

Presbyterian Banner.

PITTSBURGH, SATURDAY, MARCH 29, 1862.

TEN CENT STAMPS.

Our friends will please not send us these, nor any of the large stamps. We cannot use them, and our Postmaster will not exchange for them. Send only ten cent and one cent stamps.

Early about the Pastor.—See the article of "Hole in the Wall." Possibly it may serve as a mirror to fault-finders, while it makes some important revelations relative to a pastor's duties and labors.

Whittemore Institute.—The Annual Catalogue shows an attendance of 82 pupils, male and female. The school is in Butler, Pa., and is conducted by Rev. J. S. Boyd and Mrs. Boyd, under the direction of a Board of Trustees.

Western Theological Seminary.—The Board of Directors of the Western Theological Seminary will meet in the chapel on Wednesday, April 18th, at 2 o'clock P. M.

The examination of the students will commence on Monday, April 14th, at 9 o'clock A. M., under the supervision of the following Committee of the Board, viz: Rev. Messrs. A. B. BROWN, D. D., E. E. SWIFT, and JAMES ALEXANDER, D. D.; and Elders JAS. CROBOTHERS, M. D., and ALEXANDER LAUGHLIN.

On Tuesday evening, the address before the Society of Inquiry will be delivered by the Rev. JOSHUA D. SMITH, D. D., of Columbus, Ohio, in the First Presbyterian Church, Allegheny City.

On Wednesday, noon, an address will be delivered to the students, by the Chairman of the Examining Committee, in the chapel.

On Thursday evening, addresses by members of the Graduating Class; and also, a Farewell Address, by a member of the Faculty, in the First Presbyterian church, Pittsburgh.

W. B. McILVAINE, Sec'y.

HOURS OF STUDY.

Much attention is being paid, and very judiciously too, to the subject of education. One vital question which is undergoing examination, relates to the power of attention. While attention can be kept up, the pupil will learn; but when there is no attention on the part of the pupil, the teacher's labors are all in vain. He may as well cease his efforts the moment that attention flags.

Now, how long can attention be given? There is a limit to human powers—to the powers of the mind, as well as to those of the body. Directors and teachers of schools, as well as Professors in Colleges, should know what that limit is. Its average may be discovered, and every educator has an interest in finding the boundary. To help our readers in their investigation, we here present, from the Scientific American, two extracts from a pamphlet of E. CHADWICK, Esq., C. B., England, which was published pursuant to an address of the House of Lords. Mr. CHADWICK, speaking of the hours of study, says:

"Struck by the frightful disproportion between the powers of childish attention and the length of school hours, he has directed questions to many distinguished teachers. Mr. DONALDSON, head master of the Training College, of Glasgow, states that the limits of voluntary and intelligent attention are, with children of five to seven years of age, about fifteen minutes; from seven to ten years of age, about twenty minutes; from ten to twelve years, about twenty-five minutes; from twelve to sixteen or eighteen years of age, about thirty minutes; and continues, 'I have repeatedly obtained a bright voluntary attention from each of these classes, for five or ten or fifteen minutes more, but I observed it was always at the expense of the succeeding lesson.'"

The Rev. J. A. MORRISON, Rector of the same College, speaking on the same subject, says:

"I will undertake to teach one hundred children, in three hours a day, as much as they can by possibility receive; and I hold it to be an axiom in education, that no lesson has been given until it has been received; as soon, therefore, as the receiving power of the children is exhausted, anything given is useless; nay, injurious, inasmuch as you thereby weaken instead of strengthening the receiving power. This ought to be the first principle in education. I doubt it is seldom acted on."

These remarks state the average of capability. Some children greatly excel others in the power of attention. Some subjects also exercise the mind far more intensely than others, and hence produce weariness much sooner.

The subject commends itself not only to teachers of children. Those who have the care of young men, should also give their serious consideration. And voluntary students—men full grown, and men in advancing life—are deeply interested. The hours of study are often too much protracted. Attainments are thereby curtailed, pleasure is diminished, and the bodily health suffers. Few men can safely prolong intense application beyond an hour. Some should take a respite in less than half that period. A short walk in the open air, or a few minutes' promenade in the hall, or a study, should be the means of very frequent relaxation, with every deep thinker.

Ministers also may learn something by investigating this subject—something not only to aid them in their libraries, but to promote their efficiency in the pulpit. They must not only bring to their congregations something interesting, and something clothed in expressive language, and which they will distinctly utter; but they must not overtax the power of attention. Let them note their hearers' capacity, and lengthen or abbreviate their sermons accordingly.

ABOLITIONISM.

Abolition, though one of the most general terms in its signification, has recently been assigned a specific meaning. Abolitionists are those who, unscrupulous as to means and reckless as to constitutional law and social rights, would put an end to slavery. To distinguish them from anti-slavery men, the qualifying term "radical," "fanatical," or "rabid," is sometimes used. Our journal has been outspoken, and some say severe, on slavery. Of its converse, abolition, we have said but little. The reason of our comparative silence was, that slavery has been the prevalent and crying sin; the root of bitterness; the disturber of Zion's peace; the enemy which put itself in the attitude of a conspiracy, then of secession, and then of a numerous warrior host for the subversion of our General Government and the destruction of the country. Now, however, in that slavery has met its political death, and received the fatal wound as to its very existence; and as abolition is looming into national importance, and aiming at the control of government and social policy, it becomes us to investigate the latter's character also. Is it worthy? Shall it be enthroned and rule the land?

We set out in life strongly abolition in sentiment, and did not hesitate to proclaim from the pulpit God's call, "Let my people go." But our abolition was directed and bounded by God's Word. It was that of the old Pennsylvania school, practical where we had authority, and not disposed to usurp power where God had given the power to others—it was the abolition of the Presbyterian Church of 1818. Thus:

"It is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors, to correct the errors of former times, and as speedily as possible to effect this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world."

"We tenderly sympathize with those portions of our Church and country where the evils of slavery. * * * * * We earnestly exhort them to continue, and if possible, to increase their exertions to effect a total abolition of Slavery."

"We recommend to all our people to patronize and encourage the Society lately formed, for colonizing in Africa, the land of their ancestors, the free people of color in our country."

Such abolitionists were we, till the advent of WRIGHT, KELLY, THOMPSON, PHILLIPS, ELLSBURY, GARRISON & Co.—men and women who advocated emancipation even by the extreme of violence, reckless of consequences; who, declaimed against the Constitution and the Union, against the Church of Jesus Christ and the teachings of the Bible. Such leaders we could not follow. Such a course we were bound to repudiate. We hence adopted the appellation Anti-Slavery, a term properly expressive of the sentiments of the great body of the Northern people.

The antipodes of the abolitionists were a few rabid, "fire-eating" pro-slavery men of the South. These extremes agreed in one thing, viz., either that their opposite must be put down, or this country divided. Unhappily for the Southern people, they fell in with their fanatics, seceded, took up arms, and commenced the war. If the people of the cotton States had been patient, there would have been no strife beyond a war of words. Or if the people of New-England had taken up the sentiment of GARRISON & Co., raised armies, seized forts and arsenals, and threatened the overturning of the Government, then the Nation would have directed its forces Northward. And then, too, the war would have been on the same principle as it is now; that is, it would have been waged for the preservation of the Union, and the supremacy of the Constitution and the laws.

It is fashionable with us, at the North, to say that slavery is the cause of the war; but the belief is even more nearly universal at the South, that abolition is the cause. It is well to look at causes, if we look wisely. We would not pretend to decide between the antagonists. This much is certain: If there had been no slavery, we had not had the war; and if there had been no abolitionism, the peace of the land would have blown yet as a river. The two impingings on each other, has caused the disruption. The powder and the spark, in contact, produce the explosion.

We heard WENDELL PHILLIPS, in Pittsburgh, last week. He affirmed that freedom and slavery, like the powder and the spark, could not dwell together. But the lecturer did not use terms aright. Abolitionism cannot dwell peacefully with slavery, but abolition is by no means the synonym of freedom. Freedom dwelt intermingled with, and side by side with slavery for near half a century after our national establishment in 1776, in entire peace. And freedom was not inactive either. But she was just. She acted where she had the right to act, and avoided, all undue assumptions. She abolished slavery in Pennsylvania, in New-England, New-York, and New-Jersey—in seven of the original thirteen States. She also prohibited Slavery's approach to the territory of the North-west, thus laying the foundation of the free States of Ohio, Indiana, Illinois, Michigan, and Wisconsin. She had, also, by her peaceful excellence, won so far upon Slavery, that the question of abolition was entertained with much favor in three other of the original States, Delaware, Maryland and Virginia, and in the new State of Kentucky. But then fanaticism arose and attached itself to freedom, claiming her as its own; and thenceforward freedom's progress was marred. Since then, no State has abolished slavery; and in no State where slavery exists can abolition be now advocated. This fanaticism

was met by a pro-slavery fanaticism equally violent; and now the strife has culminated in most destructive warfare. Now, which is the guilty cause? In one all-important sense we hold slavery to be the cause; and that is, while Northern fanatics but talked and wrote, the Southrons took to their weapons of destruction, and aimed a death's blow at their country. They became rebels. Hence the war. Rebellion must be suppressed.

Abolitionists, that is, those of the radical school, to which we allude, have been but few in number. They also seem lately, to have greatly modified their sentiments. We shall therefore not dwell upon what they were, but endeavor to give our readers a glimpse of what they are; and to this end we will quote some recent remarks of PHILLIPS, GARRISON, and ELLSBURY. WENDELL PHILLIPS lately spoke in the Smithsonian Institute, Washington, and is reported as saying: (We quote from the Pittsburgh Gazette.)

"Now the reason why I think so much of the Message of the President is because I read in it 'fitness to govern.' I do not think he has entered Canada, but he has set his face Zionward. The first line of the Message goes to my heart. Now I love the Constitution, though my friend (Dr. PIERCE) says it is a hundred times, and I shall again if it doesn't mean justice. I have labored nineteen years to take nineteen States out of this Union, and if I have spent any nineteen years to the satisfaction of my Puritan conscience, it was those nineteen years. The child of six generations of Puritans, I was taught at a mother's knee to love 'purity before peace.'"

"During the course of our ministry, we have frequently been asked, 'What is the best edition of the Bible for private reading, for the family, and for the Sabbath School teacher, and the minister?' This has led us to the examination of almost all the various editions now in general use, with an honest desire to discover the one best suited to the ordinary demands of Christian life.

"It will be admitted by all that fair paper, cleanly cut type; with appropriate references to parallel or explanatory passages, and brief, suggestive, and reliable notes on abstruse and difficult passages, or for the purpose of showing the force and connection of particular words and phrases, but which will still allow the volume to be of convenient size, will in a great measure meet the great want felt by Bible-readers and Bible-teachers. With reference to notes, LORD BACON seems to have had the correct idea, when he said, 'We want short, sound, and judicious notes upon Scripture, without running into common-places, pursuing controversies, or reducing those notes to artificial method, but leaving them quite loose and native.' For certainly as those wines which flow from the first treading of the grape are sweeter and better than those forced out by the press, which gives them the roughness of the husk and the stone, so are those doctrines best and sweetest which flow from a gentle crush of the Scriptures, and are not wrung into controversies and common-places."

"The Annotated Paragraph Bible," published originally by the London Religious Tract Society, but now published in this country by Sheldon & Co., of New-York, seems to us to meet in a high degree, these requirements. The noble London Society brought it out with great care and expense. The most competent biblical scholarship was secured to prepare the division into paragraphs, the marginal references; and the brief but rich notes. No less than \$20,000 were expended in the work of editing and preparing the notes, and the result has demonstrated that the expenditure was a wise one. For we have here the substance of what the learning and piety of successive ages have contributed to the elucidation of the Word of God.

The text itself is a correct reprint of the authorized version; but it differs from the common editions in two particulars. 1. It is divided into paragraphs according to the changes in the subject, or the pauses in the narrative; to which appropriate headings are given; the chapters and verses being marked in the margin for facility of reference. 2. The poetical portions are printed according to the natural order of the original, in *paradise*, by which the meaning is more readily ascertained. The explanatory notes have been so prepared as to elucidate what is obscure or difficult; to bring out the true meaning and force of the original; to illustrate the language of the sacred writers; by reference to manners, customs, geography and history of the countries, and times in which the events of the Bible occurred—to show the harmony and mutual connexion subsisting between the different parts of the inspired writings; and the progressive development of Divine truth; and, in short, in every practicable way, so far as the limits would allow, to promote the right understanding of the Scriptures.

Another excellent feature is the prefaces to the respective books. These are brief but comprehensive introductions, embracing a short analysis of each book, in which one aim, among others, has been to attain the object, described by Bishop PIERCE in the preface to his 'Key to the New Testament,' viz., 'a clear introductory illustration of the several books, showing the design of their writers, the nature of their contents, and whatsoever else is previously necessary to their being read with understanding.' Like an intelligent guide, such a preface as this 'directs the reader right; at his first setting out; and thereby saves him the trouble of much after inquiry, or like a map of a country through which he is to travel, if consulted beforehand, it gives him a general view of the journey, and prevents his being afterwards lost and bewildered. The marginal references to parallel and illustrative passages, are an entirely new selection.

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people could not learn. He came, *they* *God made free,* and righted the wrong, but the people and the Government would not walk therein. He was, almost literally, the way and the truth, and he would have been the life; but the nation was not worthy. I sometimes think that on that fearful morning, the 2d of December, 1850, as he bowed his head and gave up the ghost, the recording angel wrote in the ledgers of heaven, of this nation, it is finished."

What treason against the country! What a travesty of Scripture! What blasphemy against God! Such is Abolitionism, as exhibited by these its leaders. And such abolitionism we deprecate, as endeavoring to ally itself with the cause of freedom. And happy are we to say that we know of but one such abolitionist in the circle of our personal acquaintance; and even that one would, we think, shrink from the intense treason and blasphemy of PARKER ELLSBURY. Are such men to be recognized as the leaders of a free, just and Christian people?

Our anti-slaveryism is life-long and profound, but not, as we trust, fanatical. In war, we would give it no license beyond the demands of stern necessity. Politically, we would bound it by the Constitution and the laws; socially, we would guide it by justice, equity, and the precept which binds us to do to both master and servant, that which in changed circumstances, we would have them do to us; and religiously, we would have it animated by the spirit of light, truth, and love, as these are found in, and flow from the Gospel.

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description of this edition of the Bible; with a sincere desire to aid readers of the Holy Scriptures, and to do a little toward making the people more familiar with sacred truth.

We do not recommend that the Annotated Paragraph Bible shall displace the larger and well established Commentaries; but it may be used to very great advantage in the family, by Sabbath School teachers, and by the pastor.

The Old and New Testaments may be had in separate volumes, or both may be had in one volume, at a moderate price.

REVIEWS.

NEW CASTLE, PA.—We learn that precious blessings are descending upon the labors of the pastor of this church, Rev. J. S. GRIMES. A letter lately received, says:

"God has been pleased to awaken more than sixty souls. The entire church is revived and quickened into newness of life. O, what is another token of God's favor and willingness to bless, and revive the Church even in the midst of the years of trial. Of the sixty inquirers, many are indulging a blessed hope."

CLARKSON, OHIO.—MR. EDITOR:—The Presbyterian church in Clarkson has for some time been enjoying a precious season of revival. A little over a year ago we enjoyed a precious season, when twenty-eight new members were received. A good state of feeling continued, and the result has been another addition of twenty-eight. On the first of January, 1861, this church did not number more than thirty-four members; since then fifty-six new members have been added; nearly all by profession. A large proportion are heads of families, and a goodly number of young men. There has been no noisy excitement. Our meetings have been quiet and solemn. All have felt that it was the work of the Lord.

Rev. WILLIAM GASTON has lately supplied our pulpit for the past eighteen months, and has faithfully discharged the duties of a pastor, and the blessing of God has crowned his labors. Truly the Lord has done great things for us, whereof we are glad. ONE INTERESTED.

PRINCETON COLLEGE.—A correspondent writes to us from Princeton, N. J.:

"Since the commencement of the present session, which opened on the 1st of February, a powerful revival of religion has been in progress among the students of our college. The religious interest has been thorough and deep; and its influence has been evident in a greater or less degree, upon every member of the Institution. About forty young men, some in every class, have been hopelessly converted. In the Senior class there are now but six who are not professors of religion. The Faculty of the College, and the members of the Theological Seminary have shared earnestly and faithfully, but some of the most unexpected and hopeful cases have resulted from the prayerful efforts of the students themselves among their classmates and friends. A daily noon prayer-meeting of the students, in the Sophomore recitation room, led by one of their number, has been productive of great good. We know of no more hopeful subjects of prayer; to use those young men; many of them will probably attain to positions of usefulness and trust in after-life, and how important it is that their influence should be upon the side of truth and right. Let the Church of God everywhere pray that the work of grace may go on until not one shall be left without a hope in Christ."—N. Y. Observer.

A Peace Policy.—Secretary SEWARD, in answering a complimentary letter of Mr. HARRIS TWELVETREE, President of a London meeting on the preservation of peace between Great Britain and the United States, says:

"The policy of the American people, Sir, is a policy of peace at home, peace abroad, peace with all nations—a policy of freedom for themselves, of freedom in their extending empire, and a policy hopeful of, and conducive to, the ultimate freedom of all classes and conditions of men. Whoever shall wage war against the American people will find themselves obliged not only to commit the first wrong, but to become, when they enter the contest, the enemies, not only of order, peace and progress on this Continent, but of human nature itself."

This is the true policy. Be always in the right. You are then not likely to be assailed; and if assailed, you will have a kind Providence, a good conscience, and the sympathy of all upright men on your side.

A Response on the Renunciation of the Old-School and New-School Presbyterian Churches.—The New-York Evangelist, a leading New-School journal, quotes largely from our article on the proposed reunion, and adds:

"Surely the day of union is very far distant, if this is the way in which it has to be brought about. If our brethren wait until they hear us knocking, for admission at the back door of their Assembly, they will have to wait a long time. They might as well understand now, as at any future day, that we are perfectly satisfied with our position as a Church, that we are fighting no such union, but more firmly believe than ever that our Church has a Mission in this country to fulfill, and that our simple duty is to go forward diligently and manfully to its accomplishment, and leave such questions as these to the logic of events, that are now moving with great rapidity. In the meantime we shall endeavor to preserve good brotherhood and kind Christian fellowship with all denominations engaged in the work of our Master."

We are happy to find this highly esteemed contemporary advancing sentiments so nearly sound. We simply add that we wish to receive no man by the "back door." Whoever would join us, let him come openly, not stealthily.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

THE SELECTION OF A PRESIDENT for Harvard College is just now a subject of much interest in Boston and throughout Massachusetts. Chief Cushing has strong supporters, and were it not for his political antecedents, he might possibly be elected; for he is a man of great acquirements, prodigious application, and wonderful versatility. But owing to the fact we have stated, his prospects in this direction are not remarkably encouraging. Among others mentioned for this high office, are President Sears, of Brown University; Rev. Thomas Hill, of Antioch College, Ohio; and the Hon. Robert C. Winthrop, President of the Senate, a Baptist; and Mr. Hill is a Unitarian, a staunch disciple of the late Horace Mann.

THE EPISCOPALIANS are making great efforts to strengthen and increase their denominational strength in Boston. For six months they have had a reading-room, which has become a favorite resort for clergy and laity. All the Episcopal papers and periodicals of this country which can be obtained are on file there, and also a choice selection from the Provinces and England. A handsome engraving of Bishop Rottger, of Pennsylvania, adorns the wall, a gift from a prominent parishioner of St. Paul's. Bikenenses of Bishops Seabury, Griswold, Burgess, Clark, and Eastburn, are also there, and the fine engraving of the House of Bishops. The Committee are endeavoring to form a subscription list of one hundred names who will contribute five dollars a year for five years, which will establish the room on a firm basis, for that length of time at least.

Nor can the fact be hidden that this Church is making rapid advances in many parts of New-England. The radicalism of many Congregational churches, and ministers is driving the more conservative into a connexion, which has at least the virtue of stability.

THE CHRISTIAN SABBATH is beginning to excite renewed attention in the Eastern States, where its claims have been greatly neglected for some time. The Congregational pastors of Boston are delivering a course of lectures on the Sabbath, on successive Sabbath evenings. We give not only a list of the preachers, but also of the subjects, for the benefit of our clerical readers, who may be gratified at seeing the different aspects in which the obligations of the holy Sabbath are viewed. A course somewhat similar to this might be preached by pastors to their own people with much approbation and great benefit. The arrangement is as follows:

- 1. The Relation of the Sabbath to Man's Physical Life; by Rev. E. B. Webb, in the Park Street church.
- 2. The Relation of the Sabbath to Man's Intellectual Life; by Rev. N. Adams, D.D., in the Berkeley Street church.
- 3. The Relation of the Sabbath to Man's Spiritual Life; by Rev. E. N. Kirk, D.D., in the Old South church.
- 4. The Relation of the Sabbath to Man's Social, Economical, and Political Life; by Rev. John E. Todd, in the Park Street church.
- 5. The Relation of the Sabbath to the Divine Law; by Rev. G. W. Bledsoe, D.D., in the Berkeley Street church.
- 6. The Proper Way to Keep the Sabbath, outside of the Family; by Rev. M. Dexter, in the Old South church.
- 7. The Proper Way to Keep the Sabbath in the Family; by Rev. A. L. Stone, D.D., in the Berkeley Street church.
- 8. The Consideration of Objections against the Sabbath; by Rev. J. M. Manning, in the Park Street church.

NEW-YORK.

THE LATE BRILLIANT SUCCESS of the arms of the Federal Government have imparted new life to business in the commercial metropolis.

Government securities are in brisk demand for investment; and many of the more prudent class of stock-operators are buying them in preference to railway shares, with the expectation of realizing more profit on the advance in prices, which will result from the issue and use of the Treasury demand notes authorized by the recent act of Congress. There is a popular notion very generally adopted, that the evils of an excessive use of paper currency have been exaggerated by the advocates of a sound specie standard for money. This notion has been lately strengthened by the decline in gold from 4 to 12 premium since December. The price of gold, which is now no longer money, but simply a commodity for sale like flour, wheat, and other products, does not mark fully the value of precious metals in our currency; because, as regulated by the law of supply and demand, as in the case of every other commodity for sale. The supply of gold is at present excessive, and the demand trifling as yet, owing to the small amount of merchandise importations in proportion to the exports of produce. The country holds now \$100,000,000 more gold than it did before the rebellion, owing to the importation of specie from abroad, and retention here of the gold receipts from California. The total amount of specie in the country is estimated at \$250,000,000 to \$300,000,000.

And the dissipation created in the minds of some on account of the legal tender clause is rapidly passing away. The notes of the Bank of England have always been a legal tender.

THE APPREHENSIONS excited for the safety of this city in case of the escape of the *Merrimack* from Hampton Roads, have led to most vigorous preparations. The government, the corporation, and the merchants are vying with each other in preparing defenses for the harbor. The corporation is about to make an appropriation of \$500,000 for this purpose. Four vessels similar to the *Monitor*, are about to be placed on the stocks. And some of the largest and fleetest steamers are already in process of conversion into steam rams. The *Vanderbilt* is now on the dock and the *Ocean Queen* soon will be, to be changed into formidable war vessels. A few weeks more will see New-York out of all possible danger from the *Merrimack* or any hostile vessel in the world.

Whole number of votes, 1375. For Union Representation, 1375. Against, 142.

The Circuit Court has given a judgment adverse to the validity of the election of the acting Board of Trustees of Dr. Cheever's church. Thus the Doctor and his friends have been condemned both ecclesiastically and in the civil court, for a convocation of Congregational ministers duly called—also decided against them. It is to be hoped that the end of this case, which has been the occasion of so much scandal to the Christian Church has been reached.

THE LAST of the sons of the celebrated naturalist, Audubon, died at Audubon Park, Washington Heights, near the city of New-York, a few days ago. The widow of the elder Audubon survives at the age of 87 years, and still resides on the spot surrounded by the city, which was a wilderness when she and her husband settled there only six years back in 1833. This last son inherited much of the taste and talent of his father, and was engaged in bringing out a new edition of the Birds of America when arrested by the hand of death.

THE REV. S. RAMSEY WILSON, D. D., formerly of Cincinnati, has been called to the pastorate of the Grand Street Presbyterian church, of this city. This is the church of which the Rev. John Thompson, D. D., was pastor for several years.

PHILADELPHIA.

LAST SPRING many of the people of Philadelphia, supposed the city hopelessly ruined. And many merchants did find themselves reduced at once from affluence to bankruptcy on account of the failure of Southern customers to meet their engagements. But now things wear a much brighter appearance. Trade has revived, customers from the interior and Western towns and cities are abundant. And there is promise of a most prosperous season of business for this next sixty days.

THREE SEEMS to be a strong disposition to prevent the payment from the City Treasury of the \$2,000 spent by the Councils in giving a dinner at the Continental, to the Legislature of Pennsylvania, on the 22d of February.

THE PASTORS of our churches are at their posts, and the churches seem generally in a healthy condition; though there have been no special seasons of revival during the Winter.

ECCLESIASTICAL.

Rev. THOMAS P. SPREER desires to be addressed at Orlowton, Trumbull County, Ohio, instead of North Jackson, Ohio—the former office being the more convenient.

Rev. WM. A. SCOTT, late of San Francisco, it is said, has been called to the First Presbyterian church, Massachusetts.

Rev. M. NEWKIRK, Jr., is called to the Central Presbyterian church, of Downington, Pa.

Rev. FREDERICK B. BROWN has accepted a call to the Bridge Street church, Georgetown, D. C.

Rev. S. R. WILSON, D.D., of Cincinnati, Ohio, has received a call to the Grand Street Presbyterian church, New-York.

Rev. JESSE B. DAVIS was installed at Bridesburg, Pa., on the 17th inst.

LETTER FROM A CHAPLAIN.

CAMP KIME, D. C., March 22, 1862. REV. DR. McKINNEY:—Dear Sir:—In behalf of Col. B. (Capt. Walter), I wish to acknowledge, through the Banner, the receipt of one hundred copies of the "Soldier's Pocket-Book," from the Ladies' Aid Society of West Union, Va. I would further say, that all such testimonials of regard expressed by our friends at home, do wonder in the way of encouragement to the soldiers. Hence we know that our friends still think of us, and love us, and pray for us.

A few weeks since we received a package of Cromwell's Bibles, sent by Rev. Campbell, of Uniontown, Pa. Rev. Hamilton, of the same place, often favors us with a package of papers, or what is even more encouraging, a kind letter. Let those at home write to their friends in the army. Write earnestly, affectionately, in the fear of the Lord. Such letters do us much good. It often my privilege to see the impulsive, stormy spirit, suddenly checked in its headlong chase, other day, the weather-beaten cheek. The "boy," has received a letter from home. It contains a father's gentle admonitions, a mother's prayers, or a sister's love. No wonder he weeps, when memories most sacred are aroused, and come trooping on to take away the diadem of the soul. We have many praying soldiers in our regiment. We receive many precious hours in prayer-meetings. Sometimes, when the soldier has prayed for himself, his country, and his enemies, he breaks down altogether when those words, which make a part of every prayer, and can be kept back no longer, force their way to his lips, "Lord, bless our loved ones at home." The sea remembers the family altar, and he weeps. The father thinks of his anxious wife and helpless babes, and he weeps. Do not call it unsoldierly to weep. Tears make a man more a man, and none the less brave.

Affectionately yours, J. N. RIBBON, Chaplain 5th Reg't Penna. Vol., Washington, D. C.

For the Presbyterian Banner.

At the close of the Rev. Dr. Bettelein's Course of Lectures, it was, on motion, Resolved, That this meeting of the citizens of Canonsburg, and the students of the College, express their high gratification, and tender their thanks to the lecturer, for the very interesting and valuable information he has communicated in reference to Japan, its people, and their customs, and his own adventures and labors during nine years of missionary residence in that distant and comparatively unknown land.

By COMMITTEES.

Jefferson College, March 19, 1862.

A BEAUTIFUL FANCY.—In the "Legend of the Tree of Life," published in New-York, in 1776, occurs the following: "Trees and woods have twice saved the world—first by the ark, then by the cross. Making Lord, amidst the evil fruit of the tree in Paradise by which was borne on the tree in Golgotha."