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REV. DAVID M'KINNEY,
PROPRIETOR AND PUBLISHER.

[From the Christian Intelligencer.]

Nature and God.

BY THOMAS HASTINGS.

The works of nature never appear so beautiful as when illuminated by the rays of Gospel truth. It is good while standing beneath these wide heavens, and upon this broad earth, to meditate upon the handiwork of Him who is the great Architect of all. The God of nature is the God of all grace and consolation. He is our Father, our Redeemer, our Sanctifier. With his word in our hands, we can think upon all his wonderful works—his works of nature and of grace—and form pleasing comparisons and associations.

Wondrous are the works of nature,
Springing from a hand Divine;
Every object, every feature,
Bids some bright perfection shine.
Lofty mountains tell his glory,
Smiling valleys speak his praise,
Brilliant clouds so transitory,
Heavenly aspirations raise.

Silent dews and whispering breezes,
Symbolize the Spirit's love:
Every blooming plant that pleases
Tells of blissful bowers above.
Vernal suns and fruitful showers,
Vocal woods and meadows gay,
Starry lights and moon-lit hours,
Heaven's parental care display.

Whirlwinds in their anger swelling,
Dire volcanoes in their wrath,
Scenes of judgment are revealing
In the haughty sinner's path.
Seasons in due order ranging,
Destined courses to fulfill,
Show to us a Mind unchanging,
Full of wisdom and good will.

Beauteous thus the revelation
By the hand of Nature given;
But a brighter inspiration
Marks the road that leads to heaven.
Nature with her genial pleasures,
Shows that man deserves to die;
Grace unfolds celestial treasures,
Pardoning love, and endless joy.

Nature is, indeed, no substitute for revelation. The sinner condemned for his numberless delinquencies, needs something better than symbols to assure him of the possibility of pardon and acceptance. But now that the way of reconciliation is made known, we may find in the physical universe pleasant hints and suggestions in the way of illustration.

For the Presbyterian Banner.

What is the Duty of Sessions of Vacant Churches?

This inquiry is asked merely with refer- to their duty in securing a pastor. Why do so many of our churches, when vacant, become so much divided, and in some cases hopelessly so? Five, ten, fifteen, or twenty candidates, and sometimes more, are invited to preach a day or two successively. Some of these have been *wholly* invited by the Session; but others only *formally* so, because they were the friend or acquaintance of this one and that one in the congregation, and to gratify them, the Session yield and send a formal invitation, when at the same time perhaps they have heard enough candidates from whom to select a good pastor and minister, or they may know that the one desired would not likely suit them. Thus we think Sessions often unintentionally ignore their own authority, allow their congregations to become hopelessly divided in consequence of having so many candidates before them. Some prefer this one, some another, some another, some still another, and so on through the whole number of the ten or twenty candidates. And then the result is, that when they come to select a pastor, they are unable to agree on any one; thus excellent men who are among the candidates are rejected.

Why do not Sessions use their authority, and carefully watch against this very difficulty. A prudent Session will of course carefully consider suggestions made by judicious members of the church, and even in some cases consult them; but when they have done so, they carefully weigh their suggestions, and only follow that which their maturer judgments, it may be, dictate to be for the very best interests of their church and the glory of God.

Let a Session find out, from the best information they can get, a *few*—and we would say in no case more than three or five—and invite them as candidates; and having heard them a few Sabbaths, and become as well acquainted with them as possible, out of the pulpit as well as in it; and the Session finding in their estimation one or more among this number who would suit them, let them forthwith call the congregation together to select one for their pastor. Let candidating be stopped, no matter how many good men, and favorites, too, with some of the people, have not been heard. If the congregation cannot select from those already heard, then let the Session invite three or five more, laying aside altogether the first three or five, or at least the most unlikely of them. If a more careful and even more rigid course was pursued, in some cases at least, by Sessions, in respect to the selection of a pastor, churches would be saved from division and distraction, and a pastor would much sooner be secured. Let Sessions realize their responsibility in this matter, and ask themselves if they are not the regularly constituted and ordained guardians of their individual church, and the means of grace in it, and solemnly obligated to guard against divisions and distractions in their church resulting from a loose, *congregational* mode of securing a pastor, when one is needed. It is much easier for a Session to prevent divisions, than to heal them when once they have taken place.

A CHURCH MEMBER.

For the Presbyterian Banner.

Confession.

JAMES V: 16—"Confess your faults one to another."

Confession is a humbling duty. It requires no small degree of humility to confess our faults when sensible of them, and often a still greater degree of humility to perceive our errors. Human nature does not like to see its failings; and when it sees them, it does not like to acknowledge them. It is humiliating to feel that we have done wrong; it is still more humiliating to confess that we have done wrong when we feel it; it is most humiliating of all to confess our faults, when, by so doing, we must justify others and condemn ourselves. Whatever view we take of the duty of mutual confession, it is a humiliating duty. It abases one in his own estimation; it causes him to lie low in the dust before God, crying, Unclean, unclean.

Yet confession is a Christian duty, a beneficial duty, and an ennobling duty. What more ennobling than a magnanimous acknowledgment of our faults? What more ennobling than the possession of that charity which suffereth long and is kind, which envieth not, which vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, which never faileth? It is a duty which, while it abases it exalts, while it humbles it ennobles, as it is written, He that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

It is a mutual duty. There is usually wrong on both sides. Hence the direction Confess your faults one to another. Let us bring the matter home. Let us confess our faults, and let us live in peace and love. Then shall our souls prosper, and then shall Zion rejoice and the Gospel have free course and be glorified. W. J. M.

For the Presbyterian Banner.

The Presbytery of Chicago,

At its meeting at Rockford, Ill., April 14th, adopted the following minute in relation to the day of humiliation, fasting, and prayer, appointed by the President of the United States:

WHEREAS, The President of the United States has issued his proclamation, designating Thursday, the 30th day of April next, as a day of humiliation, fasting, and prayer; and has requested all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship, and their respective homes, in keeping the day holy unto the Lord, and devoted to the humble discharge of the religious duties proper for that solemn occasion:

And whereas it is clearly the duty of nations, as well as of individuals, especially when suffering under severe and desolating judgments, to humbly acknowledge their responsibility to, and their dependence upon God; to confess with humble sorrow their sins and transgressions, and with genuine repentance to seek for mercy and pardon:

And whereas it is enjoined in our Directory for Worship, that "if at any time the civil power should think it proper to appoint a fast, it is the duty of the ministers and people of our communion, as we live under a Christian Government, to pay all due respect to the same; therefore,

Resolved, That it be enjoined upon all our pastors and stated supplies, to read the aforesaid proclamation of the President from their respective pulpits on the Sabbath immediately preceding the said 30th day of April, or at such other time as may better accomplish the object hereby intended; and that they invite the people of the several congregations to lay aside their ordinary avocations; to observe the day according to the true intent of its appointment; to assemble in their respective places of public worship; and there to humble themselves before God; to confess our national sins; and to pray for mercy and pardon, if peradventure God, whom we have so deeply offended, may be propitiated, and grant to us as a nation forgiveness, and "a restoration of our now divided country to its former condition of unity and peace."

For the Presbyterian Banner.

Action of the Presbytery of Erie in the Case of W. T. Hamilton, D.D.

WHEREAS, W. T. Hamilton, D.D., who was in the year 1854 deposed from the Gospel ministry and suspended from the communion of the church by the Presbytery of South Alabama, but subsequently restored to the communion of the church by the same Presbytery, has appeared before the Presbytery of Erie, in the bounds of which he now resides, asking that the remaining censure should be removed, and he restored to the Gospel ministry; and whereas Presbytery feels satisfied as to its competency to take up and issue the case; and whereas we have had abundant evidence of the reality and sincerity of his penitence, and of his Christian life and conduct for many years, and the very strong demonstration of feeling in his behalf among the people where he has dwelt; therefore,

Resolved, That Presbytery does hereby remove the remaining censure, and restore the said W. T. Hamilton, D.D. to the Gospel ministry, and to the exercise of all its functions.

A true extract from the minutes.
S. J. M. EATON,
Stated Clerk, Pres. Erie.
Franklin, Pa., April 16, 1863.

For the Presbyterian Banner.

The Presbytery of Carlisle

Met in Middletown, Pa., on the 14th of April, at 7½ o'clock P. M. The opening sermon was preached by Rev. N. G. White, from Jno. xviii: 38; and John xvii: 17.

There were twenty-seven ministers and twenty-one elders present.

Rev. James Kennedy was elected Moderator, and Rev. John O. Proctor, Temporary Clerk.

Thos. X. Orr, a licentiate, was dismissed, to put himself under the care of the Presbytery of Allegheny City.

Geo. T. Cain, licentiate, was dismissed, to put himself under the care of the Presbytery of Newton.

John C. Bliss, a licentiate, was received under the care of this Presbytery, from the Central Presbytery of Philadelphia.

W. C. Stitt, a licentiate, was received under the care of Presbytery, from the Presbytery of Potomac.

Rev. Robert A. Brown was dismissed to the Presbytery of Doncgal.

The pastoral relation existing between Rev. Chalfant and the Mechanicsburg church, was dissolved, and Mr. Chalfant, at his own request, was permitted to labor, as chaplain, in the 84th Regiment of the Pennsylvania Volunteers.

The pastoral relation existing between Rev. W. T. Beatty and the Green Castle and Waynesboro' churches, was dissolved; and Mr. Beatty was dismissed to join the Presbytery of New Brunswick.

The following was adopted as a standing rule of the Presbytery of Carlisle, viz.:

"*Resolved*, That hereafter this Presbytery will not entertain any request for the dissolution of the pastoral relation, except- ing in such cases where all the provisions and requirements of our Book have been fully and properly observed."

The next stated meeting of Presbytery is to be held in Mercersburg, Pa., on the 1st Tuesday of October, at 7½ o'clock P. M.

Rev. Wm. C. Cattell was appointed to preach the opening sermon, and Rev. Gordon his alternate. Rev. Cochren was appointed to preach the second day, and Rev. Sample his alternate.

An interesting Narrative of the State of Religion was read, which will no doubt be forwarded to you for publication.

The church at Hagerstown presented a call for the services of Mr. Wm. C. Stitt. The call was found in order; but as Mr. S. was not at Presbytery, the call was retained in the hands of Presbytery for the present.

The church at Carlisle presented a call for the services of Mr. John C. Bliss. The call was found in order, and it being presented to Mr. Bliss, he signified his acceptance of the same. Presbytery then proceeded to examine Mr. Bliss on Experimental Religion, the Arts and Sciences, Hebrew and Greek Languages, Ecclesiastical History, Theology, Church Government, and the Sacraments. He also preached a trial sermon from Jer. xvii: 9, as part of trial for ordination. All of which were sustained.

Presbytery resolved, when it adjourned, to adjourn to meet in the Second Presbyterian church of Carlisle, on Tuesday evening, the 12th of May, at 7½ o'clock, to attend to the ordination and installation of Mr. John C. Bliss. S. J. Nicocolls was appointed to preach the sermon, and Mr. Beatty to be his alternate; Dr. Creigh to preside, propose the constitutional questions, and make the ordaining prayer, and Dr. Harper his alternate; Mr. Hays to deliver the charge to the pastor, and Mr. Warner his alternate; Mr. Eells to deliver the charge to the people, and Mr. Cattell his alternate.

Mr. Thos. H. Hench was taken under the care of Presbytery, as a candidate for the Gospel ministry.

Rev. Wm. C. Cattell and Rev. Robert McCachren, were elected clerical Commissioners to the General Assembly; and Rev. J. S. Gordon alternate to Mr. Cattell, and Rev. R. J. Warner alternate to Mr. McCachren.

Mr. Geo. Hench, of Centre church, and Mr. James Clark, were elected lay Commissioners; and Mr. J. M. Means alternate of Mr. Hench, and Mr. R. G. McCreary alternate of Mr. Clark

The churches of Williamsport, Big Spring, Green Castle, Mechanicsburg, Landisburg, and Centre and Upper, obtained leave to supply themselves for the next six months; and W. P. Cochren was appointed to supply Millerstown and Ickisburg churches for the next six months.

Rev. Cochren, and W. J. Jones, elder, were appointed a committee to organize a Presbyterian church in Newport, Perry County, in accordance with the wishes of certain persons there.

Rev. David Grier requested Presbytery to dissolve the pastoral relation existing between him and the Dickinson church; whereupon Presbytery resolved to cite the congregation to appear at the adjourned meeting, to be held in Carlisle on the 12th of May, to show cause why the request should not be granted.

A committee was appointed to return thanks to the officers of the Cumberland Valley Railroad for their kindness in returning the members of Presbytery over their road free of expense.

Dr. Creigh was appointed a committee to visit the Burnt Cabins church, in accordance with the report of the Missionary Committee.

Presbytery resolved to approve of the Revised Book of Discipline.

Preamble and resolutions, expressive of the views of Presbytery on the State of the country, &c., were adopted. But I shall not send you a copy of them, as I understood the Stated Clerk to say, that he would send you a copy for publication.

For the Presbyterian Banner.

The Presbytery of Allegheny

Met in Harrisville on the 14th inst. Rev. W. W. McKinney was elected Moderator, and Rev. S. Williams, Clerk. Dr. L. Young and Mr. John Boyd were appointed Commissioners to the General Assembly, and Rev. E. Ogden and Mr. John W. Stewart, alternate Commissioners.

The following minute was adopted in regard to the death of Mr. H. H. Hays: Presbytery would here record the death of one of their candidates, Mr. Hugh Henderson Hays, since their last meeting.

Mr. Hays was a young man of great promise, but the will of the Master is best, and Presbytery bow humbly to that will.

A text was assigned to Mr. James S. Boyd, on which he is to preach a trial sermon for ordination at the Fall meeting.

Mr. George W. Jackson having passed through the usual trials for ordination, arrangements were made to ordain him, and instal him over the church of Bull Creek, from which he has received a call.

Calls from the churches of Mt. Nebo and Portersville, each for one half of the ministerial labors of Rev. Wm. P. Harvison, were read, and retained by Presbytery till the next meeting, at which time Mr. H. expects to be prepared to connect himself with this Presbytery.

A report was received in regard to the Witherspoon Institute, which is located in Butler, and is under the care of Rev. Jas. S. Boyd and lady, showing that this Institution has been in a more prosperous condition during the last year than at any other time since 1854.

A paper was adopted in regard to the State of the Country, in which it was recommended to all the people under the care of Presbytery, to lay aside all party predilections, and rally for the support of the "powers that be," till the rebellion be crushed, and also to observe the day appointed by the President as a day of fasting, humiliation, and prayer.

J. R. COULTER, S. C.

For the Presbyterian Banner.

Beaver Presbytery.

The Presbytery of Beaver held a very interesting meeting at Clarksville, on the 14th and 15th of April.

Mr. Cyrus H. Dunlap was licensed to preach the Gospel.

The state of religion in our bounds, notwithstanding the distracted condition of our country, seemed to be as encouraging as in former years. Some of our churches have been visited with precious seasons of refreshing and ingathering, rejoicing the hearts of God's people with the tokens of the Spirit's presence.

Dr. Riggs was dismissed, at his own request, from the church of Sharon. The people of Sharon expressed great regret in parting with their pastor, and bearing decided testimony to his zeal and faithfulness as a minister, and only yielding to the earnest solicitation of Dr. Riggs, who thought that the providence of God and the interest of the church indicated that he ought to devote the whole of his pastoral labors to the church of Clarksville, which was formerly but part of his charge. Dr. Riggs now devotes his whole time to the church of Clarksville.

Presbytery passed a resolution approving of the President's Proclamation in appointing the 30th day of April as a day of fasting, humiliating and prayer, and recommending its observance by our churches.

D. C. REED, Stated Clerk.

EUROPEAN CORRESPONDENCE.

Stoddart's Lecture at Paisley—Analysis—Questions Proposed and Answered—Pro-Northern and Anti-Slavery—The Union and Emancipation Society at Glasgow, and the Working Men—Prayer and Peace—International Collisions?—The North of Scotland Visited—Aberdeen and its University—The Duke of Argyle on the Education Furnished the Sons of the Strugglings—Aberdeen and Free Churchism—Disruption Memories—Sabbath Services and a Sabbath Throng—A Contrast—Dialect of Aberdeenians and its Contrasts—Nairn and Cromarty—Hugh Millar and his Footsteps—An Early Spring—Showers of Spiritual Blessings.

April 1, 1863.

"SLAVERY OR FREEDOM IN AMERICA, or the Issue of the War," is the title of a lecture recently delivered in Paisley, by A. F. Stoddard, Esq., a gentleman resident in the neighborhood of that town. To a lecture on this theme, he was invited by the magistrates and citizens. Mr. Stoddart proposes to answer the three questions, "What are the causes? what the justification? and what are likely to be the results, of this terrible war?" He thinks it "extremely doubtful if ever there were a subject so imperfectly understood by the people of this country, as the merits or demerits of the American war. So much mist has been thrown around it by public speakers, writers, and journalists, whose sympathies or imaginary interests are on the side of secession, that there is scarcely one man in a thousand who has any idea of what the Americans are fighting for, or any just notions of the great principles involved in this contest." One asserts that "slavery has nothing to do with the war," another, that "it is only a quarrel for free trade on the one side, and tariff on the other;" a third insists that "the South are fighting for freedom from Northern oppression." "But," he adds, "of all the wonders which have been discovered, none are so marvellous as that which Mr. Newdegate has stumbled on. 'All the troubles,' he told his constituents, 'came from having no established religion.'"

As to the tariff question, he quotes Professor Cairnes: "The most liberal tariff the Union ever enjoyed, was that made in 1857, and it was while this tariff was in force that the plot of secession was matured and consummated." He also reminded the audience that for the last fifty years the pro-slavery party held the reins of power, and that in 1816 a bill was passed, "with a view to encourage American manufacturers," which was mainly supported by Calhoun and Lowndes, and voted for by two-fifths of all the Southern representatives in Congress. The celebrated Henry Clay was for more than a quarter of a century the recognized leader of protection.

As to "the real cause of the war," he quotes the Declaration of Independence by South Carolina, December 24, 1860, stating the "increasing hostility of the Northern States to the institutions of slavery," and "*how they have denounced as sinful the institution of slavery.* * * * A geographical line has been drawn across the Union, and all the States North of that line have united in the election of a man as President, whose principles and opinions are hostile to slavery." Mr. Stoddart also quotes sentiments of the same color from the ordinance of secession of Louisiana, January 1861, and also the avowal of Mr. Sprat, who said: "The real contest is between *two forms of society*; the one embodying the principle that equality is the right of man, expanding upon the horizontal plane of pure Democracy; the other that it is the right of equals only, and taking to itself the rounded form of a social aristocracy;" and "such being the nature of this contest, the Union has been disrupted in the *effort of slave society to emancipate itself*." Mr. Stephens, the Southern Vice-President, and the *Richmond Examiner*, are quoted to the same effect.

What, then, asks Mr. Stoddart, becomes of the plea that the South are fighting for liberty? "They *are* fighting for liberty, but it is liberty *to* enslave their fellow-beings, to buy and sell them in the shambles like cattle, to part husband and wife, mother and child, brother and sister—the liberty to reopen the slave trade, to make a moral and physical wilderness of one half of the American Continent, and to extend the blighting effects of slavery to the end of time."

"What the framers of the Constitution thought," is also brought forward, and in impressive array, Madison, Jefferson, and Monroe, are made to pass before the audience. He contrasts with their sentiments the words (*abominable* words, I take leave to say they are,) of Dr. Palmer, preaching at New-Orleans: "The providential trust of the South is to perpetuate the institution of domestic slavery as now existing, with free scope for its natural development. * * It is a duty we owe to ourselves, to our slaves, to the world, to Almighty God, to preserve and transmit our existing system of domestic servitude, with the right, unchallenged by man, to go and root itself wherever Providence and nature may carry it."

Mr. Stoddart speaks to England as well as to America, when he forcibly remarks: "There is a Retributive Justice which deals with nations, as with individuals, and if we depart from the laws of God, sooner or later we must pay the penalty. Thus it is that both England and America are now suffering for their connivance at, and complicity with, a huge system of wrong and oppression."

The aggressive character of slavery, the Dred Scott decision, the attack on Fort Sumpter, Southern chivalry, (so called, and conspicuous for insisting on its own way in everything, and enforcing its opinions by the bowie-knife and pistol,)—are all ably handled by Mr. Stoddart in his lecture.

As to the Northerns he says: "They never can, and they never will, consent to be deprived of two-thirds of their seaboard, and practically to insulate themselves," and "the hardy sons of the wilderness are fighting for liberty, progress, and civilization, for themselves and their posterity."

"Such," he says," are some of the considerations that necessitates the continuance of this war until one party or the other gain the political ascendancy, and is able hereafter to vindicate its right to control the destinies of the whole country, either for or against liberty."

One of the most pleasing portions of this Lecture is, "What the war has accomplished"—slavery abolished in the District of Columbia; prohibition of slavery in the territories of the Union; a treaty with Great Britain to put down the slave trade, with mutual right of search; the public execution of a slave trade captain; the recognition of the negro republics of Hayti and Liberia; the protection of all slaves escaping to the Federal lines, and the virtual repeal of the Fugitive Slave Law; the offer of compensation to loyal States abolishing slavery; the reversal of the Dred Scot decision; the securing of permanent freedom to more than two hundred thousand slaves; the establishment of schools, and the system of compensated labor among contrabands; and "the last grand, crowning act, in the noble Proclamation of President Lincoln on the 1st of January, 1863."

When I was last week in Glasgow, I observed on the walls large placards headed, "Union and Emancipation Society," in which appeals are made to the workingmen of Great Britain, showing the issues above indicated, and claiming their sympathy for the Northern States. The Rev. Baptist Noel has published a volume in exposition of the same topics. Mr. Stoddart notes with satisfaction the favorable change in public sentiment, and which although slow in developing, will ultimately bring about a more cordial understanding between the two countries.

THE RECENT DISCUSSION in Parliament about the *Alabama*, and in reference to ships being built for the Confederate States, need not be commented on by me. The moral effect of it will be to make the Government very vigilant, and seizures of any vessels proved on oath to be fitting out for the South and war purposes is certain. The difficulty is to ascertain definitely and certainly what the destinations of ships are. The *tu quoque* argument of the Solicitor General is to be weighed only so far as it applies to ascertained facts, but the nation does not wish to compromise good feeling, and no Ministry nor party ever dare to involve us in war for the sake of the South and slavery. Mr. Stoddart asks in the conclusion of his Lecture, if slavery, "the solitary bone of contention, is removed, what is to hinder the re-Union of the two sections?" But "if the slave power should gain the ascendency, Liberty must ultimately win the day by the renewal of the contest again and again. She has for her motto:

"Onward, while a wrong remains
To be conquered by the right;
While an error clouds the reason,
Or a sorrow gnaws the heart,
Or a slave awaits his freedom,
Action is the good man's part."

The Lecture which I have thus analyzed is now being sold on Railway Book-stalls, and extensively read. There is no doubt it will produce its results on popular feeling as far as the South and slavery are concerned. The masses do not see with the same clearness, the question of "The Union" as that of Anti-Slavery; but, by God's blessing, both may ere long be made clear, in the way that Northern patriots desire.

Prayer is specially needed from all good men on both sides of the Atlantic, for a spirit of wisdom and forbearance, from the perils with which the cause of peace is once more threatened. The *Alabama* and its ravages, met by Admiral Wilkes's seizure of the *Peterhoff*, and other facts familiar to us all, call loudly for supplication to the Father of Mercies and God of Peace. Peacemakers there are at the press, as well as in the pulpit here, and if a crisis were imminent, unless war was forced on the nation by a declaration to that effect on the other side (which I trust will not be the case) the redress of wrong, if real, and the explanation of what was doubtful, would be demanded by a majority of the nation.

THE NORTH OF SCOTLAND is the locality from whence I forward this letter. Last Lord's day I was at Aberdeen, "the granite city." Here Learning long has had one of its chosen seats. It is remarkable that three out of four recent Senior Wranglers at one of the English Universities had been students at Aberdeen, and very many of its alumni are men occupying very distinguished positions in the Ministry of the Churches, in the Medical profession and in the civil, naval, and military services, both at home and abroad.

The Duke of Argyle, at the recent banquet given at Glasgow to Viscount Palmerston, in connexion with his public inauguration and address as Lord Rector of the University of Glasgow, brought out with great ability and clearness the invaluable benefits accruing to Scotland from her Universities, especially from the *low cost* of of education therein, coupled with the fact that many persons in humble life made marvellous sacrifices to personal comfort in order to send their sons thither. Instances were adduced by the Duke of a very impressive and touching character, illustrative of this.

Aberdeen is distinguished as being a stronghold of the Free Church of Scotland, and from the memorable fact that *all* the Established clergy "went out," to a man, at the Disruption of 1843. There are three Free churches, all included in one fine edifice—yet each, the South, the East, and the West church, so separated from one another that there is no interference as to voices or the rush of worshipers entering or leaving, with one another. I preached in two of these churches last Lord's day. It is a most impressive spectacle to look down Union Street, Aberdeen, when the bells are ringing out in the Sabbath morn the summons to public worship, and still more so, when the church forenoon or afternoon services are over. The multitudes commingle in their homeward way in vast streams as far as the eye can see.

Evening service in Scottish rural districts and in towns, is the exception, and not the rule. "The good old family habit" of catechising around the hearth is thus in measure preserved, and the contrast of the deserted streets, with London crowds and English public houses open and readjourned after six o'clock in the evening, is very pleasing.

The Aberdeenians have a dialect and an accentuation different from any other part of Scotland. It is, I must say, far from pleasing. The mouth must be opened very wide, to utter the words as *they* pronounce them, and the union of this with elegant houses, good education, refined manners, &c., is a strange thing to one who habitually lives among the same class in the soft and sweetly-speaking South of Britain, and especially the Londoners. There is, on the other hand, a remarkable difference as to elegance and refinement of speech and the use of the English tongue, among the Highland gentry, and even in the middle classes in and around Inverness, Elgin, and other Northern towns bordering on the Moray Frith and the German Ocean. I observed this, years ago, at Inverness; but it has been forcibly presented to me in my present place of writing—the beautifully situated and thriving town of Nairn, where I am sitting in a minister's manse-study, after having been "up in the morning early," and got quite familiar with the harbor, the fishing-boats, and the herring-fishery *smacks*, and the silver strand on which, in music soft and sweet which never fails to gladden my heart, the rippling tide flows in. I have been full of thoughts this morning, too, about Hugh Millar and the "Old Red Sandstone," for do I not see, yonder, the entrance to the Bay of Cromarty, and the Hill of Cromarty, too, right over which is Cromarty itself, where the illustrious stone-mason began his experience of "My Schools and School-masters?" And all along the coast and bays do I not see the cliffs among which, hammer in hand—then obscure and unknown, but destined to rank with Murchison, Lyall, and Hitchcock—Hugh Millar was wont to wander, enthusiasm burning and throbbing under that broad chest?

The whole of this Northern region (to one's surprise) is remarkable for its *early* and fine Spring, and for a beautiful Winter climate, also. The pear-tree, this morning, is putting forth its blossoms; other trees and shrubs still retain last year's leaves, although seared, and I find vegetation as far advanced as my own home in Kent—more than six hundred miles south, and within sight of the Crystal Palace, at Sydenham.

I rejoice to add that over this region clouds of blessing have gathered and burst during the last few years—that Formalism has given way to Spirituality, and Death to Life. Genuine religious awakenings among the mariners and fishing population, among the young, and *all* classes, have here revealed themselves, and men of God are made glad by what God has wrought. The minister, whose guest I am, has a noble and most numerous band of office-bearers and communicants, and wide and far the Highlands of Scotland are clothed with a moral grandeur and beauty in fit keeping with the scenes of sublimity and beauty which here arrest the traveller and the stranger. J. W.

For the Presbyterian Banner.

Seventh Annual Statement of the Operations and Receipts of the American Bible Society in Eastern Ohio for the Year Ending March 31, 1863.

Having completed another fiscal year in labors of this Society, I take pleasure in submitting, as is my usual custom, a statement of the operations and receipts of the year. And first of all, I am constrained to record the goodness of that overruling Providence which has given to the people of God a spirit of willing and liberal response to the claims of his Word, notwithstanding all the calamitous influences to which the long-continued and distracted state of the public mind has given rise. The claims of other charities have been urgent and numerous, but it affords a cheering evidence of the growing interest manifested in the blessings of a common Gospel, and in its free and wide diffusion, that God's people have been willing "to put to their" hands in this day of their national calamity and trial, for the accomplishment of even greater and nobler ends than ever before.

In no year since the formation of the American Bible Society, has that institution sent forth so large a number of volumes of the Word of Life—its issues exceeding thirteen hundred thousand volumes, while its receipts have increased in a corresponding ratio and amount to four hundred and twenty-two thousand five hundred and eighty-eight dollars, being an excess of forty-four thousand four hundred and fifty-six dollars over those of the preceding year. The receipts from Ohio, during the year, exceed those of any State in the Union except New-York, and were fifty-one thousand seven hundred and sixty-three dollars; being an excess of twenty-three thousand three hundred and forty-five dollars over those of the preceding year, or a gain of about seventy per cent. In the twenty-two counties of Eastern Ohio which comprise my own field of labor, the net receipts of the year are fourteen thousand four hundred and fourteen dollars; being an increase of four thousand eight hundred and forty-eight dollars over those of the preceding year, or a gain of about fifty per cent. This amount, it will also be borne in mind, is the actual cash remitted to the parent Society, and is exclusive of all moneys disbursed in the employment of county agents and distributors of the Word of God among the destitute.

The plan by which these general results have been secured, has been the same as delineated in previous annual statements, viz., through the medium of branch or township Societies, and local (school district) or unpaid agencies, together with a few enterprising and active county agents to superintend and give efficiency to the machinery employed. Of these branch Societies in Eastern Ohio, there are now about three hundred in successful operation, and connected with them are about twenty-five hundred voluntary or unpaid agents. While some, as is always the case, have been less efficient than we could desire, they still constitue, as a body, a noble band of fellow-laborers, and to them the cause is greatly indebted for its success. In no year during the existence of the Society, have the receipts from this field been so large—a fact which in itself will, I think, abundantly commend the system to the confidence of the friends of the cause. From the period of the introduction of it in 1856 up to the present time, the yearly receipts have exhibited a steady and healthful growth, whereas, prior to the period referred to, they seldom, if ever, exceeded four thousand dollars from the entire field, and more frequently fell short of half of this amount.

We have endeavored, during the year, *to pay special attention to the Biblical wants of the people*, and especially the soldiers who have gone from among us. Several camps—in fact, all that have come under my knowledge—have been thoroughly supplied with Testaments, either through our auxiliary Societies, or by direct appropriation from the parent Society for this purpose. It has been our aim that not one should go from among us without carrying with him the written Word of God.

The *supply of destitute households has not been overlooked.* It is true that the multiplication of depositories, through our network of branch Societies, has gradually diminished the work to be done in this department from year to year; still there is a continuous work to perform—changes are constantly occurring, books are wearing out, families are removing and others are coming in to supply their places, and new families are being formed, and thus new destitutions are constantly occurring. Much of this supply has been effected through the ordinary labors of these branch Societies and their local agencies, assisted by the travelling agents, while in some instances the denseness of the population and other causes have conspired to render it expedient to employ a regular distributing agent to insure promptness and thoroughness in the work. In this manner in one single county, recently, four thousand families were visited, and seven hundred found destitute of the Word of Life. In another county the work of exploration and supply has been commenced in the same thorough manner, and the ratio of destitution has been found to be not less large.

We are thankful to be permitted to make record of the many examples of individual beneficence that have been afforded during the year. We have received an unusual number of individual donations, ranging from thirty dollars to three hundred dollars each, and with a view to constituting Life Directors and Life Members of the Parent Society. These contributions, aside from their intrinsic value, have been of great service in stimulating others to liberal deeds, and they furnish an encouraging record of the growing attachment of the people of God to the cause of his blessed Word.

We desire in conclusion to give an expression of our thanks to the numerous clergy who have coöperated with us in carrying forward the interests of this common cause. To them and to their active labors and ardent sympathies extended not only to the subscriber, but to the County agents who have visited their congregations, much of the success of the cause is, under the blessing of God, indebted. We trust that in watering others they have in like manner themselves been blest, and our earnest endeavor shall be, that with their continued coöperation and the smiles of an approving Providence, the coming year shall be "as the past and much more abundant."

T. C. HARTSHORN,
Agent, A. B. S.
Ravenna, O., April 21, 1863.

For the Presbyterian Banner.

Blairsville Presbytery.

The Presbytery of Blairsville had quite an interesting meeting at Unity. All the members were present with the exception of one who is absent as a Chaplain in the army, and one who is a Foreign Missionary. A large amount of business was transacted.

Dr. McFarren, minister, and Mr. John Barnett, Elder, were appointed Commissioners to the General Assembly.

The following paper was adopted:

"Presbytery recommend that appropriate religious services be held in all our churches on the day appointed by the President for humiliation, fasting and prayer. We enjoin on all our people to enter into the spirit of the duties of that day, and urge that they, in their private and family devotions, as well as in the public worship of the sanctuary, beseech our Father, God, to visit us in mercy and restore to our beloved country the blessings of a righteous and honorable peace."

A Singular Character.

"We have been waiting for you more than an hour," said Mrs. Hays to her husband, as he came in to breakfast, somewhat heated by exertion; "Where have you been all this time?"

"I have been down the road a piece," said Mr. Hays, with an indefiniteness not unusual when replying to the somewhat frequent questions of his wife.

"Why did you stay so long?"

"I couldn't come sooner."

"What were you doing?"

"Putting up fence."

"You have no fence down there."

Mr. Hays did not see fit to affirm that he had.

"What fence were you putting up?"

"Some that was blown down last night."

"Whose fence was it?"

"Mr. Jones's."

"Mr. Jones's! You put up his fence to pay him for helping Jackson cheat you, I suppose."

"No, I put it up to keep the cattle out of his cornfield."

Mr. Jones had injured Mr. Hays. Mr. Jones was by no means a nice man. In fact he was a very bad men. But Mr. Hays saw his corn exposed, and spent an hour or two in putting up the fence. Did he do it with the hope of conciliating his enemy? No. He did it because Mr. Jones *was* his enemy. He read in his Bible, "Do good to those that hate you." He actually believed that the command was put into the Bible to be obeyed—to be obeyed by him.

One who saw him at work on the fence said, "There is no use in his doing Jones a kindness. He will ascribe it to some selfish motive."

That, in Mr. Hays's view, had nothing to do with the matter. His duty was not affected by Mr. Jones's opinions.

Mr. Hays was a peculiar man. He never quarreled with any one. He did good to those who hated him. He forgave those who injured him. He daily prayed, "forgive us our debts, as we forgive our debtors." His peculiarities were owing to the fact that he imitated Christ, whose follower he was. He did what thousands of professing Christians promise to do.—*Examiner.*

God's Care.

We are bid to "commit our way unto the Lord." It is our work to cast away care, and it is God's work to take care. Immoderate care is a spiritual canker that doth waste and dispirit; we may sooner, by our care, add a furlong to our grief than a cubit to our comfort.