

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, NOV. 25, 1863.

Having purchased for our office the "Banner" to use as our principal newspaper, we have directed to the printer to print a new set of type, which will be ready for use in a few days.

Board of Colportage.—The annual meeting of the Board will take place on Tuesday, the first of December.

Thanksgiving Collections.—Ministers and churches will please to remember the soldiers on Thanksgiving day.

Rev. W. L. Breckinridge, D.D., accepts the appointment to the Presidency of Centre College, Ky. There are ninety students in the regular classes and seventy-five in the Preparatory Department.

Rev. Jephtha Harrison, D.D., died at Fulton, Mo., October 30th, in his sixty-seventh year. He was one of the amiable and excellent among men, and long a faithful laborer in the Lord's vineyard.

Identified.—The soldier who fell at Gettysburg, in whose hand was found an amulet of his three little children, was A. HUNTER, Portville, Catawagus County, N. Y. The photograph is for sale by F. S. DAVIS, 93 Wood Street, at 25 cents per copy.

The proceeds will be forwarded to Rev. J. F. BOURNE, Philadelphia, to be applied to the education of the children of the deceased soldier.

Disunion.—The Synods of the Old School and New School Presbyterians, in California, united, a year ago, with the Congregationalists, in the support of the Pacific, a religious paper published in San Francisco. We see the statement now, that the Old School Synod, the Pacific, which met in San Francisco on the 6th, has withdrawn from the connection. It is to be presumed that the New School has also withdrawn, for we see it stated that "the paper is now exclusively the organ of the Congregationalists." Attempts to unite those who are not agreed, are usually abortive; or they result in unhappiness.

College at Monrovia, Africa.—The College at Monrovia, has a President and two Professors. A class of eight youth has been inaugurated, and eight others are preparing soon to enter. Professor CHAMBERLAIN fills the Chair of Mental and Moral Philosophy and English Literature; and Prof. GUYDER, that of Greek and Latin Languages. The Chair of Mathematics and Natural Philosophy is still vacant; but there is a prospect of its being filled by Professor MARTIN H. FREEMAN, a graduate of Middlebury College, Vt., formerly Principal of the Institution for colored youth, in Allegheny city. Funds given, or pledged, adequate to furnish eight hundred dollars a year for five years, are needed to secure the services of Mr. FREEMAN. Mr. F. is now in Pittsburgh, and we trust the call will not be in vain.

REV. HENRY WARD BEECHER. This distinguished American returned to his home, in Brooklyn, N. Y., last week, and had a very flattering reception. His journey beyond the sea was more, so far as the public can perceive, in the character of a politician than of a Divine. We, however, allow a minister, on proper occasions, to both speak and write on political subjects; and the more especially when his country really needs his services, and when he can do the part of a Christian statesman. No American, perhaps, as a platform speaker, has ever produced so great a sensation in England as did Mr. BEECHER, in his late visit. And but few orators have acquitted themselves so well, in the midst of opposition, or have had more manifest evidences of success in converting their auditors. Mr. BEECHER, in his speeches as reported, did not introduce home squabbles between parties. He was national to a degree not anticipated; and hence received the plaudits of the American people.

Mr. BEECHER, we are disposed to think, did his country a good service. But we must not think that he, or any other mere speaker, is so secure for our England's friendship. The London correspondent of the N. Y. Times, says: "Has opinion or feeling in Europe changed? Not in the least. The sympathy of England was never stronger for the South—her hatred never so bitter for the North. If Mr. BEECHER thinks otherwise, he has been deceived by the crowd of Abolition partisans gathered about him. I believe that no Northern man could have succeeded better. He could not have hoped for a greater personal triumph; but even he must have seen that in all the meetings he attended there was scarcely one person of influence. I cannot now remember the name of one distinguished and really influential person who gave him countenance and support. He was surrounded by dissenting ministers, and members of the Episcopal Society. The nobility, the clergy of the Established Church, members of Parliament, &c., were wanting. BROUGHAM, WILBERFORCE, BUXTON, the great names identified with the Anti-Slavery cause in England, were opposed to him, as they are opposed to the cause he advocated."

It is the magnitude of our army and navy, the efficiency of our iron-clads and artillery, and our successes on battle-fields, which have produced changes in our favor, in England, and in France also. And if we would keep up that favor, we must go from victory to victory; and must soon gain that victory which will bring peace.

JOHN HUSS.

The pen of Rev. E. H. GILLET, of Harlem, New-York, and the enterprise of Messrs. GOULD & LINCOLN, of Boston, have laid the Christian public under great obligations, by presenting in English "The Life and Times of JOHN HUSS." Hitherto our language had given but a very meagre account of this eminent Reformer. The materials for a Life were abundant, but they were in foreign tongues; and were, for the most part, the productions, not only of his enemies, but also of men who were foes to evangelical religion. It hence required much research and great labor to get all the facts, and to verify them, which the subject demanded. It is a matter of congratulation, that an American undertook the task, and has performed it ably.

JOHN DE WICKLIFFE, born in Yorkshire, England, in 1324, led the way in opposing the errors of Rome, in translating the Bible and giving it to the people in the vernacular tongue, and in establishing evangelical worship. He is hence called "The Morning Star of the Reformation." But if WICKLIFFE was the Morning Star, HUSS was the Orient; and LUTHER became the risen Sun. Thenceforward the light shone with ever-increasing splendor. WICKLIFFE died in 1384. He made his translation of the Bible about A. D. 1360. It was circulated in manuscript. He published several religious treatises, which were read in Great Britain and on the Continent, producing a great influence for good. By these, HUSS, as well as many others, were converted.

Three men, precursors of HUSS, in Bohemia, and connecting him with WICKLIFFE, were CONRAD, who died in 1369; MILICZ, who died in 1374; and JANOW, who died in 1394. A biographer says of these men: "CONRAD grasped the light and held it up; MILICZ placed this heavenly light in a golden candlestick; JANOW showed it to all in God's house."

Two of the distinguished contemporaries and fellow-laborers of HUSS, were JACOBEL, (LITTLE JAMES), and JEROME of Prague. JEROME was a pupil of HUSS, and died at the stake at Constance, May 30, 1416.

JOHN HUSS was born in Hussinitz, an obscure village in Southern Bohemia, in 1373. His parents were poor, but they bestowed special attention to his education. He was first placed at school in a monastery. Showing good parts and great industry, he obtained friends, and was sent to the University of Prague. There he was taken into the house of a Professor, and did servant's work for his food and raiment. From this low beginning, he became a minister of JESUS CHRIST, the Court Chaplain to the Queen, the admired preacher in Prague, then one of the richest and most literary cities of the time. He was also a leading scholar and his nation's defender. And finally he became a martyr for the truth as it is in Jesus.

This reformer was one of the most amiable of men; firm, kind, lovely; ever delighting to do good; a man of faith and prayer. In doctrine and Church order he was a Roman Catholic, even to the embracing of the doctrine of Transubstantiation. Why then was he so persecuted, and for what was he condemned? It was for his evangelical faith, his love of purity, and his boldness in reproving sin, whether found in priests or people. The two main causes why he was put to death were, his declaiming against the worldliness of the ecclesiastics, and his denial of infallibility in either Pope or Council. He appealed to the Scriptures, the Word of God, as the only inflexible rule of faith and practice.

HUSS was condemned by the Council of Constance, degraded from the priest's office, delivered to the secular power, and executed by being burnt at the stake, July 6th, 1415. His raiment, and every thing he had at Constance, even to his knif, was consumed with him. So that not a particle, even of his bones, nor of any thing that was his, could be had as a relic. Not even his ashes were spared; for these were carefully gathered and cast into the Rhone.

These books cannot but awaken a new ardor in the search for historical knowledge. The writer may not rival MERLE D'AUVERGNE; but he has charms to be appreciated. The literary, social, civil and military history, the delineation of the condition of the Romish Church, the narrative of the dissensions of the Popes, and the doings of the Councils of Pisa, Constance, and Basle, add greatly to the value of these volumes.

Mr. GILLET is a Presbyterian clergyman, his talents unknown to fame, in the world of authorship. But his work needs no adventitious aid. Its intrinsic merits will plead its cause.

"THE LIFE AND TIMES OF JOHN HUSS; OR, THE BOHEMIAN REFORMATION OF THE XVth CENTURY. By E. H. Gillet. 2 vols. 8vo. pp. 621, 552. Boston: Gould & Lincoln. For sale by W. A. Gillett-Jenny, Pittsburgh."

A CEMETERY FOR THE HEROES THAT FELL AT THE BATTLE OF GETTYSBURG.

Gov. CURTIN, of Pennsylvania, accomplished a good deed in the part he acted toward the furnishing of a cemetery for the noble Americans who fell, in defence of their country, at Gettysburg, on the 1st, 2d, and 3d days of July, 1863. A portion of the battle ground was obtained for the purpose. Upwards of four thousand of the dead are there interred. This number is greater than that given of killed in the official report of Gen. MEADE; but the discrepancy is accounted for when we note that about one thousand five hundred of the wounded who died in the hospitals, were there interred. The ground is laid out in a semi-circle. Radiant lines are drawn from the centre to mark the divisions. These are allotted to the various States whose dead are there buried; and the portions vary in size according to the numbers of the fallen. The Cemetery was consecrated on Thursday, the 19th inst. An immense number of people, say fifteen thousand, was present,

from far and near. Among the distinguished persons on the platform were the following: Gov. BRADFORD, of Maryland; Gov. CURTIN, of Pennsylvania; Gov. MORTON, of Indiana; Gov. SEYMOUR, of New-York; Gov. PARKER, of New-Jersey; Gov. TODD, of Ohio; ex-Gov. DENNISON, of Ohio; JOHN BROUGH, Governor-elect of Ohio; Major-General SCHENCK, STEARL, DOUBLEDAY, COUCH; Brigadier-General GIBSON, and Provost-Marshal-General FRY.

Prayer was offered by Rev. Mr. STOKTON. The Oration was delivered by Hon. EDWARD EVERETT. It occupied nearly two hours, and, as is said, commanded profound attention. It is worthy of the fame of the speaker.

President LINCOLN made the Dedicatory speech, as follows:

"Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. (Applause.) Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war; we are here to dedicate a portion of it as the final resting-place of those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this, but in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or to detract. (Applause.) The world will little note, nor long remember, what we say here; but it can never forget what they did here. (Applause.) It is for us the living, rather than for the dead, that we should dedicate this hallowed ground to the noble cause in which they gave their lives; that we here highly resolve that these dead shall not have died in vain; that the nation shall stand under God, a new birth of freedom, and that the government of the people, by the people and for the people, shall not perish from the earth."

During the afternoon, Gov. SEYMOUR presented a handsome standard to a regiment of New-York artillery, accompanying the gift with the following speech:

"Soldiers of New-York.—We love our whole country without reservation; but while we do so it is not inconsistent with that perfect and generous loyalty, to love and to be contented with the Government of the United States. We did not, when I took part in the celebration there, was to consecrate your battle-field, while I felt, as an American citizen, proud of my own country and proud of the gallant services of her citizens in every State, nevertheless, my eye did involuntarily wander to that part where lie the glorious dead of our own good and great State, and when I returned to see marching before you your manly and sturdy column, knowing you belonged to New-York, my heart did quicken and my pulses tingle to know that you were acting under commissions issued by myself; and I am proud and most happy that you are now marching in the front ranks of the great commercial city of New-York, to present to you this glorious banner, which has been sent as a token of their confidence in your loyalty, in your courage and your fidelity in the hour of danger. Sergeant, I place these colors in your hand, and I trust that you will give them to be returned to me in triumph, and borne through every field of triumph, of toil and of danger, in a way that will do honor to yourselves, to the great State which you represent, and to the still greater country to which we all belong. May God bless you, as you serve your country in the distant field of glory. We trust that you will be honored and your names will be recorded in the annals of our country, and that you will be remembered by your fellow-citizens as those who have done their duty to the best of their power and ability. I do not doubt that, though it will be still more glorious, and with glorious recollections clustering around it."

"In concluding these remarks, I ask in return of the men of New-York, that they will be three cheers for the Union of our country, and three cheers for the flag of our land."

On the evening previous, the President and Secretary SEWARD each received the compliment of a serenade, and was asked for a speech. The President offered but a few words. Mr. SEWARD spoke as follows:

"Fellow-Citizens:—I am now sixty years old and upward; I have been in public life practically forty years of that time, and yet this is the first time that ever any people or community so near to the border of Maryland was found willing to listen to my voice; and the reason was that I said forty years ago that slavery was opening before this people a graveyard that was to be filled with brothers falling in mutual political combat. I knew that the cause that was hurrying the Union into this dreadful strife was slavery, and when I did elevate my voice it was to warn the people to remove that cause when they could by constitutional means, and so avert the catastrophe of civil war that now unhappy has fallen upon the nation, deluging it in blood. That crisis came, and we see the result. I am thankful that you are willing to hear me at last. I thank my God that I believe this strife is going to end in the removal of that evil which ought to have been removed by peaceful means and deliberate councils. (Good.) I thank my God for the hope that this is the last fratricidal war which will fall upon the country—a country vouchsafed by Heaven—the richest, the broadest, most beautiful, most magnificent and capacious ever yet bestowed upon a people—only one country, having only one hope, and one ambition, and one destiny. (Applause.) Then we shall know that we are not enemies, but that we are friends and brothers; that this Union is a reality; and we shall mourn together for the evil wrought by this rebellion. We are now near the graves of the misguided, whom we have consigned to their last resting place with pity for their errors, and with the same heart full of grief with which we mourn over the brother by whose hand, raised in defence of his Gov-

ernment, that misguided brother perished. When we part to-morrow night, let us remember that we owe it to our country and to mankind that this war shall have for its conclusion the establishing of the principle of democratic government—the simple principle that, whatever party, whatever portion of the Union prevails by constitutional suffrage in an election, that party is to be respected and maintained in power until it shall give place, on a different portion of the people. (Good.) If you do not do that, you are drifting at once and irresistibly to the very verge of the destruction of your Government. But with that principle this Government of ours—the freest, the best, the wisest, and the happiest in the world, must not so far as we are concerned, practically will be immortal. (Applause.)"

The Oration of Mr. EVERETT is published in the Eastern dailies, and is worthy of being read extensively. The short addresses of Mr. SEWARD and Mr. SEYMOUR, manifest a determined purpose to prosecute the war with vigor. The whole affair not only honors the memory of the dead; it also increases the patriotic ardor of the living.

A GLIMPSE OF WESTERN LIFE.

A brother clergyman, of Ohio, who has recently returned from a visit to Iowa, writes to us thus: "After leaving Iowa City, the next place, more of curiosity than interest, is Homestead. This is one of several villages built and inhabited by Germans originally from Germany, who have all their goods in common stock, and live together much as one family. Men and women labor together in the field. They are largely an agricultural and manufacturing people; and besides raising and manufacturing an abundance for home consumption, furnish large supplies for the foreign market; and are becoming immensely wealthy. They subscribed seventy-five thousand dollars to secure the railroad through their premises. They have purchased many thousands of acres of land north and south of the Iowa river, and have a kind of German Sanhedrin of old men, elected by the male members, which meets weekly for the purpose of controlling all the business of the Society. They call their organization the Amnna Society. They are all members of the same Church, supposed to be Lutheran in doctrine, and weekly prayer-meeting on the Sabbath, and a weekly prayer-meeting. All the inhabitants of the same village eat in the same hall; and when they come to the table, all stand until a blessing is asked, and at the close of the meal all stand while thanks are given. They are a very honest and very moral people, and very hospitable to strangers. Their post-master found a pocket book in my presence, containing one hundred dollars, and he immediately searched for the owner until he got track of him. For three meals, and a night's lodging, an old gentleman was charged thirty-five cents; for supper I was charged ten cents; but never had a man eat at his own table or coffee, and fix it as best suits his own taste."

"After spending a few hours on Saturday in this very comfortable town, my excellent friend Dr. H. searched it for a conveyance for me to Williamsburg, near the terminus of the railroad. He called on the Old School Presbyterian church the next day. But falling in his search, he put his own two feet upon his buggy and carried me along over twelve miles of as rich prairie as lies beneath the sun, with almost railroad speed, to the place of my Sabbath destination. The people of the congregation came; but the noise came that in consequence of sickness their missionary could not come. After the close of the service, it was pleasant to receive the greetings of a considerable portion of the congregation with whom I spent a Sabbath in the grove, six years ago, and many of them were the same. I was very glad to see all appeared anxious that I should go home with them; but I spent the night with two brothers-in-law, and their father-in-law, all of whom had families, living in but two small rooms. I spent it pleasantly, for nearly all were pious, and the Presbyterians were particularly very welcome visit once every week in the year."

"The next Tuesday I called and spent several hours with their missionary, brother H. W. FOZBES, in Millersburg, and he was very thankful for my Sabbath-day labors. This brother is much beloved by his people, and is the means of many conversions. He is advancing the cause of Christ in this destitute region. It is to be hoped that our benevolent ladies will occasionally forward him a box of clothing for his afflicted family. It could be sent to Homestead, from which place he could receive it almost any day."

"Land speculators have proven a great curse to this new State." By purchasing hundreds and thousands of acres in a body, and holding it for a high price, they have thrown families and schools and churches so far apart, that all are crippled. But many of the farmers there are now meting out a new means of escape. They are due for their arable. They tax their lands for State, county, road and school purposes as high as the best farms; and as long as they can pasture these lands, and now the sloughs, they will not purchase them. There are large tracts of land purchased by speculators, and after the owners have paid taxes on them, and laid out of the interest of their money during this period, many of them now could not get three dollars an acre. The late TIMOTHY DWIGHT, D.D., L.L.D., once said to a New-England farmer ploughing among stones: "Sir, I perceive your land here is not very productive." "No, sir," said the honest farmer, "our land here is just like self-righteousness." "Ah!" said the Doctor, "How is that?" "Why," said he, "the more a man has of it, the poorer he is." And rich as the land is in this State, the average of the speculator has made it to him like the New-England farmer's. "The raising of sheep is becoming a profitable business to many in this State. Some of the men engaged in it told me they found it very difficult to procure boards to build their sheep-houses for the winter, and that they were obliged to buy them at a high price. I suggested to them the plan of building the walls of prairie-sod and let the prairie roof extend over the walls for a protection. With this material, a man with a plough and spade, instead of a hammer and trowel could build several perches in a day. West of Des Moines, there is a tavern with all its partitions, built of prairie sod, and is called the "Sod Tavern." And if men could build a tavern out of sods, for the accommodation of ladies and gentlemen, surely they could build out of the same material, a house for the accommodation of sheep."

"A little more than twenty-seven hours from the time I entered the cars at Homestead, Iowa, I was in Mansfield, Ohio; a distance of five hundred and sixty-two

miles. Thanks to Gen. CASS, President of the Pittsburgh, Ft. Wayne, and Chicago Railroad, for good roads, good cars, good conductors, and a half-fare ticket."

General Synod of the German Reformed Church in the United States.—This ecclesiastical body held its first meeting last week, Pittsburgh having been selected as the place. Heretofore the German Reformed Church, in the United States, existed in two Synods, the Eastern and Western. Preliminary arrangements for a union, in one General Synod, to meet once in three years, having been perfected at last year's Synodical meetings, delegates from all the classes convened in Grace church, on Grant Street, on Wednesday evening, the 18th inst. The opening sermon was preached by Rev. JOHN W. NEVIN, D.D., formerly a Professor in the Allegheny Theological Seminary.

On Thursday morning the Delegates again assembled, and the General Synod was duly organized, Dr. NEVIN being elected President, and Rev. ISAAC H. REITZER, of Ohio, Secretary. The business of the Synod progresses, with due order and dignity.

EASTERN SUMMARY.

NEW-ENGLAND. FOR SOME TIME past, Boston, once so famous as the Puritan city of the New World, has been the scene of Sabbath desecrations which cannot but sadden the hearts of all who revere God and love his ordinances: Musical entertainments, under the deceptive title of Sacred Concerts, have been given on successive Sabbath evenings, in the Boston Theatre, and we believe also in Tremont Temple. It is true that some sacred pieces have been sung on these occasions, but for the most part, the music has been just such as is common at week day concerts. Some of the secular papers have come out strongly in defence of these entertainments, maintaining that they are calculated to "elevate, improve, and refine the public taste," &c. The Herald, in a condemnatory notice of a worthy Methodist minister who denounced from the pulpit these violations of the Sabbath, says: "The clerical critic has evidently spoken upon a subject of which he knew little," and adds: "The reverend gentleman could not have felt entirely alone in one of those vast audiences, for he would have found with him, numbers of his own cloth as well as other good men, none of whom seemed to think it sinful to be there."

That some good people may have been unwittingly caught by the specious title of "Sacred Concerts," and been found among the devotees of pleasure, is possible; and that some were present whose names usually read with the clerical press, &c., is also likely; but we doubt exceedingly whether any truly Evangelical ministers, or many devotedly pious among the laity, absented themselves from the sanctuary, to take their seats either in Boston Theatre or Tremont Temple.

THE COLLEGIATE EDUCATION SOCIETY was established twenty years since in New-England, with a view to aiding, on certain conditions, such institutions of learning throughout the country as needed pecuniary support. This Society held its anniversary meeting lately in the city of Hartford. Addresses were delivered by Professor Stowe, of Andover, Rev. Dr. Brainard, of Philadelphia, and others. According to the report of the Secretary, the receipts of the year have been \$18,900, and the number of institutions aided have been fourteen in all, of which five have been so relieved as to need no further aid from the Society.

DR. POND, of Bangor Theological Seminary, in his recently published address on preaching, says: "I have heard preaching compared to lightning—of which it is said there are three kinds; the flash, the zigzag, and the sleet. The flash looks brilliantly; lights up the sky, and people gaze at it with wonder and delight. The zigzag is here and there, and everywhere; darting from cloud to cloud without any apparent object or effect. But the sleet sends its bolt right down to the earth, and rives the gnarled oak, and is mighty, through God, to the tearing down of strongholds. Be sure, my brethren, if you deal in any lightning, to prefer the sleet."

A WRITER in the Boston Recorder makes some interesting statements in regard to the Massachusetts General Hospital, a vast building of hewn granite, situated in Boston. He says:

"It is mainly for the benefit of men and women in the humbler walks of life, who needing medical and surgical treatment, and having no home, are taken there, granted a bed in the wards, and so get well, if that be their happy destiny, paying either nothing, or four dollars and a half a week, if they have laid something by. This is a magnificent charity, of which it is enough to say that it is worthy of Boston."

"In this spacious and finely-appointed hospital (the most convenient, though by no means the largest, in the world), there are eight private rooms, devoted to the use of private patients. These rooms are fitted up for the express accommodation of the rich. Occupy one, either for surgical or medical treatment, you are provided with a nurse, watchers if need be, food, medicines, cordials, fire, lights, bath, everything, and everything of the best. You are ministered to daily by the very ablest physicians in Boston."

"And all these comforts you command for the moderate sum of eleven dollars a week. The physicians make two daily visits, and every want of the most exacting is met, if it be right that it should be. Not another dime beyond the eleven dollars is charged for anything. The rich go here ever from sumptuous Boston homes, preferring that place to be sick in."

THE INMATES of Mount Holyoke Seminary constitute a party of 360 persons, of whom twenty are teachers. Two barrels of flour per day, with rice and Indian meal, and 400 pounds of butter per week are required to supply the establishment. IT IS GRATIFYING to know that some, if not all, of our soldiers who have been taken prisoners by the Confederates, are treated with Christian kindness. The Re-

porter, in a report of a recent prayer-meeting at Old South Chapel, says:

"Capt. Bartlett gave the substance of a letter from his son, who is still a prisoner at Columbia. He writes that they are treated well, they have the liberty of the yard all day, and a fire all night; they have hock-cake, meat, and rice soup at ten and four, and enjoy themselves in many ways. Testaments are given them, and they have preaching every Sabbath by chaplain H. C. Trumbull, and he hopes we will pray for these our countrymen. In response to this request, special prayer was offered for them."

NEW-YORK.

THE Observer, in an article on "Good Investments," observes: "In such a city as this, and in many other cities and towns, there are churches in the suburbs and in destitute parts of the town, in circumstances of embarrassment and trial. They are of essential importance to the cause in their neighborhood. Their extinction would be a great moral calamity. There are enemies of the Gospel ready to take possession of the property if it comes to be sold. And Romanism, with its coffers always full, stands by to 'gobble up' every thing in the shape of a church that has to be sold cheap."

"In looking for safe investments, we recommend to our rich and liberal Christian friends, the expediency and duty of putting money into these growing churches. It is not merely casting bread on the waters to be found after many days; it is planting seed where it is sure to take root and bear much fruit. Before all other charities, this ought to take the first place. It is spreading the Gospel, beginning at Jerusalem, at home. It is the best possible investment of that money which we are willing to give to the Lord. We know that it will go on increasing in power for good from year to year. While we save a church from extinction, we also send down to future generations the influence of the regular preaching of the Word, forming the moral character of the people, and doubtless rescuing souls from ruin."

REV. ASA D. SMITH, D.D., preached his farewell discourse as pastor of the Fourteenth Street Presbyterian church, on Sabbath the 15th inst. Dr. S. was installed in 1834, and his pastoral labors have been greatly blessed. According to the report of the sermon furnished by the Evangelist, Dr. Smith has preached 2,915 times to his own people. The whole number of persons received into the church is 1,898, 827 of them—an average of over twenty-one a year—on profession. Of these about forty have entered the Gospel ministry, some of whom are Home, and others Foreign, missionaries. The aggregate of contributions in Livingston Street, including the cost of the church, were about \$103,000; the annual average of contributions in Fourteenth Street church something over \$11,500. And last, but not least, from 10,000 to 15,000 different children have been connected with the several Sabbath Schools of the church."

THE DEATH OF Rev. Dr. Kennady, of the Methodist Church, has carried sadness to many a heart outside of the communion to which he belonged. The Advocate and Journal, in a notice of the deceased, says:

"Rev. John Kennady, D.D., Presiding Elder of the Long Island District, New-York East Conference, died at his residence in Brooklyn on Saturday, the 14th inst., at half-past twelve o'clock. On Tuesday, the 10th inst., he was attacked with apoplexy, while delivering an animated exhortation at a prayer-meeting in the Washington Street M. E. Church, Brooklyn. He fell instantly, and was carried to his home in an unconscious condition, in which he remained until he expired. He was in the sixty-fourth year of his age, but having long enjoyed excellent health he retained the vigor and vivacity of manhood until the moment when he was smitten. He was educated a printer, but his fine powers as a speaker early attracted attention, and his conversion saved him from the stage, on whose boards he had entered as an amateur actor. He entered the New-York Conference in 1823, and was transferred four times between the New-York, New-York East, and Philadelphia Conferences. His pastorate in our Atlantic border, in many respects known among us. It was uninterrupted during the forty years until he received his last appointment to the presiding eldership, and was spent mostly in New-York, Philadelphia, Patterson, Hartford, New-Haven, Brooklyn, and other cities on our Atlantic border. Of the Washington Street M. E. church, in which he was stricken down, he was pastor for three different terms of two years each. In one instance he was returned to serve the same church seven times. He was perhaps better known outside our own Church than any other pastor in it, and highly respected as far as he was known."

GOLD opened on the 23d inst. at 153 $\frac{1}{2}$ , and closed at 152 $\frac{1}{2}$ . Flour, extra State, \$6.45@6.55; extra R. H. O. \$7.55@7.60.

PHILADELPHIA.

A WRITER in the last Presbyterian furnishes an interesting article on the Comparative Growth of Religious Sects in Philadelphia. By comparing the present religious statistics with those contained in a Directory for 1811, reliable information has been obtained as to the positive and relative growth of religious denominations in the city during the last half century. The following table shows the number of PLACES OF WORSHIP in 1811, and 1863:

Table with 2 columns: Denomination and Number of Places of Worship in 1811 and 1863. Includes Methodist, Episcopal, Presbyterian, Roman Catholic, Friends, Jews, Independents, Evangelical Association, Unitarian, Universalist, and Swedenborgian.

ship of some sort; and 4, that the churches were the real Gospel of Jesus Christ, and preached in such a manner that more than those of a different description.

IT SEEMS that the City Councils of Montreal, Canada, paid a visit lately to Philadelphia, with a special view of examining the Quaker City system of cleaning streets. The papers seem to differ as to the value of the compliment implied in the visit of the Canadians. One journal speaks exclusively of the fact that Philadelphia can give her sister cities lessons in the department of cleanliness; while another, the Daily News, goes even so far on the other side of the question as to say: "The Montreal Committee might almost as well have paid a visit to the famous stable of mythology, before it had the water turned into it by Hercules, as to visit Philadelphia at this time in pursuit of hints upon cleanliness."

As Pennsylvanians, we have always rejoiced in the hitherto world-wide reputation of Philadelphia for order, cleanliness, and unpretending beauty. We trust this reputation may never be forfeited.

Letter from the Army of the Potomac.

MR. JOSEPH ALBER, Treasurer Christian Commission, Pittsburgh:

Here we all are—we I mean of the U. S. Christian Commission—at Brandy Station, Culpeper county, Va. We came down a few days since from Warrenton Junction, and are now pretty well fixed, having an abundance of work, as the great army lies around us in corps, divisions, brigades and regiments, stretching out to a great distance in all directions.

The site of the camp is apparently a limited plain, and the different parts of the army are so situated as to afford easy facilities for our operations. Tent is in the midst of the third corps, but many others are in sight, and can be reached in a walk not exceeding three miles. We distribute daily vast stores of reading matter in the form of books, tracts, papers, pamphlets, &c., all of which the soldiers receive and read with the greatest avidity and thankfulness. We visit hospitals, give out such sanitary stores as we have in charge, talk to the sick, and always pray with them if they desire it, preach daily and nightly, hold prayer-meetings, and do all we can to benefit the bodies, minds and souls of the men. We are generally treated with great courtesy. When a regiment has a chaplain, we operate through him; if none, we do as well as we can in our own way, and on our own responsibility. It is really a delightful work. All the chaplains we have met, we found to be excellent, conscientious men of principle, able and willing to do their duty. Sorry we cannot say so much of certain hospital stewards and surgeons, who more than one chaplain have told us, do often make a sad appropriation of the delicacies and stimulants given for the benefit of the sick. This is the most provoking outrage on a charitable community—one called loudly for redress.

The field of labor here is most extensive—far greater than we can possibly cultivate with care. To tell you of incidents and sights would be to speak of the leaves of the forest or the stars of the ocean. To me it is a kind of a new world—a world of wonders, some of them amusing, some sublimely beautiful, some terribly solemn—all instructive. Come, then, let me introduce you to some of them. Stand here in our tent, your back to the rear, your face to the door. It is night. Six commissioners eat, sleep, and rest in the place of the great tent, though comfortable. Our chimney might be mistaken for the one-half of a huge goose-neck topped out with a barrel. See us go to bed. After prayers, we surround our canvas walls with the bags, boxes, and packages containing our commodities—spread the ground cover with a few blankets, and lie down with our heads to the tent, and man on your left, next to the wall, is Rev. M.—, from Paris, Me., who is a kind of head man among us. He lies next to him, with his beard just approaching the dignity of whiskers, and who is greatly disturbed with the snoring of some of the others, is from Ohio, and is a fine looking man next him is a Yankee from Vermont, full of the zeal of his mission. Next is a lay commissioner from Pennsylvania, and a great favorite. The others are ministers from New-England, and are faithful in the discharge of their duty. We cook and keep house by turns. It is crowded, though comfortable. Sweet music is heard, though bands constantly cheer our ears. Evening tango and morning reveille are delightful. The wagon trains are indeed a sight. They look and move like immense belts of elevators. It is said this Army of the Potomac has over 10,000 six-horse covered wagons, and more than 60,000 mules and horses engaged in transportation. These, with the thousands of cavalry and officers' horses, make a cavalcade of immense magnitude. It must be seen to be appreciated.

The sound of axes, morning and evening, is another feature of interest to the curious. Thousands upon thousands of acres of woodland have been cut off for fuel, tents, bridges, &c., so that the whole region round about is a scene of desolation and entire destitution.

Horse shoes, broken camp implements, pieces of guns, sabres, swords, &c., strew the ground from here to Washington, a distance of more than forty miles.

Graves are numerous. It is no exaggeration to call it literally a grave-yard, an aceldama. Every little hillock covered dead men. Some places you can yet see the feet with the boots or shoes on protruding, the flesh having fallen off, and the long, white dry bone still in the shoe! If you go among the tents, you will have men praying, or singing, or see them reading, or seated around their huge, but smoky fires, engaged in conversations on all subjects. Listen! "How I would love to see my dear family!" "when will this war end? That Christian Commission is a good thing—one of the ministers talked to me to-day—I'm going to hear his preach to-night," &c. Now if you step up and commence conversation with them, you will find them most attentive hearers. If you talk with animation, or in a loud voice, soon you will be surrounded by scores, and may rise in your remarks to the dignity of a little sermon, thus getting the soldiers acquainted with you, so that when you next preach in that region, you will have a large attendance. The way the writer has so far secured an audience for preaching, is to get the Colonel of a regiment to order "a fall in" to be beat, and this always brings the boys. They will start up from their tents and fires, and about like bees swarming, and finally mount near some stump or log, on which we mount and preach.

The members of the Mission are generally well, and delighted with their work. But enough for the present. More anon.