AM. BOARD AND GENERAL ASSEMBLY, VS. PRESBYTERIAN CHURCHES IN HEATHEN · COUNTRIES.

The following anonymous letter was received at this office last week. It was accompanied with such evidences of authenticity and of the high respectability of its origin that we cannot withhold it from our readers. We shall not attempt to answer its questions any further than to say, that if any Foreign Missionary of the American afraid the American Board would be displeased there, we may hope, no more forever. Board connected with the New School Church, has the enterprise—which we trust some of them may have-to start a Presbyterian organization among the native converts on his field of labor, he will in all probability, be heartily sustained by the mass of the New School body, supposing, of course, that that is the only question involved in the case. It is not the only question involved in Mr. Wilder's case. We are in favor of our Assembly recognizing and adopting the Kolapoor Mission, but it should in all fairness be understood that Mr. Wilder's difficulties with the American Board before he became a Presbyterian and before he started a Presbyterian Mission, complicate the case and create opposition on the part of many who would earnestly favor the general policy contemplated in this letter. Perhaps some one of the able Secretaries of the American Board will answer the inquiry in regard to the course likely to be pursued by that body, if such a church were organized by one or more of its missionaries.]

A HEATHEN CITY, Nov. 1867.

DEAR BRO. MEARS: - I feel as though I must tell you how I feel in regard to one or two subjects. I shall not tell you what my name is or where I live, and I forbid your showing this to any person beside your printer, and unless it is shown to him, I bid you to destroy it. Perhaps I officers of the Board in regard to this subject. I shall feel easier, even though no mortal in all the world beside you and myself shall see or know what I write. I shall partially free my mind by writing.

For several years I have longed to have a private and confidential conversation with you, more to learn what your views really are, than to impart to you what mine are in regard to the subject of having Presbyterian Churches in the foreign fields cultivated by missions of the American Board. For quite a number of years past, the AMERICAN PRESBYTERIAN has contained articles more or less frequently which speak of the above subject. But what is its real position on the subject? What do you believe is the RIGHT and the PRIVILEGE and the DUTY of Presbyterian Missionaries of the American Board?

Now to be frank with you, I am a missionary of the American Board and have been for more than one third of my life, and I hope I shall be gaged in laboring with Congregational, and with Presbyterian missionaries, as associates. But the Native Churches have been Congregational in their distinctive features, rather than Presbyterian. This I have regretted and this I continue to regret, because I solemnly and conscientiously believe that I could manage a Native Church in this heathen land, better on Presbyterian princiones, and I believe it would be better for the churches to be so conducted and managed. But under the circumstances relative to this subject. which have existed since I became a missionary I have not felt it my duty to come out boldly and advocate the formation of a Presbyterian Church: Perhaps I ought to have done it, but I state the simple truth, I have not done it, for the sake of peace. Congregational missionaries want a Congregational Native Church, and they advocate it, and they have such. Presbyterian missionaries, for the sake of unity and peace, (I speak of myself principally, and one or two Presbyterian associates generally) have not advocated such church has been formed.

I do not write this because I have any personal griefs to complain of, either growing out of the course of my associates, or of any officer of the American Board, relating to this subject. It seems to be taken for granted that churches con nected with missions of the American Board are in their pleading before the advent of the year's seems to be taken for granted that churches con to be Congregational, and not Presbyterian. And first Sabbath; and not wait for the services of the N. S. General Assembly seems to be content that all the churches should be Congregational. Several scores of Presbyterian missionaries on an at the very outset of our united supplications, and average have been laboring for years (how many I have not the data to state with precision) in connection with the American Board, and the blessing to the Church and great honor to God. Presbyterian Churches have contributed annually, about one hundred thousand dollars to the Treasury of the American Board, and yet there is not, as I am aware of, a single Presbyterian Church, in meetings another week, and they are still in proall the missions of the Board. All the churches that I am acquainted with or know particularly about, are Congregational in form. Is this state of things to continue? Would the General Assombly be pleased to learn of the formation of a across the counters, at the work shops, in the Presbyterian Church on heathen soil in connection with the labors of some of its missionaries? Would not the American Board be displeased to find there was such a church? I am fearful the latter would be displeased, and I have seen nothing in the reported acts of the former to lead me to believe that the General Assembly would be pleased. Do you think the General Assembly sharers in the great blessing. Young men—and the village swarms with them—are standing up for heathen lands?

Baptist and the Methodist churches are equal sharers in the great blessing. Young men—and the village swarms with them—are standing up for Jesus. Strong men are bowed down and led of

his work. From the reports contained in the if blinded sinners caught the sound of the footpapers, I saw nothing stated which made it plain fall of Jesus of Nazareth passing by, they have to me at least that he ought not to have been recried out to him, and he has "stood still" and ceived under the patronage of the General As- bidden them come to him, and they have receivsembly. I do not see why the General Assembly ed their sight. should not have a Board or Committee to superintend its foreign work, done through such Presbyterians as wish to be directly connected with it-just as it has its Home Missionary committee, And that too without deranging its con- had a scene of most tender and tearful interest.

if the former took Mr. Wilder under its patronreflection or disapprobation of the American Board's action in regard to Mr. Wilder. As I understand the case, Mr. W. has been dismissed from or by the Board, and it ought not to interfere between him and any body of Christians which may be found willing to aid and support him-so at least I think there are many who view the matter.

To allude to the subject of Native Churches, conducted on Presbyterian principles, if I knew you would care to have me state it at length, why prefer such to Congregational churches in heathen countries, I would do it. I will, however, simply state that the principal practical reason is that cannot entirely trust the matter of admission to church membership and the matter of discipline to the native Christians as a body. They will often admit to membership unworthy appli afraid I never shall have the privilege.

In closing, I again assure you that I have no complaints to make against my associates, or the only lament the circumstances in which I am placed, which are not what as a Presbyterian, I think they should be, and I lament the masterly nactivity of the General Assembly in relation to Foreign Missions. Yours truly,

PRESBYTERIAN MISSIONARY OF AMERICAN Board.

LETTER FROM THE LAKES.

Marquette: Guzzling and Godliness: The Weck of Prayer: The Spirit of God, and the alcoholic spirit: "Whosoever" and "Whatso-

Lake Superior, is a village of no great pretensions, but of three thousand inhabitants and a vast amount of thrift. We have five churches and seven times as many grog-shops; perhaps rather more than the usual proportion of these such when I am called to die. I have been en- devil's recruiting offices to the houses of God. wherever the star of empire takes its way. What a sad commentary on American taste and culture! Guzzling and Godliness. Learning and Lager. Freedom to worship and freedom to drink. When tist friends at home any clear and satisfactory rewill our boasted civilization rid itself of this un-balw alliance? Why should every community the ritual with which Humanity in the Abstract is holy alliance? Why should every community be cursed with these gateways to perdition, flauntciples than in accordance with Congregational ing their shameless tinsel on the streets? We Pope's temporal power in the French Chambers dumay take the sternest measures to abate a nuisance, arrest a plague, stay a conflagration. Why not to shut up a rum-hole?

THE WEEK OF PRAYER.

In common with the rest of the Christian world, the people of God here observed the Week of Prayer. Avoiding the too general and indefinite programme of the Evangelical Alliance, we the congregation a schedule of subjects having by Mr. Congress Sundan latest been stimulated by Mr. Congress Sundan latest been stimulated more specific reference to our immediate circumstances and necessities; not unmindful, however, to place in the fore-front of our petitions, as our Lord taught us, "Thy kingdom come." Do the formation of a Presbyterian Church, and no not our churches miss much of the largeness of blessing that ought to attend this world's union prayer meeting, by failing in their preparation for it? Christian hearts should anticipate itshould be toned up to it by closet hours of prayer and meditation-should take in something of the the week itself to help them to the spirit of importunity. We would oftener be victors, then, send a tide of believing prayer down through the week, that would not fail of bringing wealth of

Such a preparation was sought here. And the week came freighted with blessing. God bowed the heavens and came down. We continued the gress. How long they may go on, will depend upon the faith of God's people and the number of souls to be saved. Now, religion is the topic of conversation everywhere. On the streets, "mightily grows the word of God and prevails." Public hops go begging for patronage. The Presbyterian church is crowded every night. The Here let me whisper in your ear, that I was sorry to learn that the late General Assembly did not regard favorably the effort to have Rev. Mr. Wilder and his missionary work taken under its protection and support I indicate my feelings. I was pained and grieved. It seemed to be like turning the cold shoulder towards him and his work. From the reports contained in the

> THE SPIRIT OF GOD AND THE SPIRIT OF ALCO-HOL.

Last night, at the Presbyterian church, we

nection with the American Board suddenly and God had been moving upon the heart of a man dangerously. The N. S. Presbyterian Church | engaged in the liquor business. The conflict was seems to be extending in all directions and re- severe. Victory for God would cost the man spects except in regard to Foreign Missions. By something. There were golden gains at issue. rejecting the proposals in regard to Mr. Wilder, Among the hardest battles ever fought, are those a golden opportunity was lost to begin to grow of a man's conscience against his pocket. But it in the desired direction, as I view the matter. was a question between dollars and a human soul; And I do not write this because I am a personal and the Holy Spirit proved mightier than the friend of his. I never saw him, nor the book spirit of alcohol. The man arose and said he he wrote relating to his work in India, although was done with this king of evil, and to-day the I wish I had it. Was the General Assembly store was emptied of the vile stuff, to find a home

Last night, also, a husband and wife stood up age? What right has the American Board to side by side, and gave their wedded hearts to Jebe offended at any such course? I do not see sus, and God owned and crowned the gift with that it would have any reason to be offended by it. the scal of his forgiving love. And many others For if the General Assembly had taken him seemed to make surrender. We knew then, if under its care, that would not of itself imply any never before, what it was to stand still and see the salvation of God.

NOON-DAY PRAYER MEETING.

Yesterday handbills were in every house and store, and shop and saloon, announcing a Union Noon-day Prayer Meeting in the Hall of the Good Templars. About one hundred were present. To day the number is almost doubled. We expect great things from this agency. Indeed, Christians here are beginning to realize something of the reach and largeness of that word " whatsoever."

WHOSOEVER AND WHATSOEVER.

We point sinners to the gate of life, and we bid them read. "whosoever," "whosoever," and we wonder that they do not believe. We forget that on the inside of the gate is " Whatsoever.' And that the one word is as broad and full and cants, and fail to discipline whom they should, free as the other; " Whatsoever ye shall ask in from motives of partiality or of prejudice. I do not believe there would be the same danger with where believe in the "whatsoever," while they where believe in the "whatsoever," while they when these subjects are submitted to all the urge the doubting, struggling, impenitent hearts Church. I would like to try working the Native to believe in the "whosoever." Then shall our Church with or by means of Elders, but I am alters be thrones of power and every place of united prayer be a birth-place of souls. H. J.

POSITIVIST WORSHIP.

Our English correspondent sends us the following account of a new form of worship instituted by the followers of Comte. Thus even the baldest, blankest Atheism'is constrained to testify to the religious necessities of man's nature:

A very interesting account of a meeting of Positivists in Paris on New Year's Day, appeared n the "Pall Mall Gazette," last night, from its Paris correspondent. Positivist principles are making great headway, especially amongst the young men, in England. They are moulding our legislation, and affecting our social habits. Where Marquette, Mich., on the Southern shore of they tend to make men more humane, their influence is so far good-where their effect is to render men less religious, they are only seeds of evil and sorrow. Many of your readers will, doubtless, peruse the following account with interest:

"On New Year's Day at two o'clock, the disciple of Auguste Comte in Paris, thet in the gloomy little apartment, which their master inhabited and sanctified, on the second floor of No. 10, Rue Monsieur le Prince, near the Luxemburg Gardens, to celebrate in common the annual ceremony of the worship of Abstract-Humanity.

"I had never been able to obtain from my Comworshipped in the Positivist Church. They appear ring the recent debates, who were all careful to inform us that they personally were no believers in his spiritual power. Thus the Comtists I am acquainted with are all anxious to explain that, though the Worship of Humanity in the Abstract will be necessary for the masses when the Christian superstitions have been finally removed, they themselves have attained too high a degree of development to require any religious forms. I therefore readily availed myself of so welcome an opportunity of summer, and, on Wednesday last, I attended Human Service. The congregation consisted of about forty to fifty persons, including five ladies, seated in two small rooms on several rows of chairs. The High Priest, the learned and eloquent Monsieur Lasitte, Director du Positivisme, took his seat behind a small round table, below a bust of Auguste Comte, which stood between the windows. Like Mr. Congreve, in Bouverie-street, Mr. Lafitte opened with becoming unction, in the name of humanity, of love, order, and progress; he reminded us that we met fo the eleventh time since the death of the Master to celebrate the Worship of Humanity in a spot sacred to all Comte's disciples, and from which the light of Positive truth (or, to speak more correctly, of Positivist truth) had radiated upon the world. He congratulated his friends on the progress the good cause had made; he reminded them of their missionary duties, he urged them to persevere, and entreated of them not to be faint-hearted or to for the numerous opponents of the Positive while ophy. Periodical meetings for religious purposes, he maintained, were absolutely necessary. The human emotions were awakened by the stimulating effects of combined action; like Mr. Congreve, he hoped the time was not distant when the Positivist cere manies would be calculated in suitable edificact with monies would be celebrated in suitable edifices, with all the necessary accompaniments of every worship—music, painting, and sculpture. My hope of witnessing these ceremonies on Wednesday last was, of conversation everywhere. On the streets, across the counters, at the work shops, in the drinking saloons, words are exchanged about the way to be saved. Even as at Ephesus, "the final Christianity, which began in an upper chamber name of the Lord Jesus is magnified," and in Jerusalem, had, in the course of a very few central course of the results of the course turies, covered the world with splendid cathedrals.
"But the good Positivist, M. Lafitte continued, did not neglect morning and evening his private devotions. Without periodical elevation of the soul at fixed hours to higher thoughts, the daily cares of material existence would overwhelm and extin-guish our spiritual life. The Positive doctrine, he

explained, did not reject prayer; it borrowed prayer from Christianity, but only after having purified and transformed that practice. "Already St. Augustine had taught that prayer did not consist merely of egotistical begging, but in grateful effusion and devout meditation. M. Lafitte welt at some length on the hagiology of Positiv ism, on the Positivist calendar, and on the monthly

festivities which will be devoted to marriage, pater

nity, filiation, domesticity, labor, &c. "The Worship of Humanity was nothing else but l'idéalisation systématique de la sociabilité finale. How long it will take our Comtist apostles, even though they be as able as Mr. Frederic Harrison as eloquent as Professor Beesly, as earnest as Mr. Congreve, or as learned as Dr. Brydges, to induce the working men of England to worship the 'exstematic idealization of final sociability, time alone

"Although the Indian people had been more de-

graded by the poison of English mercantilism than by their Mahomedan conquerors, M. Lafitte hoped that India would be ultimately converted by missionary efforts, and enabled to enter at once into the Positive creed without passing through the pre-liminary phases which the old nations of Europe had been obliged to go through—Monotheism, Christianity, Scepticism, &c., &c.

"Of the Germans he entertained a very low opinion. They did not enjoy the same advantages as the French. They had resisted too long the beneficent effects of the Roman conquest. While the French had rid themselves of the Biyle altogether before the end of the last century, the Germans were read. But what was the good of reading it they only read nonsense?

"England, on the other hand, presented to us the encouraging spectacle of men who did not hold the Positive creed, and yet co-operated with the Comtist party to promote the cause of justice and truth.

"The English Comtists had fearlessly come for

ward to defend the trade unions against calumny While the British aristocracy were cunningly availing themselves of the excesses of some few tradesmen to work upon the fears of the middle classes, these same trade unions had employed their powerful organization to bring the tyrant Eyre to justice. Mr. Bright had taken charge in Parliament of the petition of the English Comtists, recommending justice to Ireland and fairness to the Fenians. The preacher exhorted us to toleration. There were many he said, who believed in God, and who were yet better Positivists than others who prided themselves on that name. There were many who found hope and comfort in belief in a spiritual world and a future life; let us not be unduly severe upon them! In conclusion, he appealed to us to join in spiritual communion with all our brethren in the faith, and especially with Mr. Congreve in London and Dr. Brydges at Bradford, who were celebrating with us at the same hour the Worship of the Humanity.

I need not say that the Director of Positivism enjoyed the privilege of all preachers of being secure from interruption or contradiction. After this sermon, which lasted above an hour, the congregation dispersed in silence."

Banner of the Cobenant.

THURSDAY, FEBRUARY 6, 1868.

APPOINTMENTS OF PITTSBURGH PRESBY-TERY

Austintown-3d Sab. Jan.: Stevenson; 3d Feb. Alford; 3d March, Alford. Beulah—2d Sab. Jan. and each alternate Sab., Alford. Darlington.—3d Sab. Jan., Alford; 2d Feb., Dr. Douglas; Istand 4th March, Stevenson; 5th, Alford. Fairview—2d Sab. January, Stevenson; 1st February, Alford; 4th Feb., Stevenson; 3d and 5th March, Boice. Deer Creek—3d Sab. Jan., Hill; 3d Feb., Stevenson; 3d Greek—ad Sab, Jan., Hill; 3d Feb., Stevenson; 3d March, Stevenson. Madison—3d Sab. Jan., McNaughton; 1st Feb., Stevenson; 4th Feb., R. McMillan; 4th Mar., Johnston. Bethel, All.,—4th Sab. Jan., Johnston, 2d Feb., Stevenson; 2d Mar., J. McMillan; 5th Mar., Stevenson. Bethel, Butler—4d Sab. Jan., Johnston, 2d Feb., Stevenson. 2d Sab. Jan., R. McMillan; 2d. Feb., McNaughten, 2d Mar., Hill. Neshanock-4th Sab. Jan., Stevenson; 3d Feb., McNaughton; 2d March, Stevenson 4th, Boice. ROB'T MCMILLAN. Chairman of Com of Supplies.

TERMS OF THE BANNER-\$2.50 by mail. In this city, \$3.00, in advance.

PRESBYTERIAN UNION.

The proceedings of the Presbyterian Union Convention, which met in November last, have now been before the public, over two months, and in one result of the meeting, all who are friends of the unity and for his faithful servant, must be very earnest peace of the church will rejoice. It has done much to prepare the way for a re-union of the Old and New School branches of the Presbyterian Churches. They are one in doctrine, holding to the same Confession of Faith,—one in order, and one in worship; whilst in other respects, not necessary here to advert to, much nearer than when their division into two churches took place. What seemed to be needed was the removal of groundless suspicions and fears. that while an assent was given to the Confession of Faith the doctrines therein taught were not actually believed. The interchange of views and statement made by leading ministers from either Assembly, seem, in a great measure, to have accomplished this desirable end, and the way now appears to be made plain for a speedy union of the two churches. To an outsider, not connected with either of the churches, the statement "That in the United Church the Westminster Confession of Faith shall be received and adopted. as containing the system of doctrine taught in the Holy Scriptures," ought to have been considered sufficient without adding, "It being understood that this Confession is received in its proper historical, that is the Calvingship or Reformed sense. This addition would rather indicate that all the fears and suspicions were not entirely removed from the minds of some of the Old School fathers. Besides it is objectionable in this regard, that some of the honest ruling elders that will be called to subscribe to the Confession, whilst fully believing it to contain the system of doctrine taught in the Holy Scriptures, might require good deal of instruction before they would have such a knowledge of what is its proper historical, that is its Calvinistic sense, as intelligently to subscribe to

So far as the Reformed (Dutch) Church and the Cumberland Presbyterian Church are concerned, so few representatives were present from those two bodies, we may take it for granted that they are not yet in sympathy with this movement, for the union of all the Presbyterian Churches of the country. Should a union of the Old and New School Churche be soon and happily accomplished, it will doubtless smooth the way for a more general union of the Presbyterian Churches of the land in which these also will be embraced.

tion from two other churches, the United and Reformed Presbyterian with the latter of which church the proposal for the Convention originated. In reading over carefully the proceedings of the Convention, it appears to have been taken for granted, that the only obstacles that would hinder those churches from going into a union with the Old and New School Churches would be found in the matters of Psalmody and Communion. I shall not look after other matters of difference, but confine myself to these two, and examine whether anything was done by the larger bodies to make it possible for the United and Reformed

There were representatives present in the Conven-

Of the two, the subject of communion is, in my es timation, of the lesser importance and can be disposed of in the fewest words, and I shall therefore take it up first. The Old and New School Churches agree n throwing open the table of the Lord to all in regular standing in other churches, perhaps I should say, evangelical churches, inviting such to partake in the observance of the Supper of the Lord; whilst the United and Reformed Presbyterians admit only such

Presbyterian Churches, without yielding up everything

they held as truth in regard to these subjects, to enter into the union on the Basis adopted by the Conven-

as are regularly received through the sessions into their respective bodies to the table of the Lord. The Committee appointed by the Convention to submit a Basis of Union recommended on this subject the following proposition, "That the sessions of each church shall have the right to determine who shall join in communion in the particular church committed to their care." This was middle ground, possibly better than either extreme, and to which I cannot see why the larger bodies objected. Sessions exercise the greater power of receiving into the full membership of the church and of excluding from it; why should not then the lesser power of admitting to occasional communion be recognized as belonging to them? This, however, was not done, and the article after still laboriously applying their vaunted chitical method to the study of their Scriptures. Some persons admired the Germans because they all knew how to in favor of close communion could not give an answer for the faith that was in them, was laid upon the table. Hence it follows: that if a union should take place on the Basis adopted, the churches which have held to a restricted communion will be required to yield everything, and adopt the principle and practice of the larger bodies on this subject.

It would make my article longer than desirable to

finish it now. I shall therefore reserve the remainder for next week.

GOOD ADVICE IN AN OLD LETTER.

A correspondent has been stirred up by articles recently appearing in our columns on the ministry and preaching,-particularly by Dr. Gillett on Dr. Buell, and by Z-a on Dickens' readings-to copy a letter written 113 years ago. It is taken from " The Scottish Christian Herald" of 1840. Even at that day, it will be seen that new fashions in preaching had arisen and become the source of apprehension to the godly.

"The following brief but excellent letter was addressed by the late Rev. Andrew Gloag, minister of West Calder, to his son, afterwards Dr. Wm. Gloag, one of the ministers of Edinburgh."

"Willie,-As you do not know, if spared, how

soon you may be called to enter upon trials, in order to the ministry, I earnestly entreat you, in the course of your studies, to get yourself well acquainted with the Gospel scheme, that you may be able, if called to it, to preach Christ and him crucified. The modern way of entertaining people that obtains with some young preachers at this day, is neither the right way to win souls, nor yet to give a man true content in his own mind when reflecting on his conduct as a minister. Wherefore, I would have you read those books which show the way of salvation through faith in a crucified Saviour, which teach the nature and necessity of regeneration: as also, the nature and necessity of faith and holiness, in order to please God here and be happy with him eternally hereafter. Study to get yourself well acquainted with precious Christ, be very earnest to get a personal interest in him, that so you may be disposed, from your own personal experience, to commend him powerfully to others. Be much in prayer and devout meditations. Set apart particular times for pleading with God for his Spirit and grace to qualify you for laboring in his vineyard. Make it a part of your work to try compositions on such subjects as may be most useful to you, that having some stock on hand, you may not be straitened afterwards, when, perhaps, you can scarce find sufficient time to make due preparations for your public work. Mind the Apostle's advice, Col. 3, 17: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Be careful to preach Christ, and not yourself,-study the edification of your hearers. He that would approve himself to Christ, with God for his Spirit and grace, which only can do his business, and qualify for the great work he may be called to. No peace, comfort, and joy is equal to that which a faithful servant of Jesus Christ finds arising in his soul upon due reflection, and being satisfied in his mind that he has been enabled to make it his great and princival business to know Christ for his Saviour, Lord and Master, while careful to bring others into a saying acquaintance with him. Your inward approbation of, and care to follow these advices will afford a particular satisfaction to your

affectionate father, &c. ""West Calder, July, 1755."

MOVEMENTS IN NEW YORK.

THE PRESBYTERIAN HISTORICAL SOCIETY held a meeting in Dr. Adams' Church on Madison Square Jan. 16. The attendance was very small. An announcement was made that another meeting of the Society, would be held soon on a Sunday evening. Rev. Dr. Skinner presided and explained the object of the meeting. Dr. H. B. Smith made a dense and effective survey of Presbyterianism respecting its origin, its spread and present strength and condition throughout Christendom. The immediate object sought to be accomplished by the Society, is the erection of a fire-proof building for the safekeeping of an already large and very valuable collection of books and pamphlets, principally pertaining to the history of Presbyterianism in this country. Such an object, properly presented, can hardly fail to receive ample support, and the readers of the AMERICAN PRESBYTERIAN, may look for the announcement in due time, that measures are on foot in New York, looking toward the erection of a Presbyterian Building, as far as may be, commensurate with the present greatness and future union of the Presbyterian church in this country. If such a building be erected, who cannot see that it must be one of the grandest edifices of all time?

The religious destitution of the South is now very largely occupying the attention of the American Tract Society of this city. The colporteur work of the Society, since the close of the war, has been prosecuted with most encouraging success in that part of our country. Sixty colporteurs have been in commission there this year, who, besides other important work have been mainly instrumental in organizing nearly thirteen hundred Sabbath-schools, embracing a hundred thousand scholars, all of whom have been supplied with small libraries. Pressing applications for publications and colporteurs are daily urged upon the committee of the Society. The benevolent grants of the Tract Society during the last six months, have exceeded its benevolent receipts by more than \$20,000. The demand for grants of the Society's publications, from the great West, are nearly as urgent as from the South. A large increase of means will be needed to ade-