

Correspondence.

DESCRIPTION OF A SABBATH SERVICE IN A TIENSIN CHAPEL.

DEAR EDITOR:—Trusting that a brief account of a Sabbath afternoon's service in my chapel will be acceptable to many of your Christian readers, I send you a few notes relating to yesterday afternoon service, January 26, which please present to them if you deem best. I am sure they would have been interested, had they been present, even though they understood not a word spoken. It illustrates a phase of missionary labor.

Imagine, then, the chapel situated but a short distance from the centre of Tientsin, a city not much less populous than Philadelphia, on the south side of the main street leading from the Drum Tower to the east gate. Time 2 o'clock. The ringing of a Meneely bell suspended on four strong posts about twenty feet high, by the southwest corner of the chapel, attracts the attention of the crowd passing by. The door being opened, those in front of it, observe hanging on the wall on the back side of the chapel, one of Pelton's outline maps of the eastern hemisphere. A few knowing that the ringing of the bell is the signal for religious service, and wishing to attend, enter the door and take seats. A greater number, attracted by the map and willing to witness what may soon be transacted within, also enter. Many of these remain standing in various parts of the chapel.

The missionary taking a pointer begins the exercises by indicating on the map the position of Jerusalem, stating its population in the Saviour's time, and remarks on the small extent of Judea compared with many other countries. He observes that Jesus was crucified in Jerusalem, and after his resurrection commanded his disciples to go thence into all the world and preach the Gospel to every creature. In three hundred years the progress of Christianity had been great. The Roman Emperor and many high officers, and a vast multitude of scholars, and men from all classes of society had been converted. Christianity had spread in all directions, and into the remotest countries of the then known world.

By this time the chapel is well filled with people who are listening attentively. The missionary, knowing that a native helper expects to discourse on the ten commandments, proceeds to speak briefly of the Israelites during their sojourn in Egypt, and of their deliverance by the hand of Moses, their passage of the Red Sea on foot, and of their wandering forty years in the wilderness of Arabia, (which localities are pointed out on the map.) During this interval the ten commandments were received by Moses from God; designed not only for the Israelites but for all other people. The native helper now being called upon:

Mr. Yang rises, and for nearly half an hour discourses principally from a tract prepared in the dialect spoken here, being a translation of the ten commandments, and short commentary on each. Sometimes he indulges in extemporaneous remarks on subjects suggested by the thoughts of the tract. The ten commandments are declared to be binding on all nations, enjoining on every person certain duties and forbidding certain sins. He concluded by saying, that as all men have violated those commands, all men are sinners in the sight of God. Only those who repent of their sins and believe in Jesus Christ, God can forgive.

On taking his seat, a blind man rises, advances to the platform, which serves as a pulpit, and commences his remarks by referring to the day as the Sabbath-day, and the duty of all men to keep it holy. After a short time he speaks of Christ and his doctrines in a manner which interests his auditors. He stands perfectly motionless and speaks with deliberation, and with clearness. After a time he says, "Let me, Gentle men," (there are no women present), "read to you a few words of the Bible," and repeats without faltering from the 1st to the 30th verse of the 18th chapter of Luke. The people listen with interest to the passage of Scripture which he proceeds to explain briefly. He remarks pointedly on some of the characters introduced by our Saviour. The Pharisee who looked so contemptuously on the Publican, while he congratulated himself so highly for his exemplary and meritorious life, could he have been present, would easily have discovered that the Chinaman, blind Chang, owing to the light of the instructions of Jesus, took a very different view of his character, while he warmly recommended the humility and the penitence of the Publican, as an example for all to imitate.

On the conclusion of blind Chang's address, the missionary gives out a translation into Chinese of the hymn, "I have a Father in the Promised Land," (commencing with "Woe you ke Fe Ching tsai na ing hsii ti, Tien ti'wang you wu fe se ta kwanti," which is sung with interest and animation, if not with the spirit and the understanding. After this one of the church members is invited to lead in prayer, the congregation standing during both singing and prayer.

The Chinese brother who offered prayer, next makes a somewhat broken but animated address, taking as his theme a short portion of the third chapter of John's gospel commencing with the 14th verse. He refers to the introductory remarks of the missionary, relating to the Israelites in Egypt and in the wilderness, and mentions several incidents which occurred, as the passage of the Red Sea, the gift of manna from heaven as food, and their murmuring against God and against Moses, which brought upon them the plague of the fiery serpents. He details how Moses at the command of God made a brazen serpent, and lifted it up on high, so that the bitten might see it and live,—as a type and illustration of the death of Jesus Christ on the Cross, that whosoever believeth in Him might live forever. He urges upon his hearers belief in Jesus as the only method of salvation, and speaks in conclusion of the incomparable love of God in giving His Son to die for sinners.

After him three church members address in succession the audience, first a lad of seventeen years who joined the church last summer; the second a soldier of the Chinese army, and the third a young man who during the past year has

cast in his lot with us, all freely testifying of Christ, His doctrines and His works. The remarks of the latter three were not as edifying and interesting as the remarks of the former three, but the audience listened to them with outward respect.

The missionary follows the six native Christians with some practical remarks referring to some of the thoughts advanced by them, corroborating their testimony to the excellence of the doctrines of the sacred Scriptures, and the duty of all to believe them and live in accordance with them.

The exercises are brought to a close after having been continued for two hours and a half, during which time the chapel has been well filled, by singing to the tune of "Old Hundred," a translation of the long metre doxology, "Praise God from whom all blessings flow."

What, Mr. Editor, do you suppose the majority of your Christian readers will think of such an exercise as I have above described? Will they approve or disapprove? I should regret to learn that a large number of intelligent and warm-hearted Christians in America pronounce it unwise and unprofitable. Consider the circumstances of the case:

1st. The missionary has often exhausted his strength in conducting a long service in the forenoon after the usual order of Sabbath services in America,—speaking in a language imperfectly acquired, and difficult and fatiguing in its use to a very high degree. In the afternoon he could conduct a short service alone. But shaping and conducting such a service as has been described, afford him an opportunity to speak all he is able to speak besides accomplishing other objects.

2d. Such a service develops the speaking talent of the native church members. It is from them that the future preachers, elders, deacons, colporteurs, &c., for the Church of Christ in China are to be selected. China is to be converted to Christianity principally by the labors of native disciples, not by foreign missionaries.

3rd. Such a service tends to embolden the native brethren who take part in it to confess their heathen neighbors and companions are willing to "stand up for Jesus," on the Sabbath in the chapel, may with reason be expected not to deny him in other places on other days.

4th. Such an opportunity to address their countrymen naturally leads those who are willing to speak, to study the Bible and Christian books, more than they otherwise would do, just as a pious Sabbath-school teacher in America is led to examine the Scriptures with reference to teaching his class, more than probably he would do if not engaged in a Sabbath-school.

5th. Such a service is mostly voluntary. For instance yesterday afternoon, out of six native speakers, only the first two were expected or required to speak,—each receiving a small monthly stipend for their daily labors in the chapel. The other four volunteered to preach Christ and him crucified. This thing, viz., volunteering to witness to the truths of the Gospel without pecuniary reward, is one which needs to be encouraged here as well as everywhere else in the world. The Chinese outside of the Church are in the habit of saying that native helpers preach because they are paid for preaching with foreign silver. When church members volunteer to speak for Christ, they cannot be thus taunted.

6th. I desire to bear witness to the scriptural nature of the public addresses of the native Christians in China. There is not often much poetry, or science, or philosophy, or rhetoric, or worldly learning of any kind, displayed during such services as I have described, but there is always comparatively a large amount of plain scriptural truth, both doctrinal and practical, and with frequent quotations of, or reference to the Bible as the infallible standard.

Will the Christian readers of this letter who approve services similar to the one yesterday afternoon in my chapel, pray often and earnestly for the Divine blessing, to rest upon the several hundreds of Chinese believers, who every Sabbath "stand up for Jesus" in this land?

Very sincerely, &c., JUSTUS DOOLITTLE.

YOUNGSTOWN CONVENTION.

MR. EDITOR:—One of the instructions given to the clerk of the Convention was that "the American Presbyterian" should be furnished with a copy of the resolutions passed by that body. I suppose this was done. But you know sir, that resolutions after all, give a very meagre idea of the spirit of the body by which they were passed. They are a bare skeleton. The articulations are wires instead of tendons, and as to the flesh, that gives form and color, and the soul that gives expression—why they are not there. As it was my privilege to be a part of the meeting, I think I can interpret its spirit to the churches. The Convention was composed of "O. S. P.," "N. S. P.," "R. P." and "U. P."—a series of letters which, if ever our records should float down the stream of time to future ages, will perplex the ecclesiastical antiquary, more than the alphabetical legends on some old coins have perplexed the modern numismatologist. For fear of such a perplexity I'll interpret. "O. S. P.": Old School Presbyterian, "N. S. P.": New School Presbyterian, "R. P.": Reformed Presbyterian and "U. P.": United Presbyterians! What a sarcasm lies in that last adjective! United Presbyterians? When we think of all the other opposing Presbyterian families we would better write it—DISUNITED PRESBYTERIANS," and then refer the pious reader to 1 Cor. i. 12, and the 17th Chap. of John for a commentary.

As to doctrine, though doubtless "every one had a doctrine, had an interpretation—at least—perhaps even a revelation," nothing was said on this subject. The whole Westminster Standards were put into a bolus and swallowed without a grimace; but when we came to the second resolution it was soon discovered that every one had a Psalm in some shape or other. Some had Rouse and some had Watts.

Well, the Convention discussed the subject of Psalmody, they discussed nothing else. The N. School men professed ignorance of the grounds of difficulty, and the United Presbyterians were willing to instruct, and they did it fully, freely, kindly. The spirit of the meeting was delightful, and even discussion did not break in upon the Chris-

tian harmony. The one said "tweedle dum," and the others said "tweedle dee." But the Scotch brogue was so marked in the "dee" that it required a sharp ear to tell which was which, and as far as the spirit of the disputants went it seemed, one and the same. Well, why was it not one body also?—*—Ay, there's the rub.*" The cause is great because it is so small. It is the vice of denominational blood that it develops its prejudices. The great mass of its adherents are fed on a literature that nourishes the excesses of the faith. Their religious life flows into forms that become deformities. For example: no one denies that there is virtue in the sacraments—but in sacramental churches this truth has displaced if not destroyed all other truth. Mary is blessed among women—but this beatitude has been developed until it has become Mariolatry. In religion as in botany, all the forces of life may be drained to one part, the root, the stem, or the leaf; and Sectarianism is the garden or hot-house where this forcing takes place; and alas! that it should so often run towards the leaf instead of the root. Under this inferior training, men—good men—lose the power of appreciating each other's arguments, or stating each other's views. The advocates of "the one hundred and fifty Psalms" not only do not understand the Hymn singers, but the Hymn singers do not appreciate the feelings and convictions of those who confine themselves to the Psalms. Do you ask why? Mr. Editor, did you ever hear a genuine Old School man state correctly his New School position? Never. He can't do it, because it is not in him. *Ecce nihilo nil fit.* So of Psalmody. The tincture of two hundred years of education and association runs in the blood of the Psalm singers. Controversy and debate never will eliminate that tincture—a new set of circumstances may. Are these Union Conventions useless? By no means. They bring brethren of one heart but differing minds together, and the one heart will get the victory at last. We all felt our hearts crying out for union across "the middle wall of partition." It was Christ crying out within us. Members bleeding because dismembered.

Now here is our hope—we never can meet in Christ, *via* Psalmody, but we can all sing the same song—all can meet in Psalmody *via* Christ. These Conventions prove that. How it is to be done is shown by Paul more than once, but specifically in Rom. xiv. 1-6, 17, 18: For one believeth that he may sing all things; another that he singeth Psalms. Let not him that singeth hymns despise him that singeth them not; and let not him which singeth them not, judge (condemn) him that singeth them, for God hath received millions of these hymn-singers. One Christian esteemeth one version above another, another Christian esteemeth every version. He that regardeth the Psalms regardeth them unto the Lord, and he that regardeth not the Psalms to the Lord he doth not regard them. The kingdom of God is not Rouse or Watts—about which we differ, but righteousness, and peace, and joy in the Holy Ghost, about which we agree. For, he that in these things serveth Christ is acceptable to God, and approved of men.

A WESTERN VALLEY.

EDITOR AMERICAN PRESBYTERIAN.—DEAR SIR: Seeing daily Western-bound trains of five, six, or even seven passenger cars, crowded with emigrants to the far West, it occurred to me, as a matter of benevolence, "a work of faith, labor of love and patience of hope," to commend to your numerous readers, (now or hereafter bent on emigration,) by your permission, this beautiful BOYER VALLEY. It is at once rich and lovely. Having gazed or ranged with delight over those grand valleys of the East and South, the Mohawk, the Susquehanna, the Juniata, the broad, united valley of Hiawassaw and Holstein River, including the third part of Tennessee, we can truly say that this equals or excels them all in beauty and fertility,—far exceeding them in salubrity. Men here, cured of bleeding or weak lungs, can attest our veracity when we call it the balm and cure of weak lungs—the Paradise of the CONSUMPTIVE! We have an air so pure, dry and balmy; so much more golden sunshine; so much less mud, than in the same latitude east, as to account for this. Yet this greater dryness does not affect the harvests, the deep, rich, porous loam of this black soil long retaining the moisture of showers; while after the heaviest rains, (such is the sandy and loose composition of soil,) the plowman can soon resume his work. The extent of this valley, pervaded by the unending, spring-fed Boyer, is forty-five by three miles, measured from its origin at Dennison, to the New St. Johns, where it opens out into the broad, Nile-like valley of the Missouri. Let whole colonies come, and in town or valley, "still there is room" for those in pursuit of wealth, competence, or health, without which no enjoyment is possible. Whether for grain-growing, sheep or cattle raising or the dairy, this region is specially adapted. Timber, for the West, is plentiful; while stone, rare in prairie regions, exists in a quarry at Logan, our next station west, suitable for building.

Wheat yields from 40 to 42 bushels per acre, corn 75, potatoes, *plowed under in the furrow*, from 200 to 300. Beginning at St. Johns, the mouth of the valley, a string of growing, prosperous villages, populated by the best class of Eastern enterprise and Christianity, runs up to Dennison, in order, Logan, Woodbine, Dunlap, Crawford. Hence, if we are rustic and rude, we are quite in the world. For all these villages lie on the North Western Railroad, connecting without change of cars, New York and Cheyenne: You can take a berth in one of those palatial "Sleeping Cars" and carry over the sick from one city to the other without delay or change, crossing the Mississippi River on the noble iron bridge at Clinton, and, at Omaha, get on the Great Pacific track!

The Boyer is a never-failing, rapid stream, affording great facilities for mills and factories, cotton and woolen; but of which already exist here. The high, beautiful table-lands, or benches, on either bank, afford splendid locations for private residences or villages,—on one of the grandest of which this village stands.

As to the climate, while all the East, during last winter, was rife with snows, clouds and storms, all was calm and mild here; and I even to-

day, how beautiful; the broad vale, though clad in the russet robes of winter, ere the birds and gorgeous flowers of spring, many-hued, have come, making all the green hill-sides and vales odoriferous, and richer than any Eastern garden; with unending springs bubbling up at the base of every ravine and bluff! It is a luxury even to exist here! What then must spring, summer, and the golden, hazy autumn and "Indian summer" be?

By what ignorance or insanity, then, are men led to pass by such inviting, health-inspiring vales, cross the "Great Muddy," expend their all, sicken, (if they do not die,) and then return bankrupt in hope, health and finances? Can nothing be done to prevent this worse than useless suffering? Does the twenty months' experience of the writer in "Broiling Kansas," with that of multitudes besides, go for nothing? I surely mean to write candidly, in faith and love. I am a Home missionary, located "on this line," and would say, that schools and churches, (at least in embryo,) abound in all the valley and out on the hills and "groves," and people of our own as well as those of the M. E. and Congregational Churches, can all find here the church of their choice. R. BURGESS. WOODBINE, BOYER VALLEY, IOWA, April 9th, 1868.

PRESBYTERIAN UNION CONVENTION IN YOUNGSTOWN, OHIO.

This Union Convention met in Youngstown, Ohio, at 2 o'clock P. M., Wednesday, April 22d, 1868.

Rev. John Douglas, D.D., was chosen temporary President, and Rev. D. M. B. McLean, temporary Secretary. After prayer by Rev. X. Betts, the following committees were appointed:

On Permanent Organization—Revs. B. K. Ormond, W. T. Wylie, J. B. Bittinger, D.D., and Mr. J. R. Truesdale. On Enrolment—Revs. J. H. Peacock, A. B. Maxwell, H. Eldred, and Mr. H. Caldwell. On Arrangements—Revs. T. C. Stewart, G. K. Ormond, and L. B. Wilson. On Business—Revs. J. B. Bittinger, D.D., John Douglas, D.D., Augustus Cone and W. Findley, D.D.

The committee on Permanent Organization reported the following nominations:—President, Rev. A. B. Maxwell—Vice-Presidents, Revs. X. Betts and John Alford—Secretary, Rev. D. M. B. McLean. The report was adopted.

The committee on enrolment reported as follows:

N. S. PRESBYTERIANS.—Ministers—Revs. X. Betts, L. B. Wilson, A. Cone, B. F. Sharp, W. T. Wylie, and B. F. Davis. Elders—Messrs. T. Kinsman, H. Manning, M. Allen, J. Treat, W. McMillen, L. T. Soule, W. Rice, J. Gibson, A. B. Cornell, and W. Bonnell. O. S. PRESBYTERIANS.—Ministers—Revs. J. B. Bittinger, D.D., G. S. Rice, T. C. Stewart, A. B. Maxwell, Wm. M. Taylor. Elders—Messrs. Jas. Russell, and Wm. Ward. UNITED PRESBYTERIANS.—Ministers—Revs. W. Findley, D.D., C. Cummins, J. W. Logue, B. K. Ormond, G. K. Ormond, J. H. Peacock, D. M. B. McLean, D. Goodwillie, J. W. Harsha. Elders—Mr. A. Alexander, E. Goorley, J. Smith, J. Boyd, D. Stewart, D. W. Crawford, J. Orr, J. Brewster, W. Dennison, G. Dickson, R. Stewart, and J. C. Houston. REF. PRESBYTERIANS. (N. S.)—Rev. John Douglas, D.D. Elders—H. Caldwell and J. R. Truesdale.

The convention then spent an hour in devotional exercises. The committee on arrangements reported, fixing the hours of meeting and adjournment, and providing that the first half hour of each morning session be spent in devotional exercises: adopted.

The committee on business then presented the following:

The committee appointed to prepare a proper expression of the views of this convention on the subject of union among the various branches of the Presbyterian family in the United States of America, submit for the consideration of the convention the following report:

In view of the evils which result alike to the Church and the world from the various divisions which prevail in the Church of Christ, and in view of the benign results which would flow from organic union among the various denominations of Christians, it is with pleasure that we hail the tendencies of our times towards union among the various branches, particularly the different branches of the Presbyterian Church. And being convinced for the purpose of prayer and conference on the subject of union, we recommend to the convention the adoption of the following resolutions:

- 1. That we cordially agree in the statement of doctrines contained in the Westminster Standards, viz: the Confession of Faith, and the Catechisms, Larger and Shorter.
2. That in the ordinance of praise in the united Church a faithful translation of the Book of Psalms shall be used, to which may be added a faithful translation of such other portions of the Word of God as may be suitable matter of praise, and as may be regularly adopted in accordance with presbyterian church order.
3. That we recommend conference on the subject of Communion and Secret Societies.

The first resolution was adopted without discussion or dissent.

Rev. W. T. Wylie offered as an amendment to the second resolution the addition of the following:—"But as various collections of Psalmody are used in the different churches, a change in this respect shall not be required."

On motion each speaker was limited to fifteen minutes.

The discussion was continued through the afternoon and evening.

On Thursday, after devotional exercises, the discussion was resumed.

Rev. W. T. Wylie offered the following as a substitute for both the amendment and the resolution:—" (1.) The Book of Psalms, which is of Divine inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God. (2.) Therefore we recommend that a new and faithful version of the Psalms be provided as soon as practicable. (3.) To which may be added a faithful translation of such other portions of the Word of God as may be suitable matter of praise."

Rev. B. K. Ormond offered as an amendment the addition of the following:—" (4.) Which book, when prepared and adopted, shall be the Psalmody of the Church." The amendment was adopted.

The vote was taken on the four distinct propositions separately. On the first and second it

was unanimous; on the third and fourth it was not entirely unanimous. The whole substitute, as amended, was then adopted; and took the place of the second resolution offered by the committee.

The convention then took up the third resolution and agreed to discuss the subject of Secret Societies first. There seemed to be general agreement in the opinion that secret societies are evil, but considerable diversity of opinion in regard to the best way for the Church to deal with them.

The Secretary was instructed to publish the minutes of the convention in the United Presbyterian, Christian Herald, American Presbyterian, and Presbyterian Banner.

The paper, as amended, was adopted; and the convention adjourned sine die. D. B. M. MCLEAN, Sec'y.

LIGHT FROM THE SMALLER TOWNS.

The recent meeting of the Presbytery of Erie, at Fairview, Pa., brought to notice some interesting results of the church-union movement.

It transpired that certain churches belonging to both branches and standing side by side, and none of them being too strong in numbers or otherwise, have practically united in advance of the rest of the churches, and the consummation of organic union.

In the most friendly and fraternal spirit, the Old and New School congregations are worshipping together at Fairview, the two good pastors acting as colleagues—preaching alternately to their two flocks united in one congregation.

A very similar state of things prevails at Edinborough, but in this case it would seem that organic union was more nearly reached. The practical results are very delightful. A deeper and more fervent piety seems to be developed and increased attention is given to missions.

This sheds light on the great question which has occupied so much of the attention of the churches. It is easy to see that one strong church in the place of two weak ones is an improvement. It makes a great difference whether one man only, holds a position with great comfort and adequate support, or whether two men hold it with out comfort.

It makes a great difference whether two men of costly education exert their powers to produce two good sermons every week; to preach to half a large congregation, or one man preaches one sermon to both fragments united, leaving the other minister free for the week to improve his mind and attend to pastoral duties.

Perhaps the time is coming when the lack of economy in the arrangements of the working forces of the church, in small towns, will be looked back upon as one of the greatest ecclesiastical absurdities—not to say sins—of the nineteenth century. In cities and large towns the results of union may not be so exceedingly important; but the planting of two highly educated and pious men in one small town, such a way that, both together cannot do the work that either of them could do alone, is in such a country as our own, and at the present day, a very expensive mistake, and the church union which will correct so great an amount of blundering will prove a blessing to the country and the church. C. C. K.

Religious World Abroad.

The Irish Presbyterian Church are said to have spent nearly a million in their church work since 1800, and they give annually more than £80,000, while some of their number are pointing out that if there were any pressure, their present revenue might be doubled from the Sunday collections alone, and that the large increase made to many clergymen's incomes within the present year, is only an earnest of the undeveloped energies of the body.

Romanist Missions.—The Propaganda received last year 5,145,558 francs, and spent 5,241,108; its last year's balance was 330,563 francs in hand. Its Annals, stated to be the only Roman Catholic missionary paper, are printed in ten European languages and are circulated to the number of about 233,300 copies per month, of which 20,000 are in English. The expenditures on missions to America is far in excess of the receipts from this continent. A visitor to Rome some years ago found in the College of the Propaganda a map of our Western Territories far more perfect than any to be had in this country, with the route of the Pacific Railroad; and the site of every prospective city of importance marked on it, with practical remarks evincing the keenest insight, and which have been in many instances verified. Steps have been taken to establish a new Missionary College at Barcelona in Spain, with a view to obtain an additional supply of Missionaries for this country, especially for those portions of it in which the Spanish language is still spoken. The right Rev. Dr. Amat, Bishop of Monterey, in California, originated this undertaking, which has been warmly approved at Rome as "most acceptable and excellent, and of such a nature, that the greatest advantage to the Catholic faith may be expected therefrom." The Baltimore Catholic Mirror says: "Italy, Ireland, France, and Belgium abound with Missionary Colleges, some of which are for the special benefit of our own Missions."

The Confessional, which in its essential features has been introduced by the Tractarian party, is coming to be seen in its true colors. Take an instance. The Christian World says: "A girl, the member of a Bible-class, was induced to listen to a Ritualist clergyman, or, more properly speaking, priest. After a time she went to confession. An hour and a half did the confessor keep her on her knees, asking all sorts of questions, possible and impossible. The old story of the priest who asked the question whether he ever greased the horse's teeth, and who thus revealed to his penitent a depth of rascality he had not previously sounded, was repeated. But the girl, after a time, shocked and alarmed, escaped from the direction of the—well, it is hard to use any word but scoundrel, and confided her distress to her female teacher of the Bible-class. Happily she returned to that, simpler flock, and abandoned her director without further stain. The priest sent the poor girl in a bill for confessing her. The amount was 2s. 10s. In another instance, the priest, in a true British style, imposed penances in money upon a young girl in his congregation, and when she exhausted her purse, made her pay arrears as soon as she received any pocket-money."

Rev. James McCosh, LL. D., Professor of Mental Philosophy in Queen's College, Belfast, and formerly of the Free Church of Scotland, was elected to the Presidency of the College of New Jersey, at an adjourned meeting on April 29th, 1868. Dr. Green, who was recently appointed to the office, having been constrained by a sense of his duty to the Church, to continue in his present position as Professor of Oriental Literature in the Theological Seminary.