Correspondence.

THE REV. D. G. MALLERY.

DEAR BROTHER MEARS:-Your last paper brings me the sad intelligence of the death of the Rev. DANIEL GILBERT MALLERY, Pastor of Beverly, N. J. It has been my happiness, with great profit, to enjoy his confidence for more than twenty years past, and with your permission, I will say a few words to the readers of the American Presbyterian in respect to his life and character All your intelligent readers must be already somewhat acquainted with him; for over the signature of "BEVERLY," he has lately discussed a sufficient number and variety of subjects to indicate the general course of his thoughts, and some of his regiment had a prominent part and suffered the peculiarities of his genius. His life may even more than in either of the previous engage serve as an example for young men, who are considering whether they should not prepare for the then, in common with the regiment, he suffered ministry at this time, when the whole Church dreadfully on the voyage from Newbern to Newshould be mindful of our Lord's saying: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into his har-

He was born in Connecticut in 1825, and passed the years of his childhood in the city of Bridgeport, where his father was in active business, and a successful merchant, until a sudden reverse, through the dishonesty of others, brought him to the verge of financial ruin, and constrained him to remove to Philadelphia. In the latter city, Daniel soon entered the Central High School, and forthwith won the approbation of his teachers, John S. Hart, LL.D., E. C. Wines, D.D. Prof. John Frost, and others; and in due time he graduated with distinction and honor.

He thereupon entered the book store and publishing house of Mr. Henry Perkins, where he fulfilled the duties of his place with the utmost fidelity, and to the entire satisfaction of his employer, for a term of years.

In the meantime he had become a member of the Clinton street church, and consequently attracted the attention and secured the confidence of its sympathetic and judicious pastor, the Rev. Joel Parker, D.D. As the rooms of the Pastor's Association were in a part of Mr. Perkins' store, the ministers who met there from week to week had become somewhat familiar with the young salesman, and he had observed them with open eyes, and a keen insight, which rarely failed to penetrate to the very depths of their character. These relations led to his determination to prepare for the ministry.

Accordingly he entered an advanced class in Delaware College in the year 1847. While pursuing the undergraduate course, he became a teacher in the Preparatory Department, maintaining, however, his position in the first class of scholarship in the College studies. His intellectual and literary life now became intense and expansive. He had great facility in composition and wrote prose and verse with equal freedom. His contributions were sought by several periodicals in Philadelphia and elsewhere, and he edited a religious monthly, the half of whose contents often proceeded from his own pen. His fruitfuluess was all the more remarkable, because he was affected with chronic disease, and indeed had become a confirmed invalid, before he began his college course. Beyond the usual departments, he gave his attention to poetry and fiction. It was his practice to read with a fellow-student Hawthorne's books as soon as they were published, fast as they came from the press. A few years terly away from poetry. In the last years of his life, he greatly regretted that he had done so.

Having remained in College less than two years, he was constrained to forego its advantages on account of the failure of his father's health. The care and support of the large family devolved on Daniel, as the oldest son. He returned to Philadelphia, and engaged in the work of teaching to supply the wants of his pasisters. He did this; but it did not limit his activity and usefulness. He gathered a class of ly of the Central church, to whom he successful-

As soon as he had become accustomed to the harness, in which he accomplished these undertakings, he began the systematic and eager study of theology and kindred sciences, under the direction of the Rev. Albert Barnes and Dr. Parker. He had in this course a genial fellow student, one of the present Secretaries of the American Bible Society, the Rev. T. Ralston Smith, D.D. His next younger brother, William, a young

gentleman of great physical, mental and spiritual attractiveness, having commenced his studies for the ministry, had been compelled, through failure of health, to relinquish them; and in the early summer of 1850, he died of consumption. Their father died of the same pulmonary disease not long afterwards.

Daniel could now apply for licensure to preach, which he was authorized to do by the Fourth Presbytery of Philadelphia, whereof his theological instructors were prominent members. He and usefulness. He became a well-read, though also contracted marriage with a daughter of not a systematic theologian. He acquired a conand removed in the autumn of 1850 to Berryville, as well as the care of the boarding department.

thereupon accepted a call to Woodstock, Virginia, where he continued faithfully to fulfil his office until the failure of his health, and especially his voice, compelled him to resign.

As soon as his strength would permit him to teach, he resumed this work, and thus made him- I have been with him at all seasons - in times of he was able to preach again, he was called to the pastorate of the Central church of Norristown, 1856. Here he labored with great industry, carefulness and prosperity for a period of five fice was built, and the membership increased exhaust ble wit, poetic temperament, and perfect and pure.

from about one hundred to more than two hundred; and the strength and influence of the congregation increased accordingly.

In the autumn of 1861, Norristown raised the Fifty-first Regiment of Pennsylvania Volunteers. Col. Hartrauft, afterwards distinguished as Major General Hartranft, Licut. Col. Bell, Major Schall, and the other officers of the Regiment, unanimously invited him to become the chaplain. He well knew the officers of the Regiment and appreciated their high character. He felt the misconception of his motives and character on the claims of nine hundred men-six hundred of them his fellow citizens of the borough and im- experience; but he had learned from Plato, as mediate vicinity—to the ministry of God's word and the support of religion. He resigned his pastorate, and became their spiritual teacher. guide, counsellor and consoler. He sailed with his regiment on the Burnside Expedition to North Carolina, took part in the capture of Roanoke Island and Newbern, and in the affair at Camden ments. He remained in North Carolina until McClellan's failure along the Chickahominy, and as ever. His physical prostration seemed no then, in common with the regiment, he suffered lower than he had repeatedly survived; but he port News. The transport was tossed for days upon the deep, so crowded that it was impossible to lie down. They were transported from Newport News to Fredericksburg, and forthwith marched twenty miles, in a furious rain storm, through the Virginia mud, to assist in the extrication of Pope. This march Mr Mallery made with the men of the Regiment, for whose spiritual welfare he was intent; and as he had the confidence and respect of the officers, he always declined to mount a horse. On Pope's retreat, his died of heat, fatigue, and hunger, as stated in word. the newspapers of the time.

He rejoined the regiment before the battle of

Antietam. When the hour came for the passage of the bridge, the 51st New York were sent forward to cross it, but failed. The 51st Pennsylvania were then commanded to make the passage, and accomplished it, Col. Hartranft and Lieut. Col. Bell placing themselves at the head of the regiment, and leading the way. They had hardly gained the farther bank of the stream before Lieut. Col. Bell was hit by a ball on the forehead and fell dead over the bank of the creek. The death of this excellent and Christian officer was a great grief to the Chaplain.

Mr. Mallery remained in the army of the Potomac, fulfilling the duties of his office, until Gen. Burnside was sent to Kentucky with a view to an entrance into East Tennessee. The winter there was a hard one; but the friends of the Chaplain had now supplied him with a Chapel tent, and he used it to the best of his ability, being the only chaplain in the field for some half dozen regiments. Before East Tennessee was reached, his regiment with others was withdrawn, and hurried down the Ohio and Mississippi to Vicksburg, to reinforce Grant; and to the rapidity and success of this movement, Jefferson Davis, in a message to the rebel Congress, attributed the fall of Vicksburg, and the opening of the Mississippi to flow "unvexed to the sea," as President incoln said.

After this great victory, which, with Gettysburg at the same time, gave full assurance of final success to all loyal hearts, Mr. Mallery went with his regiment to the capital of Mississippi, and beyond, in the pursuit of Johnston.

The return from this campaign was followed by such a degree of prostration, that Mr. Mallery was detained in the hospital at Georgetown for several months. But he was sufficiently restored and to commit Longfellow's poems to memory as to join his regiment once more the next winter; at Annapolis; and thence he marched, in the later, he ceased to write in verse, and turned ut- spring, to the Rapidan. Having crossed it, the regiment more than eight hundred strong, plunged into the wilderness on the sixth of May. He followed the gory track till the flag had crossed the James and was planted before Retersburg. In these six weeks he saw more than six hundred and fifty of the eight hundred for whose spiritual good he had cared, either killed or disabled, and his own voice was so far gone that he could not preach to the one hundred and thirtyrents and four younger brothers and four younger six survivors. He resigned his chaplaincy. His friend Hartranft was a Brigadier, soon to become activity and usefulness. He gathered a class of some twelve or fifteen young men of color, mainteen the Central church to whom he successful whom he had left home were nearly all absent. ly taught the Latin and Greek languages at night! He could no longer serve them. In tental are

Once more he resumed the work of teaching, and became the Principal of Delaware City Acadamy. But as soon as his voice would permit, he began to preach to that part of the garrison of Fort Delaware which was accessible, and soon after partially supplied the church at Frenchtown, and aided his ministerial brethren in other places.

No sooner had he recovered the use of his voice sufficiently, to resume, the pastoral work, than he accepted a call to Beverly, N. J., where he found an appreciative people, whom he served in the ministry as well as his feeble health would' permit, and among whom he finished his course.

the subject of severe, painful, and incurable diseases, which would have caused most persons to relinquish all efforts to maintain habits of activity the Rev. William R. Gould, of Gallipolis, Ohio; siderable knowledge of several modern languages, He became a good biblical scholar. His knowlin the valley of Virginia. He generally preach- edge of the New Testament was full and exact. ed in that vicinity on the Sabbath, though he both in the Greek and in the English version. was the Principal of a prominent Female Semina- He had a critical knowledge of the prophetic ry, and had the direction of the assistant teachers | Scriptures. He was a frequent writer for both the secular and religious newspapers. Her com-While in the discharge of these duties, he posed his sermons in such a way as to reach the prepared, in a few years, for the pastorate; and common people He printed and distributed several editions of his Parish Catechism. His religious activity never ceased. His faith in Jesus never faltered. He thoroughly knew how to enknown a more unselfish and trustworthy man. health-in periods of great embarassment and

of His people through the blood of the Cross. His personal attachment to the Saviour was cordial and immoveable, and this, with the feebleness of his own physical condition, had much to do with the formation of his views in respect to our Lord's return to reign upon the earth. His habits of thought were very free, and the depths of his piety truly admirable. His independence of human authority was the occasion of much part of others, and this caused him much painful well as from our Lord, that it is better to suffer injustice than to do injustice, and so he meekly bore it 190 feet the the terms

The last of this numerous and ever-welcome visits to this old, quiet, sea-girt town for rest and convalescence was made last September. He was feeble, his voice too inaudible for the pulpit, and his cough in the early part of the day almost incessant, But his temper was as sweet, his wit as keen and bright, his piety as deep and constant, continued to fail in strength; and on the 13th instathe inevitable day came to him. He said Jesus was with him always, expressed once more his affection for his family and kindred, gave directions in regard to the religious training and Christian nurture of his children, whom he regarded as already Christ's, and having given these directions he did no more than wait the coming of the Lord.

His supreme Christian devotion; persistent preparation for the ministry, notwithstanding so many and so great hindrances; and his consecra-Regiment was active; and in the second Bull tion to its duties, in the midst of such burden-Run battle, it was in the thick of the fight, and some and intense sufferings, are an example and the chaplain, with a few others, was taken pris- a good impulse to all, and especially to young oner. He was sent to Alexandria, and almost men who should fit themselves to preach God's

SOUTHOLD, L. I., April 30, 1868.

AREA DOUR THOUGHTS:

Solomon the Wise once wrote "As a man thinketh in his heart, so is he,"-a very good statement of a man's actual appearance before God. I would have you then consider the great result, which is that by our thoughts we shall be judged both here and hereafter.

1. We are judged here by them. The bodies in which we live are formed by the successive thoughts of one day after another! Man with his change of physical particles every seven years becomes in time only a stratified series of mental growths or decay. The lines of our faces tell of certain thoughts which have used certain muscles. Socrates answered the physiognomist that he was unseemly haste. These fraternal gatherings will indeed as bad a man naturally as was said, but do much good. Ultimately those who really love that he had conquered himself. And eminent and confide in each other will come together as physicians and careful surgeons will tell you how long continued avarice or sensuality or pride doctrines will be but a poor basis for union will write their traces all over the face—just as benevolence and its kindred virtues will also. It is easy enough to be Diogenes the Cynic-but it s very hard to be Socrates and it is still harder to be the true Christian man or woman which we should be. From a find one of diagraman

"Think beautiful and you'll be beautiful" is the homely expression of a good motto for lifesince truly beautiful thoughts belong only to Christianity. on A deliverge vilet or diseast les

In fact there is no sculptor like pure good thought. It refines the face once heavy and such heresy. Prof. Fisher says: gross with the prevalence of animal over mental. cuts a clean sharp corner to the mouth. It thins an evil thing, according to its effect in promoting the lip. It clears the eye and makes it bright. It rounds and shapes the face. It causes the the separation. If it bring with it a catholic temcountenance to glow with the health of the heart. per, and if it do not tend to stifle theological in-And all because a new principle of life has got in And all because a new principle of life has got in quiry, it will be a great good. But if it result and because we use our privilege of thought in building up sectarian walls to greater height

coarse, sinking back into degradation. I have ger is the fear of exciting discord, mingled with seen a face which was almost ugly become at the fear of church consure, will lead to at least a times positively beautiful. So great is the power tacit compliance with the wishes of the more exof thought over these very bodies in which we acting section. Division is better than staguadwell, and over the face which is now as always tion; and is far less to be dreaded that the tythe index of the mind. And he who looks may ranny of an illiberal dogmatism. In our age and

2. But we shall be judged hereafter as well as here. To him who reads thought supremely, pel, but it must also tolerate differences in nonevery thought is a record on the Judgment Book. Good or bad they are set down alike.

Go to a geologist and lask him to show you a piece of sandstone on which are the ripple-marks which could not find room in its ministry for men of another age. See how the momentary dash of the wave and the track of the bird and the curving trail of some foul reptile have written them the meanest and narrowest sect in America. A selves upon it never to be erased. Think of the photograph of ancient times here pictured for the Reformed Church, out of its ministry! It is your sight-of the faintest traces suddenly seized anticipated that the proposed union would break and hardened into stone. And then say what shall hinder this being true of your thoughts also. this is to be its result, there will be no cause for How would you like to see the trail of the ser-Through all the years of his manhood, he was pent over the ripple marks of your years, marring their beauty and leaving the curse of a lost. Eden upon your thought? And then to have God take in hand the tablet and read it all off, setting the secret sins in the light of his countenance until they have burned and branded you with the horrors of a coming doom! (But it is minion, which is said to be weakened) especially all so nevertheless. And unless by the grace of among the youngermen of the Old School clergy, God your sins are pardoned and your thought be resigned without an energetic struggle? And and life new-created, you are and shall be the when a crisis approaches, will not the leaders presinner that your thought has made you out by its fer to make another division rather than to see silent record.

Aspire therefore unto Him whose thoughts are not like ours. Raise your cry for deliverance from the dominion of evil. Seek to have the can solve. new life—the presence of the Holy Spirit in his

faith in God in His word, and in the redemption UNION PRESBYTERIAN CONVENTION AT Calvinists, although they adopted the cardinal YOUNGSTOWN.

FROM ANOTHER CORRESPONDENT.

I was not able to attend this meeting, but from those present learn that it was one of much interest. The subject of Psalmody as usual in this section of the country attracted much attention. Those accustomed to sing hymns cannot see the sense or propriety of giving up their cherished favorites, and on the other hand, the United Presbyterians and Reformed Presbyterians, or at least many of them, are equally conscientious in claimthat the Psalms are the proper and authorized language of praise - and, as they think, exclusively Very much of this on both sides is unquestionably merely the result of habit and education. Many of these Psalm-singers, as they glory in calling themselves, are among the most godly and earnest Christians in the land. Until very recently they have kept aloof from the other branches of the Presbyterian family. In these conventions both parties are brought together and see each other in a new light, as true, loving, earnest, disciples of Jesus.

Whether complete organic union takes place or ot, there can be no question that the result of these conventions is good. A spirit of forbearance-of ardent love-of earnest prayer is begotten, which tell powerfully on the best interests of the Church. I have heard brethren speak of Dr. J. B. Bittinger's speech at the Youngstown. Convention as brilliant and powerful. He has a fashion of putting things in a new light, that sends men to their Bibles and to their closets. instead of hurling backbiting, bitter words. His presentation of the Bible law of charity in things indifferent is such as to command the attention of thoughtful minds, and his application of it to the Psalmody question was very effective.

I have heard one objection to union with the O.S. Church suggested which is not without force to some minds.

Of course all know how slow the body of the O. S. Church were to adopt thorough-going antislavery views, and how that church was claimed to be the bulwark of slavery. In some neighborhoods it is charged that the O.S. Church has become the reservoir for the mass of the copperheads and disloyal persons of the region. Only a few weeks ago, I was told by persons from different parts of Ohio, that the principal reason for the failure of the suffrage amendment to the constitution of Ohio last fall was the determined and well-organized hostility of the O. S. Presbyterian ministers. If this be really so, many of the United, Reformed, and New School Presbyterians feel as if there should be works meet for repentance on this subject, before organic union. takes place.

On every account it is better that there be no brethren beloved: well out to

Endless questions and strifes, about words and

THE NEW "ENGLANDER" ON REUNION. Our readers we are sure will be instructed and gratified by viewing through a medium external but friendly, the great question which is now occupying our own minds. It is found in the article of Prof. Geo. P. Fisher of Yale College, in reply to Dr. Hodge's Article in the Princeton Review for January, assailing Dr. Taylor's Theology and the New School body

"The union of the two dissevered branches or t chisels off the blunt edges of the nostrils and the Presbyterian Church will be a good thing of or weakening the intolerant spirit which forced aright.

And strength and in reinforcing the party of inI have seen a beautiful face grow, low and tolerance, it will bring no advantage. The dancountry, evangelical, Christianity is called upon to cling to the fundamental contents of the Gos essential points, and freely concede that measure offreedom of opinion, without which a healthy life and progress are impossible. A church like Moses Stuart, Lyman Beecher, and Albert Barnes, would be, however big in numbers, about sect that would cast Zwingle, the first founder of down the dominion of the Princeton theology. If regret. We say this, not so much from the feeling that the famous triangle - immediate imputation, natural inability, and limited atonementdeserves to be shattered; but because the wide dominion of any special type of evangelical theology, which has so little toleration for diversities of opinion is a misfortune. But will this dotheir system lose its ascendency, or to tolerate in peace forms of theology in important respects at variance with it? These questions time alone

The great point to be determined, is the docpurity within you and my word for "it you will tribal basis on which the proposed union shall become useful where you once were useless for restin Both parties professito receive the Westdure and be strong. I have never intimately any good; walnable where you once were worth, minster Confession as containing the system of less for heaven and practically so for earth; and doctrines taught in the Scriptures." But how you shall possess contentment and patience until much shall be understood to be implied in these self useful in Pottstown, Pa.; but almost before severest illness, and in days of comparative you go where God as your eternal teacher shall terms? It is agreed that all the propositions take you in hand and you shall see Him as He is contained in the creed need not be believed. Dr. straitness, and in others of more comfortable cir- and sit at His feet and learn forever. In that Hodge claims that the terms must be taken to Pa. He accepted the call and was installed in cumstances. Death has never bereaved me of a land and in the presence of Christ the Lord, no involve an assent to each and every doctrine es, brother whose Christian life has been more spire thought of evil can or will intrude. The conflict sential to the Calvinistic system. Now, granting it it is a notorial to the conflict sential to the Calvinistic system. Now, granting it is a notorial to the conflict sential to the Calvinistic system. Now, granting it is a notorial to the conflict sential to the Calvinistic system. Now, granting it is a notorial to the conflict sential to the Calvinistic system. Now, granting it is a notorial to the conflict sential to the Calvinistic system. years. Under his postorate, a new church ediperception, keen insight, tender sensibilities, in. habited to all eternity by a radiant soul, redeemed ous fact that many, if not most, of the leaders of First Church, Darby, Pa. the New School church considered themselves Second Church, Manua, Lancaster avenue.

principles of the new divinity. It is, moreover. a fact now, that not a few of the ministers in the New School body, including men of ability and prominence, profess and teach the same obnoxious theology, and still denominate themselves Calvinists. Who will venture to charge them with dishonesty? How does Dr. Hodge expect to enforce on such men his idea of the essentials of Calvinism? Were not Doctors Cox, Beman. Beecher, Barnes, Skinner, Taylor, as honest as the average of ministers; and did they not all consider themselves Calvinists? Let us take an example. If we understand Dr. Hodge, he considers the doctrine that there is no sin prior to consciously wrong choice, to be an essential departure from the Calvinistic system. He does not insist on his own special view, though he claims that it is held by the "Church Catholic:" but the doctrine above stated he pronounces inadmissable. Then what shall be said of Stuart's Commentary on the Epistle to the Romans, and Barnes's Commentary on the same book, which are received as sound and orthodox books by half of the ministers and Sabbath-school teachers of the New School Church? If Dr. Hodge's test is adopted, these authors are heretical on the doctrine of Sin. The ministers who adopt their teaching on this subject, break their vows. We have no belief that Dr. Hodge's special interpretation of the terms of subscription can be made to prevail. What is to prevent men from interpreting them as they have done heretofore? How are the essentials of Calvinism to be defined so that all shall agree to the definition?

Every man who can read the signs of the times must see that the Protestant world is growing tired of sectarian Christianity, and is yearning for a more catholic and fraternal connection among the disciples of Christ. If the union of the two branches of the Presbyterian Church can be effected on a truly catholic basis, we shall hail it with warm satisfaction. It will be an event in consonance with the prevailing tendency of Christian minds. It will be a blow at that sectsystem, which is the scandal of our Protestant Christianity. We shall regret the reunion, only in case it serves to give a little longer respite to that over-dogmatic, intolerant, seventeenth century tone of Protestantism, which exaggerated minor differences, left an open way for the great Papal reaction, provoked the spirit of skepticism in all Protestant countries, and stands in perpetual contradiction to the precepts and spirit of the (New) Testament."

DIRECTORY

Of Presbyterian (N. S.) Ministers and Churches in Philadelphia and vicinity:

Adams, E. E., D.D., Lincoln University, Oxford, Pa. Adair, Robert, 1737 Filbert St.; Secretary Home Mission Committee; Presbyterian House. Aikman, Wm., Market St., Wilmington, Hanover

St. Church, Wilmington. Allen, R. H., 513 Pine street, Third Church, 4th and Pine streets.
Barnes, Albert, 4209 Walnut street.

Barnes, A. Henry, 735 Spruce street. Beale, J. H., 1029 Palmer street; First Church Kensington, Girard av. near Hanover street. Boggs, James, 1223 South 16th street. Brown, Charles, Spruce street above 40th; Sec. Min.

Bruen, Edward B., 153,1 Chestnut street. Butler, J. G., D.D. 4035 Chestnut street. Cox, George W. 1822 Frankford Road. Crittenden, Samuel W. Presbyterian House. Culver, Andrew, 1506 South Third street; First Church, Southwark, German street above 2nd. Diver, Charles F. 2138 Mt. Vernon street. Duffield, Samuel . W., 17th and Tioga streets; First Church, Kenderton. Tioga street above Broad. Dulles, John W. 4037 Chestnut street; Secretary

an House. Eva. Wm. T. No. 8 Harrison street; Bethesda Church, Norris and Sepviva etreets. Hammer, G. R., Springfield, First Church, White-

marsh, Pa. Hamner, J. Garland, 826 Wharton street; Wharton street Church, Ninth and Wharton streets. Helffenstein, J., D.D., Germantown; Market Square

Church, Germantown.
Hendricks, Francis, 1543 Vine street. Hotchkin, B. B., Havenford P. Q., Delaware county, Marple Church, Marple, Humphrey, Z. M., D. D., 1402 Walnut St., Pastor elect of Calvary Church, Locust street above 15th.

Hutton, Wm. Jr., 3 - Federal St., Greenwich street Church. Johnson, Herrick, D. D., Pastor elect of First

Church, Washington Square.
Jones, M. P., Chester, Pa.; Chester City Church, Chester, Pa.
Locker, George, 123 Otter street; German Church.
Malin, David, D.D., Broad and Ellsworth streets.

Mallery, Richard A. 814 South 15th street; Cedar street Church. South street above 11th. March: Daniel, D.D.; 320 South 10th street; Clinton etreet Church, 10th and Clinton streets.

McLeod, John, 2015 Fitzwater street; Secretary A.

B. C. F. M., Presbyterian House, Southwestern Church, 20th and Fitzwater streets.

Mears, John W. D.D., 1425 Vine street; Ed. Am.
Presbyterian, Presbyterian House. Miller, Jeremiah, 1106 Gallowhill street; Secretary

Philadelphia Sabbath Association. Mitchell, James Y., 1003 North 5th street; Central Church, N. L., Coates street above 3rd street. Moore, W. E. West Chester, Pa., West Chester

Church. Moore, George R., 1732 Catharine street. Parsons, B. B., D. D., 1721 Fitzwater St.; S. S. Tabor Church, 18th and Christian streets. Prentiss, N. A. 231 Chestnut street. Reeve, J. B. 219 Rodman street; Central Church,

Lombard street above 8th Robbins, Frank L. Oxford Presbyterian Church, Broad and Oxford streets. Schenck, A. V. C., Manayunk Church, Manayunk.

Shaw, Charles B. King street, Wilmington, Central Church, Wilmington. Shepherd, Thos. J. D.D., 507 Brown street, First Church, N. L., Buttonwood street above 5th. Smith, H. Augustus, Baring above 36th street; Mantua Church, W. P., 36th and Bridge streets. Snyder, A. J. West Wilmington, Olivet Chapel,

West Wilmington.
Stewart, A. M. Frazer P. O., Pa., Reeseville and East Whiteland Churches, Chester Co., Pa. Stryker, Peter, D.D., 1818 Mt. Vernon St., Pastor

Elect of North Broad street Church, Broad and Green streets. utton, J. Ford, Hermon Presbyterian Church 133 Harrison street, Frankford, Pa.
Thorne, W. H. Kingsessing, Second Church, Darby.
Taylor, W. W. 2041 Wallace street; Olivet Church,

22d and Mt. Vernon streets.
Wiswell, G. F. D.D., 1402 North 15th street; Green Hill Church, Girard avenue above 16th streets.

Logan Square Church 20th and Vine streets. Western Church, 17th and Filbert streets.