the bishops, curates, monks, nuns, and bigots would accuse him of impiety, and imbue the ignorant masses with an inextinguishable hatred against him. We must await the future; but it is certain that the crown totters upon the head of the Emperor." The Rationalist Pastors, of the National Reformed Church, are holding conferences and petitioning the Government not to restore the Church autonomy as the Orthodox desire.

Italy.—No movements of importance in Evangelization are reported in our December advices. The defeat of Garibaldi, humiliation at the national subject to France and indignation at the want of decision in their own Government, absorb the minds of the Italians. From the correspondence of Evangelical Christians, we gather some surprising facts as to the indifference of the Roman population to the movements of their liberator. It says: "Notwithstanding the proclamations which the Roman Committee continued to issue of the preparations that had been made, and of the readiness of the Romans to bleed and die in order to deliver their country from the power of the Pope, yet during this last movement they did almost nothing. Some slight attempts at a revolution were made, and an underground mine was sprung; but these attempts were soon put down, and the last month has clearly shown, that if the emancipation of Rome is ever to be accomplished, it must be effected by other means than the bravery of her inhabitants. Centuries of oppression and priestcraft have now almost entirely stamped out the spirit of independence and bravery. But, although the Romans on this occasion have not shown any deeds of daring, yet it must not be supposed that they have been allowed to escape unscathed. Between two and three thousand persons have been arrested and thrown into prison on suspicion of conspiracy. At present, the Roman prisons, which are said to contain about 10,000 prisoners, are so full that it was found necessary to convey many of those who have been apprehended to Civita Vecchia."

Other European Countries.—In Belgium there are 15 free Protestant churches made up principally of converts from Romanism; two of these, with several outstations are in Brussels; and six in and near Liege, among the iron workers and other classes. There are also four Flemish churches. All but two of these require aid, but their own contributions are increasing, and a lay association for the support of widows and orphans of poorly paid ministers has been formed. There is inequality whatever before the law between Catholics and Protestants, and there is no work of evangelization which cannot be undertaken without fear of molestation, and, indeed, without certainty of protection.

Germany.—It is at last settled that the churches of the lately annexed provinces shall not be compelled to subject themselves to the High Consistory of Prussia, but may retain their old organizations. The King, in issuing the decree in this effect, expresses his hope that "the union of the Protestant churches may be increasingly cemented by their own free and willing co-operation."—The North German Diet unanimously accepted and intrusted to the Chancellor of the Confederation a petition set on foot by Dr. Wichérin, and signed by 37,000 persons, for the speedy extinction of the German gambling houses and tables. In Austria the loosening of the ties between Church and State makes progress in spite of the unrepented Concordat with Rome. Von Beust, the chief adviser of the Emperor, is a Protestant. The lower House of the Reichsrath has adopted the provisional Marriage Law, and ordered the Committee to draw up a new bill on the subject, based on the principle that the marriage ceremony shall be quite independent of any Church regulations. The Chamber even shortened the period proposed by the Committee before the act shall come into operation, from three months to forty-five days. The majority was very large. This is the first breach in the Concordat. Mixed unions between Christians of various sects are to be allowed unreservedly. If a priest refuses to celebrate a mixed marriage, a civil marriage is made valid. An order of the day, issued by the Command-in-Chief of the Austrian Army, dated November 6th, abolishes the obligation hitherto imposed on the soldiers, when on duty, of rendering military honors to the Holy Sacrament.

MISSIONARY ITEMS. China.—The awakening at Lou-Teing, in Shantung province, is still progressing. In three villages or communities, not more than fifteen or twenty miles distant from each other, there are now probably more than one hundred baptized men, women, and children. Two missionaries of the Methodist New Connection have taken the movement under their care. A persecution of considerable magnitude is threatened. A rich heathen has bribed the local magistrate to try and drive away the foreign missionaries, and make the native Christians disown and reject the Saviour. A reward of fifty taels is offered for the arrest of every active Christian. To the present time, as far as we have learned, none of the native Christians have proved unfaithful to the Saviour. Christian Work.—A missionary tourist says: "The character and doings of foreigners and foreign nations were often unhappily confounded with the religion of Jesus. In the forefront of the class alluded to stands the opium traffic. During my experience in preaching in many parts, it is almost invariably brought up as a charge quite sufficient to dispose of the claims of the foreign religion, that many of those who profess it (or are supposed to do so) make their gains by a trade which at once impoverishes and demoralizes the Chinese, and which brings such a train of evils—physical, intellectual and moral—upon its victims and their dependents. Surely those who engage in this business have never seriously thought of the awful responsibility they incur by placing such a stumbling-block between perishing millions and the only name given under heaven among men whereby we must be saved."

THE NORTH-WESTERN PRESBYTERIAN appears this week in a new and handsome dress, and in the quarto, double sheet form. We mark no other change in the paper. Its tone upon the subject of Union appears to be substantially the same as before its Editor attended the great Philadelphia Convention.

HOLIDAY BOOKS.—We wish we had space to speak fully of the holiday books that still crowd our table. The exquisite illustrated catalogue of our own Committee is, we suppose, in the hands of all our readers. We can give them no sounder advice than to purchase what they need for the family there. The Board of the other Church, has sent us an illustrated catalogue, not quite equal in finish to our own, but covering a great collection of valuable books. On our inside page, we have found space barely to mention, the very handsome illustrated edition of Dr. James Hamilton's "Prodigal Son," which gains new and sad interest from the death of the eminently good and gifted author. It is for sale at Claxton's, Scribner & Co. advertised last week. Mrs. Ellet's Queens of America Society, illustrated; and a holiday edition of that most charming