

Original Communications.

WOMAN'S RIGHTS.—I.

Rev. H.—W—B.

SIR:—It has been the boast of Christian civilization that it raises women to their just position of equality as compared with the other sex; but a certain et of females (I need not describe them) are making themselves unhappy with the notion that things are still exceedingly out of joint in that respect.

The two sexes are made for each other; that is plain enough. And married life, upon the principle of one man to one woman, is their normal condition.

And one might guess with some assurance what the ground rules of that economy should be.

As between Adam and Eve, for example, it seems fair to presume that his will rather than hers must decide questions of common interest in the last resort.

Again, there is such obvious convenience and good sense in taking the indoor and the outdoor departments for the basis of a general division of labour or industrial activity between the conjugal parties, that only one in a million has ever doubted the expediency or propriety of adopting that arrangement, and of so assigning spheres of employment under it, as to suit functions to faculties, and burdens to the strength that is to bear them;

Nor do I know that even the one in a million of the querulous spinsters who take exception to this rule, desire to see husbands cross the indicated line of demarcation, and take part in the concerns of knitting, sewing, churning, baking, cooking, and the nursery.

And pray, Sir, (for we may as well come to the point) who are these querulous agitators? and by what right do they assume to speak for the real ladies of the country?

In philosophy (I hope not in religion also) they are plainly of the Harriet Martineau school. And, like their celebrated leader they are under great concern about "the political non-existence of woman."

Have you considered, Sir, the changes that are likely to wait upon the projects of these muscular heroines, should they reach the goal they are running for?

In the first place, as to "political non-existence," we shall see them come out of it like cavalry out of an ambush, full of desperate valor for an electioneering campaign.

In the next place, touching "the barbarism of the law" of husband and wife, we shall see the wife retaining her goods and chattels, and the management of her lands (if any she have) in exclusive personal control after marriage, the same as before, and with the same exclusive power of litigation respecting them;

It is true the husband, watching his chances, may "get a hitch" upon her in turn; especially as she is liable to be at times disabled by domestic circumstances from looking personally after her affairs.

Pray, Sir, how does the thing strike you? I will tell you how it strikes me. It strikes me that if our women were to enter generally into the views of the agitators, and to realize those views, their success would be an unspeakable misfortune alike to themselves and to the State.

In my opinion, Sir, the movement you are patronizing is fraught only with mischief. Its success (which I do not at all believe in) would be a source of infinite evil to families; would measurably blight the relation of the sexes to each other; would degrade the gentler sex unutterably, impair the tone of public morals, mar the civilization of the country, and endanger the progress of its welfare.

But as you and I think differently about it, I will ask your attention to the subject in two or three successive lights, calculated to bring its true merits into view.

REV. A. M. STEWART'S LETTERS.—II.

VIRGINIA CITY, NEVADA.

This is the commercial metropolis of Nevada. Located against the side of an arid and barren mountain, its position must have been the most unpropitious possible.

is a peak which rises abruptly to a great height immediately on the West of the city. Its ascent is so difficult and wearying that but few essay it. Since my coming, its rugged sides have been scaled, and from its summit, aided by a good field glass, we learned to wonder not at the superlative language of the East: "Taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world and the glory of them."

Soon after Virginia was built as a city, a New School Presbyterian church was organized, and grew strong, becoming the only self-sustaining congregation in Nevada, having also a neat and commodious house of worship, free from debt. For the last year, the interests of the Church

have seemingly waned. A number of members and families had removed to White Pine and other new mining regions. During the past summer, they have had no pastor nor any regular preaching.

My present visit has been to seek a revival and the settlement of a pastor. A blessing has speedily followed. On my report, a unanimous call has been made upon the Rev. W. W. Macomber, lately returned from the East to California. That brother is expected to enter upon his labors immediately.

OUR WORK IN NEVADA; has been greatly strengthened lately. Rev. A. H. Sloat has been commissioned and gone to follow up my work at White Pine. Rev. H. O. Whitney has been assigned to Elko and Carlin, twenty miles separated, on the Central Pacific Railroad, Humboldt River. This is an entirely new field. Rev. John Frazer labors in Carson.

OTHER CHURCHES HERE. The Catholics evidently consider Virginia City the key to church operations and influences in Nevada. And concerning such matters they excel in judgment. They are erecting, and have nearly completed a large, costly, permanent Cathedral church. Their building now occupied for worship is to be used as an hospital.

THE EPISCOPALIANS have, also, a very beautiful church building—a Cathedral, I suppose, as its incumbent minister has been East, for some time, receiving ordination as Bishop of Nevada and Arizona, which Territory has within it no Protestant Church. Episcopacy is not so strong in Nevada as Presbyterianism. Our General Assembly, through its authorities, commissioned me to look after the interests of our weak churches, as well as to organize new ones, not only in Nevada and Arizona, but on all the Pacific side.

My Diocese being so much larger than that of the new and worthy Bishop; my order in the ministry must in consequence be higher than his.

The Methodists have also a very neat church edifice, and are the oldest organization, but not now the strongest. Their number of commissioned laborers in this State is larger than that of any other denomination. They prove to be the best pioneers, but not the best and most permanent builders. My observations lead to the conclusion that the attainments and mode of action of their ministry, in this vast mining region, are not well adapted to seize and hold the intense intellect and infidel tendencies of this marvellous population.

DEATH OF JOHN WISNER.

Our dear friend, Dr. Wisner of Lockport, has been called to taste the bitter cup of sorrow in the death of his youngest brother, John Wisner. He died in Buffalo, after a brief sickness, on the 26th of October. He was forty-eight years of age, married and prosperous; but, strange as it may seem, had come along so far in life's journey without having trusted in his father's God and Saviour.

They knew not that this was to be his last sickness. They had no reason to fear a fatal result. And yet they were apparently moved of the Holy Ghost to make some special effort on his behalf. They felt that they could not longer be denied, that he, too, the youngest of the family, and the only one out of Christ, should be numbered with the followers of the Lamb.

Almost at once, upon the suggestion of the father, the venerable Dr. Wisner, of Ithaca, now eighty-eight years of age, they agreed to observe a day of fasting, humiliation and prayer for the conversion of the sick one. They could not be together. One was in Ithaca, one in Lockport, and one in Iowa, but they set apart the same day.

Dr. Wisner, of Lockport, had already made mention of his great solicitude to his people and had requested their prayers for his brother; and they, too, were peculiarly moved for him. They had known him in earlier days as a merchant in Lockport, when his influence was not on the side of religion. They saw their pastor's distress, and tried to help him bear the burden. "Never," said one of them, "was man prayed for more fervently."

The day of fasting passed. God knows what wrestlings there were in the several closets; but the result was not known until a few days later. Then Dr. Wisner went again to see the sick one, and soon found, to his unspeakable joy and surprise, that he had a brother indeed—now, at last, a brother in Christ. The invalid called him at once to his bed-side; he had something special to say to him. "Brother, I have been thinking of my life. I have given myself to God. I am going to live to serve him. I want you to write to my father and tell him that I think that I have found the Saviour. Pray for me that I may live to His glory."

This was but the beginning of a long conversation, sweet, tender and comforting to both. Fervent prayer was also offered, some tears were shed, and great joy went up with thanksgiving to the throne above.

often preached very properly upon the danger of death-bed repentances. They believe it to be fearful. And yet they are comforted, for this dear one still expected to live. His purpose was taken in view of life. The physician gave every encouragement for his speedy recovery. It would indeed have been more satisfactory if he could have lived to give evidence, by a godly life, of the sincerity of the change.

He did live for a fortnight after having given himself to God, still expecting almost to the last to recover, and still giving to his friends delightful evidence of new hopes and new plans for the future. But a sudden turn of the disease soon carried him off. He died, however, in peace, hoping for a blessed immortality.

The innumerable friends of the venerable father and of the brothers will deeply sympathize with them in their sorrow and their affliction; but will greatly rejoice also that they are permitted to sorrow not as those who have no hope.

The father was too feeble to attend the funeral. He had, however, written a letter to the son, expressing his great joy over his new found hopes, and saying that it lifted the last and heaviest burden of his life. This letter, somehow, did not arrive until after the son's death, but was read in connection with the funeral services and touched all hearts. By marriage the son was thrown into Episcopal associations. Rev. Mr. Gilliat officiated at the funeral, assisted by Rev. Dr. Clarke of the First Presbyterian church; the latter making an admirable address at the house, and the former reading the burial service at the grave. GENESÉE.

LINCOLN UNIVERSITY.

REV. J. W. MEARS, D. D.:—DEAR BROTHER:—Although Lincoln University is under the care of Newcastle Presbytery, and therefore our reports were more particularly made formerly, to the papers of the Old School branch, our Presbytery is no longer Old School, nor are the people whom you visit weekly, any more New School. Our institutions are your institutions, and it is proper therefore we make report through your journal to your readers who are now one with us. And we do this the more cheerfully because they have always taken a deep interest in our work; they have contributed largely towards the endowment, the buildings and the support of students, and if ownership is in proportion to what has been paid, we do not know but that their share is greater in Lincoln University than that of the branch, having it more immediately under their control. There is, at least, over this institution no need of present clasping of hands, and the other symbolizations of union so conspicuous when the two bodies came together. All we can desire and pray for is, that we all may be enabled to accomplish more than in the past, for the singularly afflicted race whose wants this institution is designed to meet.

For more than twelve years, first as Ashmun Institute, then as Lincoln University, its doors have been open for the admission of colored men as students, and during the whole time its classes have been taught without the intermission of a single session. It has had its trials during that period, and some of them have been peculiar, but it has had its blessings also. The prayers of the oppressed have been heard and answered in its favor, and a sympathy has been excited, greatly overbalancing any discouragements from whatever quarter they may have come. And now those who have enjoyed its instructions are counted by hundreds, and are, a large number of them, usefully employed in Africa and in the United States. One hundred and fourteen students were in attendance last session, and of these, fifteen are licensed preachers of the gospel, and twenty eight are candidates for the ministry, in the Presbyterian, Episcopal, Methodist, and Baptist churches. Ten united with the College church during the past year on profession of faith, and eight have left the University to teach in the Southern States. There were forty of the number who had belonged to the "black regiments," and the crutches of some of them gave audible evidences of this in the class-rooms and chapel.

We commence the present session with seven professors—the Rev. G. T. Woodhull having accepted his appointment as Professor of Latin, and W. W. Woodruff, Esq., having become Principal of the Preparatory and Normal Department. We have also a new College building, capable of accommodating fifty additional students, giving room for one hundred and fifty in all. But we cannot say all we wish. We would be glad to have you visit us, or to send catalogues where they may be desired.

In view of what has been done, and the prospect for the future, permit us, brethren, to ask a continuance of your favor, and to say that we are compelled to refuse admittance to numbers, who come well recommended, as we have no means for their support, and some of them leave us in tears. Now, can you individually do more good in any other way, than by preparing a teacher or minister of the gospel for the colored people at the South? They are literally "stretching out their hands to God," praying for pastors for their churches; and there are men ready, converted, earnest men, ready to receive instruction for the work. It is said there are now one hundred colored men in Rome, from this country, preparing for the priesthood, and the amount

promised to be expended here, to advance the Roman Catholic religion among the freedmen, is six hundred thousand dollars the present year.

In view of these facts, and also of the union of the two branches of our Church, and of the expected thank-offering to God for His goodness in appointing it, we earnestly pray you not to forget the great necessities of the long-afflicted people for whom this University is founded. They thirst for knowledge; give them the means of obtaining it, and in your rejoicings over a wider brotherhood than you have previously known, extend your hands with blessing to them; you can, we believe, in no way more appropriately signalize the union.

JOHN M. DICKEY,
For the Board of Trustees,
Oxford, Pa., Dec. 2, 1869.

KANSAS.—PROGRESS.

Whoever has been a traveller in Kansas during the past six months, can not have failed to see a great many things that are easiest summed up in the word progress. The summer was unusually wet; instead of a land of drought, it has been one of frequent, and sometimes destructive showers, and the harvest has been bountiful beyond any precedent. Everything the farmer has touched, has yielded him, like the land of Egypt in the years before the famine of Joseph. Then there has been a progress of railroad building, that I have never seen equalled, and I do not think has ever been equalled elsewhere. If the same rate keeps on a few years more, that prairie State will be covered with iron tracks, like a gridiron, and men may go where they will by these rapid ways. These things produce their natural result,—an immense emigration into all parts of that State. People come by car loads, by wagons, in families, in colonies, and single men, one by one. They come from nearly every State of our own country, and from foreign lands. Far up the Kansas river the Swedes threaten to take possession. A majority of the population of Salina County is Swede now, and one of their principal men, in answer to the question, How many are coming? said, All Sweden is coming. In North West Kansas there are many Welsh, and in Northern Kansas, colonies of Canadians.

Turning from this picture to that of our religious life, there also, we can say is progress. Within the last 18 months, the late New School church has risen from one Presbytery to a Synod, grown from two ministers to thirty, and now, when the two Synods come together the Synod of Kansas will have about seventy ministers, and an equal number of churches. Within the last eighteen months there have been about twenty churches organized in Kansas. I cannot give the exact number, not being posted in the "late Old School" statistics, but we have organized thirteen in that time, and the Old School undoubtedly would more than fill the twenty churches in eighteen months. Then the New School have built, or are now at work upon nine new church buildings; how many are in the hands of the Old School I do not know. Now, of all others, is the time to press the work in Kansas.

Dr. Elinwood should have not less than \$20,000 for Kansas alone, for the year 1870. I am confident that applications for nearly that amount will come to him, and I am far more confident that I could so locate that sum as to have it produce a large interest for the cause we love. I see on all hands, the call for larger progress by the united Church, than has ever been seen by the separate portions, and I confidently expect it will be seen in the occupancy of this central region of our nation. If opportunity favors, I may soon say a word about progress in Western Missouri, but not now.

T. H.
KANSAS CITY, Mo., Nov. 25, 1869.

ACTION OF THE PRESBYTERY OF GRAND RIVER VALLEY.

The Presbytery of Grand River Valley being in session, pursuant to adjournment to proceed to a judicial investigation of the case of Rev. W. B. Sutherland, charged with sundry misdemeanors, the following action was taken: namely, "Whereas, W. B. Sutherland was received into this Presbytery on the 14th day of April, 1869, on what purported to be a letter of dismission and recommendation from the U. P. Presbytery of Boston, and whereas, as now appears from the records of said last mentioned Presbytery, extracts from which, duly certified by the Stated Clerk of that Presbytery have been furnished to us, the said W. B. Sutherland had not only not been dismissed from said Presbytery of Boston, but had been, previous to the date of his letter of dismission, stricken from the roll of said body, after having been tried for the sin of intoxication, and suspended from the ministry, Therefore,

Resolved, 1. That all action based upon said letter of dismission and recommendation is null and void.

2. That the said W. B. Sutherland is not a member of this Presbytery, and the Stated Clerk of Presbytery is hereby instructed to strike his name from our roll." Attest,

GEORGE RANSON,
Stated Clerk,
GRAND RAPIDS, MICH., Nov. 23, 1869.

PRESBYTERIAN JUBILEE AT MOUNT MORRIS.

Invitations are extended to the members of the Genesee River Presbytery to attend the sessions of the Presbytery of Ontario, at Mount Morris, Dec. 14; and arrangements are in progress for the two bodies to unite in holding a GRAND JUBILEE Service on Thursday evening, Dec. 16th, at which delegations from the neighboring churches are expected to be present.