

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, JUNE 15, 1864.

THE LAST GENERAL ASSEMBLY.

The last General Assembly was a remarkable one. But few, if any, of its predecessors will occupy a more important place in the history of our Church. Future generations of ministers and elders will render thanksgivings to God for some of the deliverances of that body. Their memory will not perish. Nor do we see how the proceedings in such a crisis as the present could have been otherwise than notable when we consider the elements of which that Assembly was composed. In it were found leading men of long and varied experience, and ministers and laymen whose ability and influence are not surpassed. One of the members, the venerable and loved Rev. Dr. ELLIOTT, had been a member of the Assembly of 1814; another, the Rev. J. D. PAXTON, D.D., whose labors and useful life has nearly ended, was a member of the Assembly of 1815, and also of that of 1818, and voted for the firm action of that year on the subject of slavery. In company with these were Drs. KNEBS, BRACKENRIDGE, (W. L.), BEATTY, BACUS, (J. T.), MUSGRAVE, RICE, and others who for many years have occupied high and commanding positions in our Church Courts. Among the laymen who adorned this Assembly, were Judges RYERSON, MATTHEWS, and LINN, WM. RANKIN, JR., Esq., and Messrs. ROBERT CARTER, WALKER, WALLACE, and BELKNAP. There was a far more than the usual number of men of age and experience. To these were added many in the full vigor and prime of middle life. While there was also a fair representation of the young men in the ministry and eldership, whose work and warfare are mostly before them, but who have warm hearts and strong arms. So that taken altogether, this was an Assembly not liable to do any thing rashly, which would not agree to any unnecessary innovations, and in whose calm judgment the highest confidence may be placed. It was not a body of men which could be influenced or led, except by the highest and purest motives.

From the very first it was evident that there was present a highly devotional spirit. More than the usual amount of time was spent in devotional services. And the blessed effects of this were felt in the committees, in the debates, in the decisions of questions of vast importance, and in the arrangements for the future. Some of the discussions, as every careful reader of even the condensed reports must have observed, were distinguished for great power. And while there was most intense earnestness, yet a remarkably kind and conciliatory spirit pervaded almost every speech. But few similar assemblages have less in word or spirit, for which regret could be afterwards felt. Where such a feeling and manner prevailed, only the happiest results could be brought about, as every unprejudiced mind must admit actually took place. The action on Slavery was of an exceedingly harmonious character, and is fully up to all reasonable and Scriptural requirements. It is a paper which will ever remain historical. Though in the Assembly were members from Delaware, Maryland, West Virginia, Kentucky, and Missouri, but three voted in the negative. And none could summon courage to speak in opposition. Judge MATTHEWS, who was appointed by the Committee on Bills and Ordinances to prepare the paper, has done a service for which posterity, as well as the present generation, will thank him.

The subject of Ministerial Support was taken up in good earnest by the Eldership, and if the laymen present represented in any good degree the purpose of their brethren in the Church, something will certainly be speedily done whereby the shame and reproach of inadequate ministerial support will be wiped away from the churches. This cannot be done too soon. Many most excellent and laborious pastors are at this moment reduced to the greatest straits, owing to the high prices of all the necessities of life, and their small and irregularly paid salaries.

The measures taken for the education, Christianization and relief of the Freedmen, must commend themselves to every pious heart, and to every philanthropist. They have suffered much, and it is high time for them to receive much. It will be noticed that the Assembly fully endorsed the operations initiated by the Board of Domestic Missions for repossessing our churches in the South and supplying the people with the Gospel, as our armies advance in subduing the rebellion. The rebuke administered to the memorialists of the Louisville Presbytery, who asked the Assembly to censure the Board and revoke its action in seeking permission from the Secretary of War to occupy temporarily our churches in the recovered territory, was most significant.

The Revised Book of Discipline was handed over to the next General Assembly. But an able and skillful Committee was appointed to prepare a new book of Palms for the Church. This is an undertaking of no small magnitude, involving much time, labor, and expense. Yet it is one of the most important works with which any Committee of the Church can be entrusted.

The case of Dr. McPHERSON occupied the greater part of five days—much too long. The facts of the case are familiar to all who have read our reports. Before the Assembly, Dr. McPHERSON placed himself on the broad ground of having the right to continue his pastorate even against the will of a large minority of his people—without praying for the preservation of his Government, for the success of our arms, and for the suppression of the rebellion, and without it being known whether he was in favor of Secession, or of the preservation of the Union. Where the Dr.'s sympathies are, notwithstanding all his alleged amiability of character, no one who heard him, or who has read his speeches before the Assembly, can doubt. The only thing that threw dust in the eyes of many of those who voted to sustain his appeal was, that he and his friends insisted that he should have had charges preferred against him.

for the dissolution of the pastoral relation; whereas the Presbytery, to preserve the Church and restore harmony, if possible, had acted in its administrative capacity, dissolving the connection for the good of the church and the honor of religion—a proceeding certainly within its power, and the propriety of which it alone could determine. Here, then, was the point made by those who voted to sustain the complaint of Dr. McPHERSON, viz.: the difference between an administrative act and a judicial act.

One of the most effective speeches delivered in modern times in an ecclesiastical body, was the reply of Dr. MUSGRAVE to Dr. RICE, on this McPHERSON case. To appreciate it fully, the time, the circumstances, and the precise connection, should have been witnessed. Those who were present will never forget the overwhelming force with which Dr. MUSGRAVE completely prostrated Dr. RICE.

Nor must we fail to mention the kindness and cordiality manifested by the Assembly toward other bodies, and reciprocated fully by them. The resolutions concerning a close connection between this General Assembly and that which met at Dayton, Ohio, will delight many hearts which long for the restoration of the severed bonds. And measures which were begun outside of the Assembly, having for their object the drawing closer together of the hearts of ministers and people of the two great branches, will probably do more than even the actions of both Assemblies, toward producing, in the end, the desired result.

May every succeeding General Assembly make as noble a record as the last!

THE TRUE PRESBYTERIAN ON THE GENERAL ASSEMBLY.

The True Presbyterian, edited by Dr. STUART ROBINSON, who is in Canada for his country's good, and published in Louisville by one A. DAVISON, is greatly exercised about the late General Assembly. Last week it gave us its views of the action of the Assembly on slavery, promising in its next issue to edify us in its own peculiar style on the case of Dr. McPHERSON.

In our present number we will endeavor to present the views of this misnamed "True Presbyterian" with respect to the former matter.

For some time the editor of the True Presbyterian has been anticipating some outrage on the part of our venerable Assembly, as is evident when he says: "We have been anticipating, ever since the beginning of the system of an annual political platform-making in our General Assembly, that sooner or later that High Court would become an instrument for accomplishing the purposes of the Semi-Independent Abolitionism which has ruined the State."

Still he did not think the atrocious crime of declaring slavery to be an "evil and a guilt," would be perpetrated so soon, for he declares: "We had not anticipated that, in the lifetime of the men who participated in the struggle and in the triumph over radical New-Englandism in 1837-40, the Old General Assembly would not only enact slavery to be an "evil and a guilt," but also become the eulogist and subservient ally of a political party whose head openly proclaims the duty of violating the Constitution in order to preserve it."

Nor is he at all satisfied that the main speeches in its favor were made by two learned Judges and Rev. Dr. RICE, the last of whom he dismisses with commiseration: "With the exception of a short speech of Dr. RICE, defining his position, which will surprise and humiliate his old friends, and some very unimportant words from such men as Drs. NEVIN, JUNKIN, and MUSGRAVE, who of course could not allow an Assembly to do a notorious thing without appending their names to it in some way, the addresses of these two judicial politicians were the sum total of the argument."

"That "conservative men" did not oppose or enter a protest, is almost inexplicable, and he charitably supposes them to have permitted their fears to have unmanned them. Concerning this he speaks on this wise: "It is particularly worthy of notice, too, that not a word of debate or of protest on the minutes was uttered by the conservative men in the House, though notoriously dumb-fouled there. Either because dumb-fouled by the amazing folly and wickedness, or crushed by the violence of the outside popular excitement about the battles in Virginia so skillfully turned to account by the Jacobins in the Assembly on every occasion, or in hopeless grief and despondency, they permitted the whole case to go by default."

The document itself is considered a horrible one. In his estimation, "The warp and woof of the whole paper is heathenish, not Scriptural in its spirit. Its matter and manner are those of a political platform to catch the popular vote, not those of a solemn deliverance touching Christian duty, from a court of Christ. \* \* \* In the light of this utterance of 1864, the history of our Church for forty years previous becomes the history of a base, cowardly sham and hypocrisy, and her noblest leaders, living and dead, are in effect branded as impostors."

He echoes the idea that slavery is the cause of the present war, as declared by the Assembly, and relieves himself after this fashion: "That slavery is the cause of the war is true in no sense that does not equally include the cotton, sugar, rice, and tobacco fields of the South, and indeed property of all sorts, as causes of the war. And this jumping to the conclusion that therefore slavery is an 'evil and guilt,' is just as wild a jump as if the Assembly had declared the possession of any sort of property an 'evil and guilt,' and enjoined 'having all things in common' as a Christian duty. Did the Assembly of 1864 expect Christian men to accept the partisan slanders and sophistries wherewith pettifogging politicians—be they 'Judges' or 'Reverends'—seek to gloss over that infernal greed, that lust of domination, that inborn faithlessness to covenants and constitutional

compact, the ignorance of any law and right but the law of the strongest, and that utter godlessness which have run riot in New-England and its dependencies for twenty years past? Did that Assembly suppose that a great evil may become a truth because of the myriad asseverations of it by subsidized press, venal politicians and a conscienceless clergy?"

But his confined limits would not allow him room enough, and he subsides thus, after using up four mortal columns: "Our space, at present, forbids a full discussion of this infamous paper, but abundant opportunity will occur hereafter, for the exposure of its shallow sophisms and villainous spirit. The whole practical import of the paper is, that 'the end justifies the means,' and that we may 'do evil that good may come.'"

Being a little apprehensive, after all, that his language might be characterized as violent, he offers this apology, advising at its close another secession and another schism:

"This will seem extraordinary language in reference to a deliverance of the General Assembly, by our amiable, moderate brethren. All we have now to say is, that the action is extraordinary, smacking of the pot-hose canon more than the Court of Christ; the excitement of the times is extraordinary, and requires extraordinary methods of speech. Nothing else can convey to honest Christians an idea of the singular enormity of this outrage on Christian liberty and common sense, or arouse the people to the extraordinary danger to civil and religious liberty involved in it. We exhort every Presbyter, every church, every Christian man, to stand aloof from the Assembly of 1864, that could perpetrate such a folly and wickedness."

But in another place in this same issue, he rather dissuades from any open acts of secession from the Church just now, but advises the do-nothing policy, and intimates that the probably approaching union between the Old and New School Assemblies, may afford an opportunity for the accomplishment of the dark designs of himself and his fellow-conspirators:

"Under these circumstances, whatever ought ultimately to be done in the matter, it seems to us that at present nothing can wisely be done, beyond what is necessary to absolve ourselves in the eyes of the world from all responsibility for the recent folly and wickedness, by simply a 'masterly inactivity,' standing aloof from the General Assembly, declining to attend its meetings, to uphold its agencies or to support those who aid and abet its new deliverance, until we have assurances that the Assembly will retract it."

"For many considerations we are inclined to think that the time has not yet come for any positive action by the conservative fragment of the Old School Presbyterian Church. It is very possible that the movement for a reunion with the New School, taking back the testimony of 1837, may open 'a great and effectual door' to those laboring to restore the Church. Whether so or not, there had better be careful thought and consultation among all the friends of a free Christian Commonwealth, before any positive movement is made, and let whatever is done, be done with united action."

When the True Presbyterian (?) gives its views of the McPHERSON case, we will endeavor to supply our readers with some of the delicious morsels it will undoubtedly afford.

JACOBUS' NOTES ON THE GOSPELS.

The Notes of Dr. JACOBUS on the Gospels have been published by W. ORR-FRANK & Co., in Edinburgh, Scotland. Of them the *Covenanters*, published in Belfast, Ireland, thus speaks:

"These Notes on the Gospels of MARK and LUKE, by Professor JACOBUS, of America, are brief but comprehensive, lucid, judicious, and throughout evangelical in sentiment, and practical. The author shows himself to be well acquainted with sacred criticism. He often brings out clearly the force of expressions in the original, and shows himself to be well acquainted with the objections of modern rationalists against the Gospel narrative. We regard JACOBUS' Notes as immeasurably superior to those of another American expositor, ARTHUR BAILEY, on the same portion of the Scriptures, and consider them highly useful to parents, Sabbath School teachers, and others who may be called to study critically the Divine Word. The excellent publishers have done a service to the cause of true religion by issuing, in the most accurate style by which all their publications are distinguished, this first British edition of this valuable commentary."

The sources of Ministerial Success.—The last number of the *National Preacher* has a sermon on this subject by Rev. RYRUS W. CLARK, D.D., in which he enumerates the following sources or elements of ministerial success: 1. The preacher of the Gospel must have his mind stored with knowledge of Divine truth. 2. Another element of the preacher's success lies in presenting truth to his audience in its argumentative and doctrinal forms. 3. It is essential to the preacher's success that he present the truths of the Gospel in their systematic affinities and harmonious relations. 4. It is also essential to the successful preacher, that he cordially believe and love the truths and practice the commands that he inculcates upon his hearers. 5. The minister of the Gospel must feel his dependence upon the agency of the Holy Spirit for success in his work.

The Pittsburgh Sanitary Fair.—This Fair for the benefit of our sick and wounded soldiers did not close last week, as had been anticipated by some, but continues open, and will probably do so until the end of the week. It has been happily free from the objectionable features which have been displayed in some other places. The best of order has prevailed, and both attendants and visitors have striven to make everything agreeable and profitable. The Oratorio of the Messiah, on Saturday night, was a great success. It is now estimated that before the termination of the week, the proceeds will amount to between \$300,000 and \$325,000.

Private Ministers to the Afflicted.—In the most praiseworthy efforts made in a public way for the aid of sick and wounded soldiers, let us not forget the many who

mourn in secret. In every village and neighborhood there are those whose hearts are ready to break because of the fallen, or because of intense anxiety for those now exposed on the field of battle. Pass not by them. Speak to them words of Christian comfort and encouragement. Cheer their dwellings with your presence. Lead them to him who binds up the broken-hearted, who is the widow's stay and the orphan's guide. And when necessary, supply with a liberal hand food and raiment, that those who have given those dearest to them for their country may not suffer.

NEWS OF THE CHURCHES AND MINISTERS.

PRESBYTERIAN.

Old School.—The pecuniary embarrassments with which the Fifth Presbyterian Church of Cincinnati has so long been encumbered, have been provided for; so that the church is now out of debt. This arrangement wipes out the last church debt in our connection in this city. The Rev. J. B. Stewart, who has accepted the call of the Fifth church, and has just commenced his pulpit labors, has a good prospect of usefulness before him.

Rev. D. X. Junkin, D.D., has received a call from the North Presbyterian Church of Chicago, which he has accepted.

Rev. John Johnston, formerly settled over the First Presbyterian Church in Jersey City, N. J., died on the 4th of May at Moffat, Scotland, in the 80th year of his age.

Rev. W. C. Anderson, D.D., who spent last Summer in Pennsylvania and Ohio, where he is so well known, and so greatly beloved, but who sometime ago returned to California, has written a letter to the *Presbyter*, the closing part of which we quote, since it will interest his many friends among our readers:

"It is well I returned when I did, but I cannot remain long. To live permanently separated from wife and children, and friends, is simply wicked, and it is a sin of which I don't intend to be long guilty. Should Mr. Bayless' health permit him to take my place, even temporarily, you may expect me to step into your sanctuary early in the Summer. He is now daily expected from Honolulu, and the reports regarding his health are all favorable; and this time I must leave, free from all obligations to return. I am too old, and the voyage too long to repeat often."

"What my course will be at the East, is not yet determined—perhaps spend a good deal of time in the army through the U. S. Sanitary Commission, or perhaps settle in some quiet little church where the labor will be suited to my strength. But no use to speculate—man proposes and God disposes."

The Rev. E. L. Belden has resigned the pastoral charge of the church at Muscatine, Iowa, and has engaged to supply the church at Fairfield, Iowa.

Rev. J. R. Hamilton, pastor of the churches of Sturgeonville, Girard, and Westminster, Presbytery of Erie, has resigned his charge, to continue in his place as a chaplain of the United States Army.

Rev. T. G. Scott has resigned the charge of the church of Corinth, Presbytery of Stenboville, on account of ill health.

At a congregational meeting of Princeton church, West Philadelphia, held on Tuesday evening last, the salary of the pastor, Rev. J. Addison Henry, was increased fifty per cent. This is an opportune act. Everything that a clergyman needs to buy costs from fifty to one hundred per cent. more than before the war, and in most cases we doubt not than an advance of pay is really necessary.

Rev. Prentiss de Veuve, pastor-elect, has entered upon his duties in the Germantown Second church. It is the church of which the late Rev. Robert Taylor was pastor, and is beautifully located.

New School.—Rev. Thomas Street, late of York, Pa., was installed pastor of the North Presbyterian Church New-York, on the 24th ult. The services were conducted by a Committee, consisting of Dr. S. H. Cox, Dr. S. D. Burchard, Dr. Bell, Dr. W. W. Newell, and the Rev. R. R. Booth.

We learn from the *Presbytery Reporter* that Illinois Presbytery has a rule requiring ministers that are absent and churches not represented, to report by letter the reasons for non-attendance, which reasons are to be placed on the minutes. A very excellent arrangement.

There is but one settled pastor in the bounds of the Presbytery of Delaware.

United.—At the meeting of the General Assembly, the Committee on Systematic Benevolence reported. Their report was adopted. It is as follows:

The amount necessary to carry forward successfully the different operations of the Church as estimated by your Boards is as follows: Foreign Missions, \$69,000; Freedmen's Mission, \$20,000; Publication, \$3,000; California Mission, \$4,000; Education, \$2,000; Church Extension, \$2,000. This sum may seem large, even burdensome to the people. But when it is carefully compared with the numerical strength and financial resources of the Church, it will seem a very small and ungrateful return to God for the liberal bounties of his grace. Provision, and greater riches of his grace.

Rev. Samuel Collins, of Madison, Ind., preached to a large congregation in Dr. Gurley's church, Washington City, on Sabbath. This was the first United Presbyterian sermon delivered in the metropolis.

The United Presbyterian says: We have received the painful intelligence of the death of Rev. S. F. Vanatta, at Vicksburg, May 30th. He was among the first and most efficient of our missionaries to the Freedmen. He had been severely wounded by guerrillas, but had recovered and was actively engaged in his labors, when arrested by disease and death. His loss will be severely felt by the mission, and indeed by the whole Church, of which he was one of the best ministers.

The new church at Sewickleyville, Pa., was dedicated to the worship of God, last Sabbath. Preaching in the morning by Rev. John T. Presly, D.D.; afternoon by Rev. J. B. Clark; evening by Rev. Mr. Locke, of the Methodist Church. Large congregations were in attendance.

CONGREGATIONAL.

A short time ago, a Congregational church was organized in Philadelphia, at which the Rev. Henry Ward Beecher and other prominent clergymen of that denomina-

tion officiated. The larger part of the persons uniting in this enterprise, were formerly connected with the First Reformed Dutch church in that city, but who left it after Mr. Smiley, a Methodist, who had been called to the pastorate of that church had failed to establish his orthodoxy as held by the Reformed Dutch Church. These persons who formed a majority of the church, then voted themselves out of it, and attempted to take the church property along with them, but this was prevented by an appeal to the Civil Courts. At one time there was a strong tendency with this disaffected portion toward the German Reformed Church, but they have finally taken in Congregationalism. This change taken in connection with the manner in which it was brought about, does not seem very acceptable to order-loving Congregationalists. The *Congregationalist* thinks that the hasty reception of this church was an "unfortunate circumstance," and adds the following suggestive remarks:

"It has happened before in other cities, that churches and parties who could not live happily in other communions, have walked in at our too easily opened door, and have made us everlasting sorrow by their presence. We know nothing of the history of this particular case; but it would have been a great gain in some other cases, if it had been reasonably made known that Congregationalism is not no-government, and does not offer itself indifferently to restless spirits as their ecclesiastical elysium."

BAPTIST.

The largest meeting of Baptist ministers and prominent laymen ever held in this country, has closed its sessions in Philadelphia. It is the "Jubilee year" of the American Baptist Missionary Union—the foreign missionary organization of the denomination. When it was organized in Philadelphia fifty years ago, the denomination in this country was weak and small—only some 200,000 members. Now it numbers a million of regular communicants. In the last fifty years the Baptists have raised and paid for benevolent objects, such as foreign and home missions, Bible cause, &c., the sum of \$15,577,920—over fifteen and a half millions of dollars.

The anniversary exercises of the Missionary Union this week, extended through three full days. Special papers upon the early history of missionary operations, the development of the benevolent principle, Educational Institutions, the literature of the denomination, &c., &c., were presented, and will appear in a memorial volume, soon to be printed. The receipts for the year were \$135,515.25.

The Home Missionary Society, like the foreign, has had a very prosperous year. The receipts were upwards of \$72,000. Rev. Dr. Ide, of Mass., preached a thrilling sermon on the freedom of the war, and Rev. Dr. Baker, of N. Y., one upon the work of home evangelization. Upon motion of Rev. Dr. Fish, of N. J., supported by a plea for expansion, the Board of Managers were authorized to graduate its appropriations after the scale of \$150,000.

The American Baptist publication Society received and expended the past year the sum of \$31,100. The Annual Sermon was preached by Rev. Dr. Hague, of Mass., upon the truth as the strength of the Church.

The American and Foreign Bible Society reported over \$30,000 receipts.

On Thursday morning a scene of rare interest occurred. It was determined to gather on the spot a fund as a Jubilee memorial, or thank offering for God's goodness in reinforcing our missions abroad. First, names began to be given for a thousand dollars; then for \$500; then for smaller sums, until the gifts reached the sum of \$20,000. In the evening the opportunity was continued, and the amount was brought up to \$35,000.

METHODIST.

The late General Conference made one or two slight additions to the section of the Discipline treating of the order of public worship. These additions are enclosed in brackets:

4. In administering the sacraments and in the burial of the dead, let our form of ritual invariably be used. Let the Lord's prayer also be used on all occasions of public worship in concluding the longer prayer, [the congregation being exhorted to join in its audible repetition. Let a doxology be sung at the conclusion of each service], and the apostolic benediction be [invariably] used in dismissing the congregation.

5. Let the people be earnestly exhorted to join in all these acts of worship, and especially to respond to the prayers of our ritual.]

The three new Bishops elected by the last General Conference, were taken directly from editorial chairs. Dr. D. W. Clark, who received the highest vote, was called to the *Ladies' Repository*, at Cincinnati, Ohio, a religious weekly, for a month, of considerable merit and large circulation. He is a native of the State of Maine, a graduate of Wesleyan University of the class of 1836, a member of the New-York Annual Conference, and a little over fifty years of age. Physically, he is a man of good constitution, strongly tending to fullness of habit, florid complexion, and red hair.

Dr. Edward Thompson, who received the next highest vote, has been, during the past four years, editor of the *Christian Advocate and Journal*. He was born in England, but was brought to this country by his parents while an infant. He is about fifty-five, in stature below the middle height, spare, with a general aspect of physical frailty.

Calvin (an anomalous name for a Methodist Bishop) Kingsley, the last chosen, has been since 1856 the editor of the *Western Christian Advocate*, for a long time, for a time, Professor in Allegheny College, at Meadville, Pa. He is a native of New-York State, about fifty, stout and compactly built, and of medium size, with a profusion of coal-black hair.

The three editorial vacancies thus created were supplied as follows: That of the *Christian Advocate and Journal* was given to Rev. Daniel Curry, D.D., of New-York. The *Western Church Advocate*, at Cincinnati, was committed to Rev. Dr. Reid, President of Genesee College, at Lima, New-York; and the *Ladies' Repository* was assigned to Rev. I. W. Wiley, of Newark, formerly missionary in China, afterwards principal of the Seminary at Pennsylvania, New-Jersey.

EPISCOPAL.

It is amazing how complacently many Episcopalians of the most exclusive cast look upon all indications of closer union among Christian denominations, as likely

to inure to the advantage of their own Church in an especial manner.

The editor of the *Church Journal* comments upon the growing benefits of Christian feeling; and the disposition of Christian denominations to concede immaterial differences, and fondly concludes that the fact argues what he is pleased to call "a development of a tendency to return to the Church." The ground taken, of course, is that all Christian denominations grow out of the one form called Episcopal; and the comfortable conclusion is, that as the "peculiarities" of the various other forms drop away, "all the substance of true religion will tend more and more toward the Church"—that is, that we shall all become Episcopalians!

Rev. Dr. Gallaudet, rector of St. Ann's church for deaf-mutes, N. Y., held a special service for deaf-mutes some nights since at St. Peter's Episcopal church, Pittsburgh. At the conclusion of the service he stated that the first instruction for the benefit of this class of persons was established by his father in Hartford, Conn., in 1817, since which twenty-five to thirty similar institutions have been established in this country. It is estimated that there are about forty deaf-mutes in Allegheny County, Pa.

ROMAN CATHOLIC.

Bishop Lynch, of Toronto, formerly a Romanist priest in Buffalo, has issued a manifesto to the clergy of his kind in Ireland, to discourage emigration from that country. He says that the Irish emigrant swarms from his blessed dreams when he touches our shores, to find that "he must seek food by facing the serried armies of the South, while the mass of the young girls who arrive with the same fond hopes of perpetual sunshine, find themselves driven to accept employment in the very houses which they ought to shun as pest-houses, and before many years are so altered in their natures that such places alone are fitting for them."

The advantages and disadvantages to us of immigration, will not, probably be much affected by this statement; because the means of its contradiction are palpable. It is not quite plain what the writer means about the girls, unless eight or ten dollars a month in Protestant families, with living such as, at home, they only associated with the habits of nobility, be what they ought to shun. There is no class of working people who are less exposed to vice, necessarily, than the Irish servant girls of this country; and it is more than probable, that those who become abandoned through the proposition and even the habits of a former life of degradation. As to the men, if Bishop Lynch does not know that labor was never paid so highly in any country as it is here at present, he is unfit for his position by lack of common intelligence. If an Irishman chooses to be a soldier, he can get a year's wages in advance as bounty; and he prefers to labor, he can get nearly twice the pay he could a year ago, at any vocation he understands.

Resolved, That his death is a great loss, as well as painful affliction, both to us as an institution, and to his numerous friends here and elsewhere.

Resolved, That in the death of Mr. Coulter we have lost a young man of high promise, who was yet in the morning of life, and apparently in the beginning of his usefulness; one who had greatly endeared himself not only to the Trustees and students of Clarksville Institute, but to all who knew him in this village and vicinity.

Resolved, That in his death we recognize the control of that God whose understanding is infinite, and whose ways and motives are far above our understanding, and yet we are assured that he doeth all things well; and while we sadly pursue our duties as an institution, we rejoice to cherish the assured hope that he has entered upon a more glorious scene, and in happier employments than those of the present life.

Resolved, That though he came far from home and friends to die, yet he died unmourned among us, and that we tender to his sorely bereaved relatives our most hearty sympathies in this hour of their heavy trouble, and would mingle our sorrows with theirs, around the grave of a friend common to us all.

J. C. ABBOTT, President Board of Trustees. J. R. Fletcher, Secretary.

LETTERS TO SOLDIERS.

MESSRS. EDITORS.—Among the means of good to our soldiers, I give prominence to these two, the prayers of the Christian people, and the letters written by home friends. It is a pleasing and a very large mail bag that comes to the regiment, and the eagerness with which its contents are received by the men. Messages of piety, kindness and love come, I do not need to say, every day. There is another channel of communication. Little bags are made for the soldiers, in which are placed needles, pins, thread, and other articles of convenience, together with a letter, in each, from the kind lady to the unknown soldier who may receive the bag, and who is expected to send a reply. Some letters have been published, that were creditable to the writers, and interesting to the readers.

Will the kind ladies allow a friend in the army to offer a word of advice. The articles contained in their next little gifts are exceedingly convenient and acceptable, and our men are grateful for them. Let their industrious fingers and generous hearts continue the good work, hating the letters. A correspondence thus begun between unknown parties, may and soon may end well. But it is easy to conceive a score of ways in which an acquaintance begun at random by letter, may be injurious, or, at least, embarrassing, to both parties. The advice is, send the bags, but withhold the letters, or, write kind, theery pious letters, but withhold the address, and ask no reply. Yours, J. R. M.

PERSONAL.

A veteran missionary is the Rev. Dr. Winslow, who this summer completes his forty-fifth year in India in the service of the American Board of Missions.

Maj. Gen. John C. Fremont having tendered to the President his resignation of military office, it has been accepted, and he is now in the position of a private citizen.

Nathaniel Hawthorne, the well known author, stopped while journeying with his friend, ex-President Pierce, at Plymouth, N. H., and retiring in his usual health, was found by Mr. Pierce the following morning, May 19th, dead in his bed.

Rev. Dr. Guthrie.—The Scotch newspapers contain a letter from the well-known divine of the Free Church, intimating with deep regret his resignation of his church, as his physicians have forbidden him ever again to appear in a pulpit or on a platform.

The well-known Hon. Joshua R. Giddings, United States Consul-General at Montreal, Canada, and long in most active political life, suddenly died in Montreal at ten o'clock on Friday night, the 27th ult., in the 69th year of his age. He was buried at Athens, Bradford Co., Pa., October 8th,

1795; long represented the Western Reserve District, Ohio, in Congress, and had many devoted friends. He was a native of the Presbyterian Church.

Another of the Secession leaders, Thomas Butler King, died in Georgia on the 10th. He was a native of Pennsylvania, but emigrated to Georgia forty years ago. He held many public positions, among those that of Collector of San Francisco, under President of Fillmore's administration. He belonged to the States Rights School of politics, and identified himself from the beginning with the side of the rebellion, serving recently as Confederate Commissioner to Europe.

Bishop Colenso does not yet relinquish the struggle for maintaining his position in the Church. He has issued an address to the clergy of his diocese, in which he disputes the power claimed by the Bishop of Capetown, and the other Bishops of South Africa, to depose him from office. He maintains that the sine charges brought against him, four have already been disposed of by the late judgment of the Privy Council on the case of the *Etany and Revises*. The fund collected in England for enabling Colenso to plead his case before the English courts, amounts to over \$2,000. We may expect another interesting trial as soon as the case of the *Capetown* shall apply to colonial authorities in England to acknowledge the decree of deposition pronounced against Colenso, and to appoint a successor.

Robert J. Breckinridge, D.D.—This gentleman, one of the most tried, honored and eminent statesmen of Kentucky, as he is one of the most prominent theologians of the Presbyterian Church, in his speech on taking the chair at the opening of the Baltimore Convention, said: "I have no hesitation in saying, for myself, that if I were a pro-slavery man, I believed this institution was an ordinance of God, and was given to man, I would unhesitatingly join those who demand that government should put it back where it was; but I am not a pro-slavery man. I unite myself with those who believe it is contrary to the highest interests of all men and of all governments, and to the spirit of the Christian religion, and incompatible with the natural right of man. I join myself with those who say, away with it forever. [Applause.] And I fervently pray God that the day may come when throughout the whole land every man may be as free as I am, and as capable of enjoying regulated liberty."

Robert J. Breckinridge is the uncle of John C. Breckinridge, once Vice President of the United States, now a general in the rebel armies. Dr. Breckinridge is a Kentuckian by birth, a divine of the Old School Presbyterian Church; has spent the greater part of his life in Kentucky and other slave States, and is regarded in his State and all over the country as a man of wide conservative, and most moderate views, but at the same time a man of piety and sound learning. He was the chief author of the Common School System of Kentucky, and has always been a friend of popular education.

Varieties.

The professional classes in England are thus arranged and marked by the census of 1861, showing the increase in ten years. The department of the post-office