

Presbyterian Banner

PITTSBURGH, SATURDAY, AUGUST 18, 1860.

Having purchased for our office the "Banner" of the... of the subscribers who have their papers sent them...

Rev. Wm T. Morrison and Lady, missionaries of our Foreign Board, have arrived safely at Anjoir, on their way to China.

Deaver Academy.—This institution is under the care of S. B. M. BOGGS, Principal. The Catalogue for 1860-61 gives the names of one hundred and twenty pupils.

Centre College, Ky.—This institution conferred the degree of D.D., on Rev. Messrs. JOHN H. RICE, of Louisville, and JOHN C. BAYLESS, of Ashland. The degree of LL.D. was also conferred on Hon. J. J. CRITTENDEN. A scientific department has been organized, and Rev. W. G. MCKNIGHT elected professor.

Rev. Charles E. Hedgcock.—A correspondent of the Presbyterian speaks of the death of Mr. HEDGCOCK, at Marysville, California, July 10th, aged twenty-four years. He was a native of New Jersey, and a graduate of Princeton College, and Seminary. His health was feeble, and he went to California in hopes of receiving benefit from the change of climate; but it was not for him to serve long on earth.

MINUTES OF THE GENERAL ASSEMBLY.

The Minutes of the Assembly's meeting at Rochester, are received. They make a volume of two hundred and eighty-eight pages. In the absence of Dr. LEXYBURN, Stated Clerk, the publication has been made by other competent persons. The arithmetic, proof-reading, &c., has been attended to, as we are told, by the same persons who, in former years, conducted the same work. We hence rely upon the accuracy of the figures and statements.

Every elder, as well as every minister, who would be well informed, should have a copy.

ANOTHER REMOVAL.

From the Central Presbyterian we learn that Rev. W. D. JONES, D.D., of the Presbytery of Holston, died at his residence at Holston Springs, Scott County, Sabbath the 5th inst. He was a native of Pennsylvania County, Va., but removed to Kentucky in early life. He was at one time President of Centre College, Danville, Ky., and for fourteen years pastor of the Presbyterian church at Hopkinsville, in that State. For several years he was President of the Rogersville Female College, and at the time of his death, Principal of the High School at Holston Springs.

PRESBYTERIAN QUARTERLY REVIEW.

The number for July contains—I. Anti-Revolutionary History of Episcopacy; II. Russia; III. Mosaic Purport; IV. General Assembly of 1860; V. Dr. Bushnell's Sermons; VI. The Position and Mission of our Church; VII. Doctrinal Preaching; VIII. Literary and Theological Intelligence; IX. Notices of New Books.

The first article is the address of Rev. Dr. HOPKINS, delivered before the New School Assembly, which met in this city, last May. The sixth article is the sermon of Rev. Dr. PATTERSON, at the opening of the same Assembly, and is, we understand, issued separately, and is a pamphlet.

THE SLAVE TRADE.

Our country is being disgraced, and involved in deep guilt, by a revival of that horrible business, the Slave Trade. Not only are American shipmasters, especially many belonging to New-York, engaged in the traffic to Cuba, but slaves are being brought to the United States. The North Carolina Presbyterian, thus speaks on the subject:

"During our recent visit to the South, we were surprised and pained to find that the number of persons favoring the reopening of the Slave Trade is greatly on the increase. The number has largely increased in the last five years. The common impression that it is only a reckless politician here and another there who approves of the traffic is erroneous. A change has taken place in the opinion of many who are not politicians, and it has extended to all classes and professions. Ten years ago not one man in five hundred would have publicly advocated the trade; and the whole business was regarded with repugnance and horror. Now the advocates are perhaps as numerous as the opponents. Planters and intelligent mechanics are beginning to favor the system, and it is not deemed a reproach or a moral offense.

"The trade itself is largely on the increase. Five cargoes of Africans are now landed on the coast to one ten years ago. Some express the opinion that the proportion is greater than this. "This question of the African Slave Trade forces itself upon the attention of the Christian people and press of the South. The discussion cannot be shunned, and the question must be honestly met. Aside from its political character, it has moral and religious bearings which claim our notice.

"The sanctity of the law is invaded by those who are engaged in this traffic. Christians ought not to hold their peace when the Constitution of the country is trampled under foot. "The border and middle States of the South will not consent to engage with their more Southern neighbors in this shameful violation of national law. They cannot approve of such illegal proceedings, but would kindly yet logically, and conservatively traffic cannot be legalized, and conservative men need no further argument to confirm them in their opposition. If the Gulf States wish to retain the sympathies of the South, and to preserve the unity of the South, in feeling, interest, and action, they must maintain the Constitution as it is, and uphold the majesty of the laws of Maryland, Virginia, Kentucky, Missouri, North Carolina, and Tennessee, with the voice and heart of one man, now, and always will, protest against the renewal of the Slave Trade.

"We are glad to find that the attention of Christians of the South, is called to this subject, by their own journals.

THE OUTBREAK IN SYRIA.

Everything connected with the East is of interest to the intelligent and expectant Christian. Here was the origin of our race, of our religion, and of our civilization. Here some of the grandest events of the past have taken place, and the finger of prophecy points to this as the theatre on which some of the great things yet to occur in the history of nations are to be performed. It was not strange that in a former age, when the people were but poorly informed as to the import of the Bible, when the true spirit of Christianity was but little known, and when its conquests were expected to be achieved by might and power, rather than by the Spirit of God, that all Europe should be seized with enthusiasm, if not with fanaticism, to rescue the Holy Land from the power of the Mohammedan. Nor is it strange that everything relating to this country, famous in the past, should be regarded with the greatest interest by statesmen, philanthropists, and Christians.

Just now the attention of the civilized world, that has been for the last two months intently fixed upon Garibaldi and that bold little island of the Mediterranean now struggling for liberty under his guidance, is directed to the voices of wailing and anguish that come over wide intervening seas from Syria. Again the fury of the Crescent has broken forth; the sword of Mohammed is again unsheathed; the frenzy of the Moslem, as in old time, is in hot pursuit of the followers of the Cross. Catholic, Greek, and Protestant Christians have been the subjects of indiscriminate slaughter. From seven thousand to ten thousand have been slain, from sixty thousand to seventy thousand have been driven from their homes, and are hunted like partridges on the mountains, and from five thousand to six thousand have fled for protection to the Protestant mission stations, and to the residences of Europeans, and are dependent on them for daily support. Men, women, and children have alike massacred. All this has taken place not far from Mount Hermon, under the shadow of the Cedars of Lebanon, on the heights of Carmel, along the plains of Sharon, almost by the side of the road over which Paul passed on his way to Damascus, and nearly within sight of Bethlehem, Nazareth, and Jerusalem.

In the meantime, the Turkish government, that pledged itself to England and France, in 1856, to grant toleration and give protection to all Christians, as well as to Mohammedans, has either been powerless or unwilling to afford relief, and stop the shedding of blood. The Turkish commander not only neglected to defend the assailed, but even connived at their butchery. This feature of the agreement with England and France, in order to escape destruction from Russia, on the part of the Sultan, has never been cordially acquiesced in by the priesthood and people of Turkey. No longer ago than last year, a formidable conspiracy against the Sultan was organized by his own brother, on this very occasion. Except when under the eyes of the authorities and Consuls of civilized nations, this article has been, to all intents and purposes, a dead letter. And the very promulgation of it has tended to inflame Mohammedan hate, for it was looked upon as a significant indication that the Christian was about to triumph, and the Turk to pass away. Thus the idea that constituted such a powerful ingredient in the causes of the outbreak in India, that Christianity was about to change not only the religions, but the government and the customs of the country, has been powerfully at work throughout the Turkish dominions, and has been a fearful incentive of the late outrages.

No other region, of the same extent, in the world, contains such a multiplicity of antagonistic races as do the mountain ranges of Lebanon. This has been so for many generations. Excluding the wandering Arabs, the population is little more than a million and a-half. About one-half of these are Mohammedans, one-quarter consists of those who bear the Christian name, and the remainder is composed of hybrid and anomalous races of Pagans and semi-Mohammedans. The Maronites are about 200,000; members of the Greek Church, 150,000; and the Druses, 100,000. The hatred found amongst these three divisions is intense, and but little was necessary to make it burst into a flame. The general mass of the Moslems are the mingled descendants of the various races that composed the Greek Empire in the time of Mohammed. And in all the Christian sects there has been the same infusion of European blood during the crusades, and even down to our own day, so that it is now impossible to ascertain their national origin.

The Maronites are so called from Maro, their first bishop, who lived in the fifth century. Their subjection to the jurisdiction of the Roman pontiff was agreed to on the express condition that neither the Pope nor their emissaries should abolish or change any thing that related to the ancient rites, moral precepts, or religious opinions of the people. So that in reality the relation of this people to Rome is more nominal than any thing else, and for this friendship the Roman Pontiff has to pay very dearly.

The Greeks are adherents of the Greek Church, which is the Established Church of Russia, and which comprehends within its bosom also a considerable part of Egypt, Abyssinia, Greece, Mesopotamia, Cilicia, and Palestine. It originated in the ninth century, from the controversy respecting the procession of the Holy Ghost, and jealousy of the See of Rome, united. This Church is one of the largest claiming their Christian name. It rejects many of the errors of Rome, but holds others about equally injurious.

ings. According to his intention, only the Druse priesthood were to see this volume, and no revelation was to be made until the second advent of Hakeem, who was to appear on the earth again with his master Hama, this being, probably, an idea suggested by Christian dogmas. "This secrecy about the sacred writings of Hama was not, however, observed, and copies of the works are now in the great libraries in Paris, Vienna, the Vatican, Leyden, and the Bodleian Library, at Oxford."

Like the regular Mohammedans, some of the features of their faith and worship have evidently been borrowed from the Christian religion. But notwithstanding this, their opposition to Christians approaches the fiendish more than it resembles the human.

To attain the mastery, his long been the darling object of the Maronite, the Greek, and the Druse. And when the rage of the Druses burst forth, whether from a desire to exterminate all opponents, or from fear that the Maronite and Greek were about to attack them, it matters not, the others entered into the contest most willingly. The Greek and Papal Bishops, and Patriarchs stirred up their people to seek the utter destruction of the Druses; so that not a single one of them should be left in Mount Lebanon. And the people rushed into the war with perfect recklessness, without leaders, without union, without arms, and without provisions, to meet a hardy and well-furnished race of men, bold as lions, entirely united in aim, and under the control of able leaders. The result thus far, as might have been expected, has been a succession of Druse victories, accompanied with pillage and ruthless slaughter. Within six weeks, no less than one hundred and fifty villages and hamlets have been destroyed in Lebanon, with a frightful loss of human life.

As a matter of course, the country has been laid waste, and fugitives are flying everywhere. The effects upon our American Protestant Missions have been most disastrous. The Rev. Mr. BENTON had one thousand Druse children in his schools, within fifteen or twenty miles of Beirut; these are all dispersed. The church of the American Board at Hasbeiyeh, with all the mission property, has been destroyed. The town itself has been plundered and burned to ashes, and all the Protestant villages in the great district between Mount Hermon on the East and Tyre on the West, have been devastated, while the people have been driven from their homes utterly destitute. All this has occurred in the district where the Gospel has made the greatest progress, and in what was, spiritually, the brightest spot in all Syria. Many of the Protestant converts sealed their faith with their blood. And not a few of them bore a noble testimony for Jesus in the trying hour. Just before the slaughter commenced, Abu Mouson, one of the leading Protestants, a man of faith and prayer, seeing there was no hope of escape, cried out to the Protestants and others around him.

"My dear brethren, the time is short. The Druses are coming upon us, and we are all going like sheep to the slaughter. Death is before us, and we shall soon leave this world and stand before God. In whom will you trust? There is no Saviour but Jesus Christ. Look to him, and upon him, trust in him and he will save. Repeat and believe, and he will cast you off. Let every one call on the Lord Jesus, the Saviour."

Great numbers united with this man in calling upon God, and as he was leading in prayer he was literally hewed to pieces. These things sadden the Christian heart, but the Lord reigns! The wrath of one man shall be made to praise him. One thing is certain, the Sultan will be compelled to protect the Christians, or his kingdom will be taken from him, as probably it ought to have been long ago. Russia will protect the Greeks. France will avenge the blood of the Maronites, to whom the faith of her rulers has been pledged for generations. And England will demand safety for the Protestants. Just now the power of the Beast in the West, and of the False Prophet in the East, are alike menaced; but God only knows the result. Nor can any human being tell what new complications of the great Powers of Europe this may produce. Napoleon is looking anxiously to the East, by way of the Mediterranean, to which he would bring back the commerce lost to France by the discovery of the passage around the Cape of Good Hope. Will he be allowed to do it? It is for us to wait in faith, prayer, and hope.

ANNUAL REPORTS—BOARD OF EDUCATION.

Education has occupied the attention of the Presbyterian Church, prominently. There is no Church which is her superior, in this aspect. Our Church, we believe, which is her equal. She gives special heed to the family, noting, directing, and cherishing the first budnings of intellect, and making the household the permanent home of instruction. Infant schools, primary schools; the common or public schools, Academies, Colleges, and Theological Seminaries, are the production of her liberality, and the objects of her love and care. She provides the means of education, and superintends instruction from the first day of infantile susceptibility, onward. This is one of the distinctive evidences that she is a truly Biblical Church—dearly a Church of the Lord Jesus Christ. He was a teacher come from God; and she has been, and is, a teacher. She walks in his footsteps.

While Presbyterians have ever been the patrons of education, and foremost in the ranks of those who "institute and sustain schools and Colleges; and especially active in helping young men into the ministry," still it was not until a little over forty years ago, that our General Assembly organized a Board which should have special charge of this work. This Board, at its inception, and for more than half the period of its existence, had its attention confined to the seeking out, directing and aiding poor and pious young men of talent, who might desire to enter the ministry. It was not till after the accession of Dr. VAN RENSSALAER to the Secretaryship, some sixteen or seventeen years ago, that the members enlarged their views so as to embrace the whole of education, and, by permission of the Assembly, gave their attention to schools, Academies, and Colleges; these to be brought into being, and to be guided by Church Sessions, Presbyteries, and Synods. The wisdom of this enlarged policy had been greatly doubted. It took admirably in theory, when first proposed, but the execution has been limited, irregular, and

feeble. Provincial schools have but few in number; Presbyterian Academies are often excelled by those which are conducted on private enterprise; and Synodical Colleges, though numerous and highly useful, have not attained pre-eminence. They are, in fact, too numerous to be well endowed and well filled; and there is a lamentable want of unity, energy and liberality in their maintenance. The whole amount of receipts by the Board, for the department of General Education, during the past year, was but \$6,340.20. The amount of the Board's receipts, however, and, of course, of their disbursements, in this department, does not measure their influence. They help to keep alive, and to give a Christian influence to, institutions which train many hundreds of our young men and young women. The Report gives the names and locations of sixty Presbyterian Academies, and of eighteen Synodical Colleges.

But, as intimated, ministerial education is the great object of this Board. This department of the work is regarded by all as being appropriately an ecclesiastical work. To this object the contributions of the year were \$64,637.19. The number of candidates was, in their theological course, 178; in their Theological course, 192; absent for not reported, 15; total, 492. Of these 181 were received during the year; and the aggregate is 1,101 greater than that of the previous year. The whole number of candidates under the Board's care, during the 41 years, has been 2,952.

This Board has sustained an immense loss, in the removal of Secretary VAN RENSSALAER. He not only possessed ability, but he gave that ability to the cause. It was not self, relatives, or partisans that he served. It was the Church. We shall ever remember the emphasis with which he spoke to us, in his office, some eighteen months ago. The subject of conversation was Zion's interests as affected by her agents. It was at the time when the Associate Secretary of the Board of Domestic Missions had resigned, and the office was abolished. He said, alluding to the services we had rendered, and the reproaches we endured: "Go on, brethren. You have done a good work, but you have a great deal more to do. There is a great want of economy in managing affairs which belong to the Church. There must be further reforms." Several matters then came under revision. Yes! though our honored brother did not coincide with us in every minute thing we said, and did relative to Church agencies, he was yet cordially with us in principle. He adopted our motto, ECONOMY AND EFFICIENCY, both in words and deeds. He gave his own time and energies gratuitously, and he conducted an administration under which faithful men labored and earned their wages.

When it was ascertained that the scheme of Systematic Benevolence would work well, (about the time of the conversation above alluded to,) arrangements were made to dispense with the services of the Associate Corresponding Secretary. This left in the employ of this Board but one paid Secretary; and he was retained for the sake of the Department of General Education. Then, also, the Board was subjected to no expense for clerks' wages; and they had to pay a salary of only \$1,150 for Treasurer and Book-keeper. This Board has been an example. They exhibit an account which may well inspire a confidence in the churches, that their benefactions will be righteously appropriated.

The Board receives and aids all applicants who are duly qualified and who present the proper testimonials. The qualifications are piety, talents, good character, and a desire to enter the ministry; the applicant having been at least six months a member of the Presbyterian Church, in good and regular standing, and having studied Latin at least three months. The testimonials, to which the applicant, naturally, belongs. The Board are exceedingly desirous that applicants shall truly possess the required qualifications; and the General Assembly directs Presbyteries to be cautious and faithful. After the candidate has been received, the officers still exercise a supervision over his department and progress. Growth in grace, habits of industry, and development of power, are required; and in the exercise of this supervision, the kind parental aid of Christian teachers, and of church Sessions and Presbyteries is solicited.

A large part of the Report before us is a treatise on "The Ministerial Curriculum." The importance of an extended, elevated, and thorough education in the ministry, is ably presented. We heartily endorse the reasoning. The work and the times demand high qualifications. But here we would urge upon our young men, what is well known to the Board and the Presbyteries, that, in the vast majority of our ministry, true piety, and the various acquisitions of collegiate and theological learning, do not comprise the only high qualifications. Good common sense, a spirit of self denial, patient endurance, and ardent devotedness to the cause, should ever be considered indispensable in those who preach the Gospel and take upon them the care of souls. The Lord give us such ministers; in large numbers, for his own work.

REV. WILLIAM NEILL, D.D.

This venerated servant of Jesus Christ entered into his rest on the 8th inst., after a long life, devoted to the cause of his Lord. He was in the eighty-second year of his age.

Dr. NEILL exercised his earlier ministry, we believe, in Albany. Thence he was called to the Sixth Presbyterian church, Philadelphia. While serving that church, acceptably, he was appointed President of Dickinson College, Carlisle, an office which he felt it his duty to accept. Old difficulties in the College still ranking, and preventing it from being the field of usefulness which had been anticipated, Dr. NEILL resigned, and accepted an invitation to the church at Germantown. This position he occupied till the infirmities of advancing life induced him to retire. He had, since then, resided in Philadelphia, exercising his ministry in aiding his brethren, and in preaching to the poor. Dr. NEILL was, eminently, a godly man. His life, his ministrations, and preaching powers, were a much above the ordinary rungs. He was zealous for the truth, firm

in every good purpose, wise counsellor, devotedly pious, and in all things his amiability shone resplendent.

Rev. Charles E. McLean, D. D., formerly of Gettysburg, Pa., well-known for his connection with the late Rev. Dr. JOHN M. DUNGAN, of Baltimore, departed this life, at an advanced age, on the 4th of July, at his late residence, in Indianapolis, Indiana.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

THE FIFTEENTH ANNUAL MEETING of the American Board of Foreign Missions, will be held in the Tremont Temple, Boston, on Tuesday, the 2d of October, at 4 o'clock P. M. This being the Semi-Centennial Anniversary, is expected to be an occasion of great interest, and large numbers will be in attendance not only from New-England, but from all parts of the country. Many missionaries from different parts of the world will also be present. The past history of the Board, its present condition, and its future prospects, will call forth much earnest discussion. Efforts will be made to obtain a reduction of fare on the different lines of travel, and the result will be published as soon as possible.

Boston has always been denominated PURITAN CITY, and its early founders were those who left home and country, because of their opposition to Episcopacy. But it is not generally known that there was at one time an attempt to establish Episcopacy by the active demolition of Puritanism. This was done by Sir Edmund Andross, who, coming into the colony in the latter part of 1686, with almost unlimited powers, undertook to obliterate Episcopacy even upon the Puritan congregation, now known as the famous Old South church. He went so far, as to take forcible possession of the house of worship, for this purpose. But the people resisted this encroachment upon their Christian liberty and legal rights; and owing greatly to the wisdom, firmness, and meekness of the pastor, Rev. Samuel Willard, were successful. Mr. Willard was the second pastor of this church; and was installed as colleague with the Rev. Thomas Thatcher, the first pastor, on the 10th of April, 1678. In 1701 he was chosen President of Harvard College, as successor to the Rev. Dr. Increase Mather, and for many years he filled the office with distinguished ability and success. He was born at Concord, Mass., in January, 1639, ten years after the settlement of Massachusetts Bay Colony; and nineteen years after the landing of the Pilgrims at Plymouth. He was the author of forty-four books and pamphlets. But his greatest work was his "Body of Divinity in two hundred and fifty Expository Lectures on the Shorter Catechism." Previous to Jonathan Edwards, he was acknowledged to be the great divine of New-England.

In the DICTIONARY CONTEST, every method is resorted to for the purpose of exhibiting the superiority of one of the rivals to the other. At last the words defined have been actually counted, as has been the case with the Geographical, Scripture, and Proper names. And as one of the curiosities of literature, we may state that the number of words defined in the Dictionary of Webster is 99,000. There are also some 6,000 or 7,000 words defined in the Supplement, embracing words that have recently come into use. In the Tables of Geographical, Scripture, and Proper names, there are 36,000 more words given, making an aggregate of, in round numbers, 140,000. In Worcester there is a total of 103,300 words defined, and 23,000 Geographical, Scripture, and Proper names, giving a total of 132,000 words, leaving about 8,000 more in Webster than in Worcester. In Worcester, 15,300,000, giving 1,400,000 ems in favor of Webster.

THE ANDOVER THEOLOGICAL SEMINARY ANNIVERSARY occurred last week; the examination of the classes commencing on Monday week. The graduating class numbers thirty-three, thirty-five being the original number. Four or five of the graduates have dedicated themselves to the foreign mission fields, six or seven to pastorate in the West, and five or six are called to pastorate in New-England. Rev. Prof. Harris, of Bangor, delivered an able address before the "Society of Inquiry; on Self-Sacrifice, a timely theme at the present crisis of the missionary cause." Wednesday morning, Rev. Mr. Beaubien, of Chicago, spoke to the Students on French Protestantism. The sermon before the Alumni was delivered by Rev. Prof. Stowe, in absence of President Wayland. The text, Jas. v. 16, was treated in an illustrative and somewhat humorous style, showing that we should correct sin, not in the general, but specifically, and that "preaching the Gospel" was applying the truth to individual cases, rather than dealing in generalities, which disturb no one's self-conceit, nor awake the consciousness of sin. Rev. Prof. Schaff delivered an address in the Town Hall, before the Porter Historical Society, upon the Human Character of Jesus Christ. The subject was analyzed at considerable length, and with scriptural simplicity. The excellences of Christ, the purity and saintliness of his life and teachings were shown to be indubitable evidences of the Divinity of the Son of God. One peculiarity about the address of Prof. Schaff was that it was originally written in German, then translated into English by another person; and in this form was delivered by the original author.

The Rev. L. W. BACON, in his late bi-centennial address at the anniversary of the Hopkins' Grammar School, New Haven, gave a portrait of the character of Ezekiel Cheever the first teacher of that school, and one of the most distinguished of the early teachers of New-England, that excited considerable interest because of its likeness to one who now bears the same family name. History, he feared, would have to write that the learned, self-denying, conscientious Cheever was in some degree willful, opinionated, and decidedly unamiable. A curious record has been discovered of a trial before the First church in New-Haven, not for any scandalous sin, so much as for being in general impractical, dogmatical, and disagreeable. His particular transgression seems to have consisted chiefly in speaking evil of dignitaries, in abusing the church and voters, and in doubtful disposition. Brother Cheever neither retracting nor giving answer, the brethren reasoned with him; they had for a long time abused and witnessed against his contumacious and proud spirit; they feared God had a controversy with him, wondered what it would come to, and what God would do with him. Cheever never yielded.

GUILFORD, CONNECTICUT, is one of the oldest towns in the State; it lies on the Sound, about sixteen miles East of New-Haven. It was settled in 1639, by emigrants principally from the rich counties of Kent and Surrey in England, whose descendants still remain, occupying in some cases the very homesteads which their forefathers selected for their homes more than two hundred years ago. The first minister was Rev. Henry Whitefield; and his dwelling, which was built in 1640, is still standing, and is believed to be the oldest dwelling-house now standing in the United States. It is a massive stone building, on a beautiful site, looking directly out upon the waters of the Sound, and bids fair to stand for centuries still.

NEW-YORK.

THIS CITY continues overflowed with strangers. The hotels have been doing an immense business, and trade is quite active for this season of the year. The more distant purchasers are beginning to arrive, and make their selections for the Fall business. The city jobbers who have an early trade have been making up their assortments, and the clothiers have also been increasingly active. In cotton goods the larger portion of the movements has been for the out-of-town trade, but the drought has cut off the motive power of some Eastern mills, and this, has helped to maintain prices.

Since the ALDERMEN and COUNCILMEN of this city have, by a major vote, approved the enormous swindle of \$105,000 for the Japanese entertainment, the Tribune has set to work in earnest to punish those who voted in favor of it. For some days their names were published in that paper, enclosed in black lines. On Monday the residence and place of business of each man was given, and all citizens cautioned to hold no dealings with them. The men who voted for this appropriation certainly deserved all this; and probably a severer treatment. But it is questionable whether the precedent thus set by so influential a journal as the Tribune, may not be liable to grave objections. It certainly can be abused so as to accomplish very injurious results. In the meaning it is not at all improbable that this matter will injure the Metropolitan Hotel very considerably; strangers will hesitate about stopping at a house where such wholesale extortion has been practised.

From the 20th of July to the 2nd of August, six hundred and thirty-five persons, males and females, have been transferred to the WORKHOUSE on BLACKWELL'S ISLAND, as vagrants and disorderly persons. One of this number has been committed the first time; three hundred and thirty-seven the second time; seventy-five the third time; forty-four the fourth time; eighty-nine from four to ten times; eight-nine from ten to twenty times; ten the thirtieth time; ten the fortieth time; two the forty-first time; and five the fifth time.

THE BOOK PUBLISHERS are making ready for a large Fall trade. The leading houses have each nearly as many works in press as they can comfortably look after. The Harpers, unable to meet the demand of their customers by the daily and nightly running of half a hundred press presses, have been compelled to order several more. It is difficult to say at what point this mammoth establishment, now the largest in either hemisphere, will limit its operations. So thoroughly is it systematized in every part, that the casual visitor, on taking a seat in the quiet space raised off from the Franklin Square side of the building, would scarcely believe that within its walls a thousand busy hands were at work putting together books treating on almost every subject within the range of English or classical literature.

THE GERMAN POPULATION of this city is immense, and is constantly increasing, so that one of the great objects in the leading political parties is to secure this vote. It cannot be denied that a large part of the Germans seem sincerely devoted to making money, by lager beer and the Sunday theatre. And among them are some of the most determined enemies of evangelical religion, and of all our American laws with respect to the Sabbath and the sale of liquors. But, at the same time, there are many truly pious and godly men among the Germans, who deeply deplore the tendencies of their countrymen. In the aggregate they embody a large Christian element, the existence and the power of which have been too little understood, either by the American population, or by the Sunday theatre gentlemen. Thousands of German citizens are as thoroughly scandalized by the Sunday excesses of some of their countrymen as Americans can be, and they are watching the progress of the efforts to enforce the laws against Sunday tipping and theatrical exhibitions, even more eagerly than our citizens.

Nor are they as destitute of religious instruction of the better kind as has been generally supposed. They have twenty-one churches, claiming to be, in a greater or less degree, evangelical. Of these, seven are Lutheran; four Reformed Dutch, (there are five organizations on Manhattan Island); three Presbyterian; two Methodist Episcopal; two Moravian; and one each German Reformed, Baptist, and Catholic Apostolic. To say nothing of Episcopal and other missions among this population. Some of these congregations are large and prosperous.

DR. SPRING'S FIFTEENTH ANNIVERSARY SERMON, on Sabbath morning week, was listened to by a great concourse of people, among whom were many clergymen of different denominations. Dr. Spring opened the services by an invocation. The psalm was sung, commencing, "High in the heavens eternal God, Thy goodness in full glory shines." Prayer was then offered by Rev. Dr. Ferris, whom Dr. Spring introduced as one of his former catechumens. Dr. Spring announced his text, from Isaiah xv. 16: "And I have put my words into thy mouth, and I have covered thee in the shadow of mine hand, that I may plant earth, and say unto Zion, Thou shalt my people." His theme was "Redemption," and eloquently, powerfully, and touchingly did he dwell upon this great subject, instead of going into a merely secular history of the

progress and growth of the city and country, or of recounting his successes in the ministry for half a century, as has been done in not a few anniversary sermons lately published. The closing paragraph was especially tender and solemn. He said:

But I must close. The half century is gone—gone like a small star that has been twinkling in the curtain of the night—gone like a soft fine cadence of distant minstrelsy as it vanishes in air; gone like the word just spoken, for good or evil, never to be recalled; gone like the clouds that disappear after they have exhausted their treasure upon earth; gone like the leaves of Autumn which the wind has swept away; gone like the phantom which in prospect had the semblance of reality, but which in the retrospect has melted away and gone; gone as yesterday has gone. Why do I say they are gone! Nothing is gone, whose influence remains, with man or woman. The Sabbath, the prayer, the praise, the weeks, the months, the years that seem to us to have vanished one by one in the mysterious past, live still in God's treasury, and ever will be. What! The momentous present, this now, this accepted time? What is the never-ending future? All parts that make up a grand eternity—eternity that was, and is, and ever will be. The great angel of heaven's high chancery, records as well the responsibilities of the hearer, as the responsibility of the preacher; and the great Judge will render to every man according to his works. God bless his word for his name's sake. Amen!

The closing prayer was offered by Rev. Ravaud K. Rodgers, D.D., grand-son of Rev. Dr. Spring's predecessor and colleague, Rev. John Rodgers, D.D. A hymn was then sung and the congregation was dismissed.

The presentation of the testimonial, on the following evening, was deferred on account of the low state of Mrs. Spring, whose death was almost hourly expected. And she did die on Tuesday morning, but two days after the delivery of the fifth anniversary sermon by her husband. Dr. Spring has held his pastorate longer than any other clergyman in this city, excepting Dr. Berrin, of Trinity church. Dr. Berrin's wife died but a month or two ago.

PHILADELPHIA.

This city has its full share of VISITORS, and is likely to do a very large business this Fall. The manufacturers of Philadelphia give her an importance of which she can never be deprived, and a source of regular and solid income that is only beginning to be properly appreciated.

The churches of Philadelphia embrace a large number of SCOTCH AND IRISH, or of their immediate descendants among their membership, and consequently great interest is taken in all that concerns the state of religion in Ireland and Scotland. Nowhere else in this country has the late revival in Ireland excited an equal interest. A meeting of the members of the United Presbyterian churches in this city was held last week, in the church of Rev. Dr. Dales, Race Street above Sixteenth, to hear an address from Rev. Mr. Kilpatrick, of Ireland, on the present state of religion in that country. The meeting was very largely attended. Rev. Dr. Dales presided, and introduced Mr. Kilpatrick to the Assembly. The reverend gentleman proceeded to give an elaborate and interesting account of the progress of Protestantism among the Irish people. He alluded to the wonderful revival which has been taking place among the Irish, and spoke of the great interest felt in it by Christians throughout the world. The speaker did not think that any accounts of this marvellous action of Providence among that people could have exaggerated its importance. His descriptions of various incidents connected with the revival and its progress were full of interest, and were listened to with profound attention. He concluded with a strong appeal to the Christians of America to assist by their prayers and contributions the good work now progressing.

At the conclusion of the discourse, Rev. J. T. Cooper, D.D., offered a resolution expressing the confidence of the meeting in the representations of Mr. Kilpatrick, and recommending his mission to the liberal consideration of the Christian community.

THE WEARING OF THE GOWN, by clergymen, as recommended by the late Synod of the Lutheran Church, is not without opposition. On this account, and in connection with some other charges, a division has been caused in St. Mark's Lutheran church, Spring Garden Street, above Thirteenth, of which the Rev. C. P. Krauth, D.D., late of Pittsburgh, is the pastor. The use of the gown and the introduction of several new features in worship were obnoxious to some of the members. The latter have held two meetings, and made attempts to organize a new congregation. At the second meeting, Rev. Dr. Stork, formerly pastor of St. Mark's, was invited to become the spiritual leader of the new body. At an adjourned meeting, a portion of Dr. Stork's answer was read, in which he declines the call; and regrets the action of the seceders. Some remarks were made by Mr. Hoffman, and others, criticising the course of Dr. Stork. It was unanimously resolved to organize a church forthwith. Elders and deacons were elected, and trustees were also nominated. Some of the nominees were anxious to decline the honor proposed to be conferred upon them. A series of resolutions were adopted, after some discussion. The first provided for the organization of St. James' Evangelical English Lutheran Church, to be subject to the rules of the East Pennsylvania Synod. The resolution was adopted, with amendments. For the present, the organization will be completed, with no Synod. Meetings will be held at 909 North Broad Street every Sabbath.

THE REV. ALFRED NEVIN, D.D., has withdrawn, at the request of the people, his resignation of the pastorate of Alexander church, and will continue his labors as heretofore.

A LETTER FROM IOWA.

MESSRS. EDITORS:—Our farmers are done, cutting, and many of them done stacking their grain. All have been done this year. For the late rains, which I fear, will do somewhat injure the wheat yet to be sown. I have not seen so good a crop of wheat and oats as the one just cut. Corn, too, never promised so well. New wheat is already commanding a fair price, and consequently many are looking up. If for a time the farmers have been laid desolate, and been without their usual corn, has been withered, and the Lord is filling the floors full of wheat. What a debt of gratitude we owe, that the Lord has so abundantly blessed the labors of the husbandman. A debt we can never pay, but which we can most appropriately acknowledge with a thank-offering. Some three or four days ago, one of my parishioners put a hundred pounds of flour