

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, AUGUST 24, 1864.

TO OUR SUBSCRIBERS.

In the great advance of prices brought about by the war, probably nothing has increased more than the cost of the labor and materials employed in publishing a newspaper. Every intelligent mind must be fully convinced of this; and certainly every publisher has been made to know it by an experience that will not soon be forgotten. The consequence has been a general rise in the subscription price all over the country. The secular papers have advanced their terms greatly. And they have been followed by the religious press. The *New-York Observer* now charges \$3.00 in advance, and \$3.50 after three months. The *Presbyterian*, which started out last Spring with a double sheet, but is now printed on a less sheet than the *Banner* before our enlargement last April, charges \$2.50. The *Presbyter*, published at Cincinnati, has raised its terms to \$2.50 in advance, \$3.00 after six months, and \$3.50 at the expiration of the year. The *Boston Recorder*, and *Watchman and Reflector*, have both been raised to \$3.00 per annum.

The question is frequently put to us, "Will you not be compelled to raise your terms?" Our reply is, "We do not wish to advance unless the times become much worse than they even now are." We are now expending a vast amount of labor and money on the *Banner*, and we are gratified to learn from so many sources, that our efforts are so highly appreciated. But to continue at our present rates, we need the assistance of every one of our subscribers. Let each of our subscribers send on the money for the following year, just as soon as his time expires, or if he would send a little in advance, it would be an accommodation to us. Also, let every subscriber make the attempt to send us a new name along with his own. In this way you will do us a kindness and also benefit your neighbor. And we appeal especially to our ministerial brethren. By them we have been most cordially welcomed to our present position. They will readily admit that no other paper is doing more to strengthen their hands, and that the circulation of the *Banner* in every family of their congregations would be a great benefit. Therefore, we ask your influence in speaking of us in our behalf—in renewing the lists of subscribers in your churches and in increasing them. The Elders, also, may in this way do us and the people over whom they rule, a valuable service. We respectfully ask you to engage in this work. In this way one thousand new subscribers may be easily secured before the first of October, and all apprehensions of a necessity for an advance removed.

THE PRINCETON REVIEW AND THE PRESBYTERIAN ON THE MCPHETERS CASE.

For many years Dr. Hodge has given a résumé of the proceedings of the General Assembly, and also an expression of his own views as to its acts, in the number of the *Princeton Review* immediately succeeding the rising of the Assembly. This year the article devoted to this purpose is largely occupied with the action of the Assembly on Slavery, and with the complaint of Dr. McPheters. As usual, this *Review* is not in advance of the Church, but is lagging in the rear. With all its ability and learning, it has never stood in the forefront of the battle when great questions of vital importance were to be met and decided. This was the case in 1837, in 1861, and we regret to say that this is also true in 1864.

With respect to the paper on Slavery, it is difficult to tell what side the author would have taken had he been a member of the Assembly. But to make every thing clear, he undertakes to define what the Assembly must have meant by that deliverance, and also what it must not have meant, according to his apprehensions of the whole subject. This was altogether unnecessary: because the Assembly understood its own action in all its bearings, and expressed its meaning clearly, without leaving the interpretation to any theological professor, or to any other person.

But it is the McPheters case which especially brings down the condemnation of the *Review* upon the late General Assembly. Yet we do not see that the members who voted against sustaining that memorable complaint, which has been magnified into proportions and an importance to which it was never entitled, have any cause for alarm on account of this attack upon them. Dr. Hodge wholly misapprehends the state of things in our churches in St. Louis, the position of Dr. McPheters, and also the nature of the proceedings of the Presbytery of St. Louis. Every one who listened attentively and with unbiased mind to the Records of the Presbytery and to the whole discussion, and who has read the article in question, has been fully convinced that Dr. Hodge had a very partial and *ex parte* view of the whole case, and that consequently his reasonings are so unsatisfactory and so inconclusive.

However, this is not all. The case was decided against Dr. McPheters, by a vote of 117 to 46. Now such a vote as this, in our General Assembly, is entitled to the highest respect of every minister and member in our Church. But how does Dr. Hodge treat it? He says in one place, "In our judgment, the whole course of the Assembly was singularly unfair." In another place he says, "We think grave injustice was done, not only to Dr. McPheters, but to the whole Presbyterian Church; and that the sanction of the Assembly has been given to acts and principles deserving universal reprobation." Now, in plain language, do not these charges amount nearly to a "railing accusation" against the Assembly, and that too by one of its most distinguished and honored theological professors. Again, Dr. Hodge is unfair in the impression he makes with regard to the supporters and opponents of the complaint of Dr. McPheters. He says: "His (Dr. McPheters) cause was advocated by many of the wisest, ablest, and best men of the house. Arguments of great clearness and

power in support of the complaint were made by Hon. Judge Wood, Rev. Drs. Rice, Maclean, W. L. Breckinridge, and Craven, by Judge Ryerson, H. Murray Graham, Esq., Rev. Messrs. Samuel Miller, Thomas Cleland, and others." After having made such a statement as this, common fairness would have required a grave reviewer to have noticed the names of some, at least, who opposed sustaining the complaint of Dr. McPheters. But Dr. Hodge does not do this. And yet it was a fact obvious to all, that the great weight of the age, the experience, and the ability of the Assembly was unquestionably against Dr. McPheters. In opposition to him were such men as the venerable Rev. Dr. Eliott, who had been a member of the Assembly as far back as 1814; the venerable Rev. Dr. Paxton, who had been a member of the Assemblies of 1815 and 1818. With these were united the Rev. Drs. Musgrave, Beatty, Kneels, Dubois, Tustin, Burtis, Bush, Schenck, and a large part of the bone and sinew of the working ministers of the Assembly, together with such laymen as Wm. Rankin, Jr., Robert Carter, Judge Linn, and others of like standing and spirit. Surely the character of this Assembly entitles it to a degree of respect not rendered by the Princeton Reviewer.

We have a few words to say concerning the *Presbyterian*. One of its recognized editors took an active part in the Assembly in favor of Dr. McPheters. But the *Presbyterian* did not commit itself on either side until after the appearance of the Princeton article, when it puts itself in even a more objectionable attitude toward the Assembly than does the *Review*. We greatly regret this, but as public journalists, we must call attention to the fact.

We understand the *Presbyterian* to affirm that a man may "faithfully keep a stringent oath of allegiance to the State," during a time of civil strife, when a powerful party is endeavoring to overthrow that State, and yet refuse even to let it be known on which side his sympathies are arrayed. He may lift his hand to heaven and swear that he will sustain the Government, and yet, with perfect consistency, may refuse to pray that God would bless the Government, and may persistently refuse to contribute by a means, his influence, or his personal efforts, to support that Government. His fellow-citizens may be dying by thousands in defense of that authority so wantonly assailed; and this man, with the oath of allegiance on his lips, may utterly refuse to say that he thinks the men who murdered them are doing wrong; and this too, even though his personal influence might have deterred many from espousing the cause of rebellion. If he himself has not pulled the trigger, or committed any other overt act, it is all right. We understand the *Presbyterian* to say that such a man has faithfully kept his oath of allegiance.

Secondly, we understand the *Presbyterian* to affirm that, even though war be raging, even though treason has been hatched in ecclesiastical assemblies, as it certainly was in one of our own Church judicatories in South Carolina before the secession of that State, and no matter how conclusive the evidence may be that treason is intended, the civil authority has no right, in its own defense, to prescribe any conditions under which such assemblies may be held; and this too, whilst it is admitted that the conditions are unobjectionable in themselves. The sacred, even though abused, name of religion, ought to shield the concoction of treason; and the State is powerless to prevent, it can only punish. The abettors of secession have only to proclaim a camp meeting in one of the border States, and it would be an outrage for the civil or military authority to meet their plot by requiring all who attended the gathering to take an oath of allegiance.

Thirdly, we understand the *Presbyterian* to affirm that, if an oath of allegiance is required, the members of Presbytery ought to absent themselves from its meetings; and by a parity of reasoning, should absent themselves from the pulpits too, in an oath of allegiance were the condition of exercising the ministry. Peter and John, when human came in conflict with Divine requirements, chose to obey God rather than man, and were willing to take the consequences. We understand our contemporary to counsel a different course.

Fourthly, we understand the *Presbyterian* to adopt the position of the *Princeton Review*, that the General Assembly has no right to sustain the action of the numerical minority of the members of a Presbytery, even though, in the opinion of the *Review*, the absentees be inexcessively absent. We presume it will not be disputed that, if every member of a Presbytery or Synod were in his seat, and any action which might be the foundation of an appeal or complaint should pass by a majority of nineteen-twentieths, it would nevertheless be undoubtedly within the power of the Assembly to reverse the decision of the court below. If this be not the case, the exalted function of this highest tribunal of our Church, upon all questions that come up to it from an inferior judicatory, would be resolved into a simple "counting of noses." Yet, strange to say, though the Assembly may unquestionably, as it has of old done, reverse the decisions of a majority, it has not the power to sustain the measures of a numerical minority, acting in the admitted sphere of its legitimate duties.

Lastly, when the *Princeton Review* presumes to condemn the General Assembly, as sanctioning "principles and acts deserving universal reprobation," and which, for injustice and wrong, have "few, if any parallels in the history of our Church," with more to the same effect, the *Presbyterian* pronounces this language "the quiet flow of words which have no harsh or bitter sound." If the *Princeton Review* has so recently been "drawing it mild" in its selection of words and phrases as quoted above, we would be interested to see, simply as a rhetorical curiosity, one of its "harsh" criticisms.

We disclaim any right to catechize our respected contemporary. Our reflections arise naturally out of its article. They are not by any means confined to ourselves; and in reference to its sentiments respect-

ing the points it has touched upon, whether or not we have misapprehended its meaning, there are not a few who would like to know.

PULPIT MINISTRATIONS; OR, SABBATH READINGS.

Such is the title of a new work, in two volumes, by the Rev. GARDINER SPRING, D.D., which has been for some time on our table. The venerable character of the author, his long-continued services in the Church, and the valuable contents, merit more than a passing notice for these volumes containing thirty-nine sermons. Naturally, Dr. SPRING was endowed with no extraordinary gifts of reason or imagination. His learning was not great. His theological reading has been by no means extensive. There are now many ministers in our Church, whose fame does not extend beyond their own Presbyteries, who in early life were vastly his superiors in argument, in illustration, in classical learning, and in theological attainments. These men are not without their reward. The Master will not permit the labors of any of his faithful servants to be forgotten.

But from the beginning of his ministry, the lines fell to Dr. SPRING in pleasant places. The congregation of the Old Brick Church was, and is, a model. The people clustered around their pastor, interested themselves in his welfare, devoted themselves to all the labors necessary to building up a growing and useful church, and relieved him of every possible burden that he might give himself continually to prayer and the ministry of the Word. His salary was always liberal, and always promptly paid. And tokens of esteem and affection, along with the voluntary gifts of large sums of money, from time to time, cheered the spirits and encouraged the heart of the faithful pastor. His Session was able, faithful, and abundant in labors. They were ever ready to uphold the pastor's hands, and no disparagement of him could be permitted in their hearing. Among them were no croakers. None of them was willing to hear, much less to retail, the idle gossip that so often crushes worthy ministers to the earth. In that Session were no "tithing cars." And when the hand of sickness was at any time laid on the pastor, none of that Session ever thought of going to his sick chamber and assuring him that his salary was altogether too low, but that nothing more could be done to increase the salary for him, and that therefore he had better seek some new field of labor. No such violence as this was ever perpetrated on Dr. SPRING. His Session and people rejoiced with him, and also wept with him, and anticipated all his wants.

And what happy results have followed! Dr. SPRING has been one of the longest pastors of modern times. Amid all the fluctuations of a great city like New-York, his congregation has always been increasing. His spiritual children are now dispersed all over the land. And in the meantime his qualities of head and heart, his natural abilities and his gifts of grace, have been so trained and developed that he became one of the most polished, and also one of the richest and most experimental preachers with whom the two generations in which he lived have been blessed. And now, even in extreme old age, his pulpit services are as attractive and powerful as ever. Nor has his own pulpit been the only place where his power in the manifestation of the Gospel has been felt. From time to time he has sent out through the press some of his best matured and most important thoughts on the great matter of man's salvation and Christian duty. These have been widely read and highly prized. The last contribution he has made to the Church and the world, in this way, is now before us in two noble volumes from the press of the HARPERs. The subjects embraced in these thirty-nine discourses are very various, and are treated in the Dr.'s very best Biblical style. Here, if we mistake not, are some of the best specimens of able Gospel sermons ever delivered by the venerable pastor of the Brick Church.

We commend them, as models for examination and study, to our ministers, and to all Christian families, for reading and meditation.

*PULPIT MINISTRATIONS; OR, Sabbath Readings. A Series of Discourses on Christian Doctrine and Duty. By Gardiner Spring, D.D., pp. 480, 482. 1864. New-York: Harper & Bros. Pittsburgh: Davis, Clark & Co.

A WORD FITLY SPOKEN.

An incident has been related to us which illustrates forcibly both the influence which a word spoken in season may exert, and the vital energy inherent in Divine truth, which, though long buried in the sinner's heart, and forgotten even by the hand that sowed the seed, may yet spring up, and bear an unexpected and abundant harvest.

Many years ago a student in one of our Western colleges, assiduously pursuing his studies with a view to preparing himself for the Christian ministry, was visited in his room one evening, whilst busily engaged over his books, by a fellow-student, a young man of unusual talent and high promise, who had devoted himself to the legal profession. The conversation, as it sometimes will with college youth, embraced in its scope the path which each had selected to pursue through life, and the visitor urged upon his friend the inexpediency of throwing away his time and talents in the thankless and uncompensated labors of the ministry, sketching at the same time in glowing colors the career that would open before him should he engage in the practice of the law, and the usefulness, the affluence, the fame, that would follow such a choice.

The aspirant after higher than earthly honors quietly heard him through, felt that it would be useless to enter into a laborious argument with one who, with perverted logic, had fortified himself to resist the loftier considerations which had determined his own choice of the pulpit, and answered his friend in the words of that simple but sublime recognition of a Divine injunction—"Woe is me, if I preach not the Gospel!"

The discussion closed with the determination on the part of each to pursue his chosen walk. Months glide away in the routine of college duties, and ere long each

has graduated with distinction. In due course of time the one becomes engaged in those pastoral labors, in which he sought humbly and faithfully to build up the kingdom of his Savior. The other, in a far Southern State, in the profession of his choice, sees before him the prospect of attaining all that his youthful ambition had pictured so brightly.

Yet never, since the conversation which has been mentioned, had he been able to withdraw the arrow which had been lodged in his own conscience; and still, amidst all his schemes for future success, would come a still small voice—"Woe is me, if I preach not the Gospel!" God's blessing followed the word which his own Spirit had directed; and after years of resistance on the part of one for whom the world was opening in brilliant and alluring perspective, the grace of God triumphed over human infirmity, the ambitious student consecrated himself unreservedly to the Master's service, and ere long was himself a preacher of the Gospel of that Savior whose supreme right over him he had so long contested. Many years of distinguished usefulness in the pulpit and in the Professor's chair, have resulted from those few words spoken by a college friend, and from the spirit of self-sacrifice with which they were uttered.

NEED OF PRAYER.

Prayer is always necessary. Neither the Church nor the Christian can sustain for any length of time even the semblance of piety without prayer. But there are times when the call to prayer seems louder and more earnest than at other times. Is not the present such a time? Are not the motives to urge us to the Mercy Seat as strong as can ever be presented? All our interests for time and eternity conspire to stir up the pious heart to prayer.

Our country calls upon us to pray. Our rulers and commanders ask our prayers. Our brave soldiers in the field claim a place in our petitions. The sick and wounded in the hospitals ask us to pray for them. The bereaved all over the land who mourn the fallen, appeal to us to make mention of them and to plead for grace for them, in the name of Jesus Christ.

And does not the Church need our prayers—our unceasing, fervent prayers? She acknowledges that weakness has come upon her, that the gold has become dim, and the most fine gold been changed. The earth is watered and refreshed, but no showers fall upon Zion. Only here and there some precious mercy drops descend. In the meantime iniquity abounds, unbelief leads many astray, worldliness is all-absorbing, and the love of many waxes cold. Family religion is neglected, and the young are growing up careless of God and regardless of the claims of the Gospel upon them now, and of their eternal state in the future.

Surely, then, it is high time for every Christian to awake out of sleep, and to call upon the Lord that he would have mercy upon us, that he would bring us to repentance for our sins, that he would turn away his wrath from us, that he would give us victory, and subdue speedily this great and wicked rebellion, that he would cause his Word to have free course and to be glorified throughout the land and the world, that he would cause to be won everywhere trophies of his redeeming love and saving power, that there might be joy in heaven over vast multitudes of sinners flocking to the cross, that Zion might arise and shine, her light having come.

Ye that are the Lord's remembrancers, keep not silent. Let us pour out our hearts in prayer unto God, and he will be very gracious unto us at the voice of our cry.

Another Minister Deceased.—The Rev. WILLIAM SICKLES, Sen., died on the 9th inst., in the city of Indianapolis, in the 69th year of his age. The *Presbyter* says of him: "He was a minister of superior ability and good attainments, and was universally esteemed among his brethren. He spent most of his ministerial life in the territory of Indianapolis Presbytery. A more extended notice of the deceased is due to the history of our Church in the North-west. We have known him intimately for nearly thirty years."

New Version of the Psalms.—The Committee appointed by the General Assembly of the United Presbyterian Church, to prepare a new version of the Book of Psalms, has offered a premium of from five to twenty thousand dollars for the best new version of the Book of Psalms. And contributions are solicited from the Church generally, in aid of this fund. The premium is not to be paid until the new version has been adopted by the Church.

The Evangelical Repository and United Presbyterian Review.—This magazine for September has an excellent steel engraving of the late Rev. THOMAS HANNA, D.D., so long and so favorably known in Western Pennsylvania.

NEWS OF THE CHURCHES AND MINISTERS.

PRESBYTERIAN.

Old School.—The Post Office address of Rev. S. V. McKee is changed from Clermont, Ind., to Peru, Ind.

The Post Office address of Rev. B. S. Sloan is changed from Allegheny City, Pa., to Camden Mills, Rock Island County, Illinois.

The New-York Observer says the Presbytery of Connecticut met on the 26th of July, at North Stamford, Conn., to ordain Mr. Roswell D. Smith, a licentiate under his care, to the Gospel ministry, as an evangelist. The Rev. A. L. Lindsey, of South Salem, N. Y., presided, proposed the charge to Luke ix: 59, 60. The charge to the newly ordained minister was given by the Rev. Charles W. Baird, of Rye; and the Rev. Wm. Patterson, of Poundridge, addressed the congregation, informally, relative to the nature of the service. Mr. Smith is at present supplying, with much acceptance, the pulpit of the Congregational church at North Stamford, and it was upon the courteous invitation of the people

that the Presbytery met and held this service in their place of worship.

Rev. Isaac Van Doren, the oldest member of the Presbytery of New-Brunswick, died at Perth Amboy, on Friday, Aug. 12, after a short illness, aged ninety-one years. Dr. Cogswell, the next oldest member of the same Presbytery, died a few days before.

The Rev. J. D. Mason, for several years pastor of the Presbyterian church at Davenport, has accepted the Presidency of the Synodical School of Iowa, at Hopkinton.

The Rev. S. J. P. Anderson, D.D., of St. Louis, has been tried before a military Commission, on eleven different specifications, all involving a high degree of disloyalty, and found guilty of them all. He was sentenced to be sent South of the Federal lines as soon as practicable. But the proceedings have been disapproved by the Commanding-General, on account of a defect in the orders convening the Commission. "The number of members in this case was reduced below the minimum prescribed in paragraph 2, in General Orders No. 1, series of 1862, in these headquarters. The proceedings are therefore inoperative and void."

Mr. David J. Beale was ordained to the work of the Gospel ministry, and installed pastor of the Middle Tuscarora church, on the 11th inst., by the Presbytery of Huntington. In this service the Rev. Mr. Wallace, of Altoona, preached the sermon, from Rom. vii: 32; Rev. M. Allison, D.D., of Millington, presided, proposed the constitutional questions, made the ordaining prayer, and gave the charge to the pastor; and Rev. O. O. McClean, of Lewistown, to the people. The young brother is a native of the Valley, and was raised within the bounds of the congregation over which he was installed.

The Boston Recorder says that the "religious interest in the Presbyterian parish, (Rev. Mr. Haskell's,) East Boston, seems unabated." Last Sabbath nine members were received into the church, and several others gave evidence of real piety, and hope soon to be admitted to a public profession of faith in their Savior.

Rev. E. C. Trimble, who has been supplying the Goshen church, Presbytery of Louisville, for some time past, has accepted an invitation to supply the First Presbyterian and Edgeland churches, Nashville, Tennessee.

On the fourth Sabbath of July, the Rev. J. F. Fenton, and the Rev. J. M. Maxwell, two members of a committee appointed for the purpose by the Presbytery of St. Louis, organized a church at Franklin, Missouri, under the name of the First Presbyterian church of Franklin.

New School.—The Rev. H. H. Jessup, missionary to Syria, with two of his children, arrived by the City of London, on the 9th inst., from Syria. Mr. Jessup left Syria for the sake of his wife's health, but died July 2d, at Alexandria, Egypt, and he has come to America with his children, intending to return soon to Syria.

Rev. Dr. Sunderland sailed on the 20th inst., to take charge of the American chapel at Paris.

United.—Mr. David Gordon, licentiate of the Xenia Presbytery, has received a call to take the pastoral charge of the Fourth United Presbyterian church, (Rev. G. C. Arnold, late pastor,) of Philadelphia.

Rev. T. H. Dysart, pastor of the U. P. church in Urbana, Ohio, died a few days ago from an attack of camp dysentery, brought on while laboring in the army as a delegate of the Christian Commission.

At a communion season on the 14th inst., in the Sixth church, Philadelphia, (Rev. J. C. Meloy, pastor,) thirteen persons were received, three on certificate and ten on a profession of their faith in Christ. This church was the first and endeared charge of the late Rev. Thos. H. Beverage, and has encouraging prospects.

Reformed Dutch.—The *Christian Intelligencer* says, it has been known for some time to his friends, that the Rev. Joseph A. Collier, pastor of the Second Reformed Dutch church of Kingston, N. Y., was suffering under a wasting and yet high incurable malady. For months his energies were gradually drained and his strength exhausted. Still with the patience and perseverance of hope, he pursued his ministerial labors, trusting that his strength would hold out and perhaps be restored. At or near the beginning of the present month, he sought a respite from toil and went to Chatham, Columbia County, to find repose, and if possible returning health. But the Lord has been pleased to call his servant into the everlasting rest. During the last week his physical strength rapidly failed, and on Saturday last the Rev. Jos. A. Collier ceased to dwell on earth. He was in the thirty-sixth year of his age.

METHODIST.

The Rev. J. D. Turner, formerly a member of the Pittsburgh Conference, died in Washington on June 26th. He was twelve years an effective member of the Conference, and a superannuate two years. At the last Conference he was located, no representation having been received from him. For about two years he had been connected with the army, but from failing health had resigned his situation, and was engaged for some time in selling books to the soldiers. While employed in this business he was attacked with diarrhoea of the typhoid type, and after two weeks of severe suffering, ended his life and labors.

The Anniversary of the Sunday School Union of the Methodist Episcopal Church, will be held in the City of Pittsburgh on the 3d Sabbath of October.

CONGREGATIONAL.

The Rev. Hubbard Winslow, D.D., author of *Intellectual and Moral Philosophy*, died at Williston, Vermont, his native place, on August 13th. He was a graduate of Yale, of the class of 1825. In 1829 he was settled as pastor of a Church in Dover, New Hampshire, and in 1832 as pastor of the Bowdoin Street church, Boston. From 1844 to 1853 he had charge of a young ladies' seminary in Boston, and after traveling in Europe he finally settled in New-York in 1859.

Rev. Myron Winslow, D.D., the eminent and learned missionary in India, is his brother; and we have recently recorded

the death of another brother, Rev. Dr. Winslow, Chaplain in the United States Army.

The Rev. George W. Wood, D.D., the New York Secretary of the American Board, has returned to this country after an absence of twenty months in Constantinople. He came through Austria and Germany. During his absence he visited the missions of the Board in Central Turkey, and has also visited other parts of the Eastern world in promoting the interest of the Board and its missions.

The Congregational churches of New-Hampshire have passed a resolution recommending the union of different denominations in support of a minister where neither is able to do it alone, and commended the plan to the attention of other denominations.

LUTHERAN.

The Lutheran and Missionary says that "Rev. James A. Brown, D.D., of York, Pa., was unanimously elected to the chair made vacant in the Theological Seminary at Gettysburg by the resignation of Rev. S. S. Schmuuker, D.D. Dr. Brown is known as a man of fine abilities, of inflexible conscientiousness, and of untiring industry. His scholarship is of a high order, his mind clear and logical, and, if he takes the important post assigned him, he will leave nothing undone that seems to him adapted to promote the thorough theological training of his pupils. As one of his earliest and warmest friends in the ministry, and as an admirer of his fine intellectual, personal and religious qualities, we wish him, from the depth of our heart, happiness and blessing in his important sphere. We felt it a privilege to bear a humble part as a friend in exposing the malevolence which attempted his injury at the time of his return from the South, where his course had been so many and noble; and now that one of the very highest honors and tokens of confidence which our Church can confer has been given him, we congratulate him with a pleasure as fervent as it is pure."

EPISCOPAL.

Rev. Wm. H. Snively, formerly pastor of the Penn Street Methodist church, in Pittsburgh, has become a successor of the Apostles, by uniting with the Episcopal Church.

The Right Rev. Dr. Anderson, Bishop of Rupert's Land—a diocese which extends over 300,000 square miles—is on his way to England to resign his Episcopal office.

Church Dedication.

On Sabbath, August 14th, the new Presbyterian church of Elderton, Pa., was dedicated to the worship, and service of Almighty God. Rev. A. Donaldson, D.D., of Eldersburg, Pa., offered the dedicatory prayer, and preached the sermon, founded on Isaiah 60 chapter, last clause of 7th verse—"And I will glorify the house of my glory." The Dr.'s theme was, "The house of God glorified." A large and interested audience was present. Rev. John Stark, of Whitesboro, and Rev. M. M. Shirley, of Shelocta, were present, and took part in the interesting exercises of the day.

The building is a substantial frame, and in these "troubled times," the people have given of their means and labored together with great unanimity until they have seen a neat and beautiful house of worship erected to the honor and glory of God's holy name. The pecuniary affairs of the congregation are in a healthy condition. When "The Lord shall count, when he wretched up the people," may it be found to have been the spiritual birth-place of many a precious soul.

Varieties.

Our tax-bill levies imposts on 3,450 articles, while England taxes only twenty-four articles, and gets a revenue from them of \$210,000,000. From wines, liquors, tobacco, and the license to sell them, she gets \$135,000,000.

The *St. Paul Press* says the hot weather has pushed the corn ahead in that vicinity in a remarkable manner, and in another week it will be beyond the reach of frost. It will be such a crop as has perhaps never before gladdened the farmers of Minnesota, and will soon be ready to be harvested.

The Valley of the Nile, with more than three hundred villages in its course, and as far as the First Cataract, over eight hundred miles from the sea, is open for Bible distribution, and is visited by our ablest and native helpers to the very utmost of their strength and time will allow.

English Jews and Catholics.—There are about 50,000 Jews in England, and there are five or six Jews in Parliament who represent English constituencies. There are about 2,000,000 Catholics in England, and only one in Parliament who represents an English constituency. This curious fact is generally attributed to the wealth of the Jews, and to the circumstance that they do not acknowledge a foreign potentate.

By Official Order, all officers in the military service of the United States are directed to render every facility to such express companies as may be charged by the Government of New York with the delivery of the necessary forms and blanks required to secure the votes of soldiers of the State in the field, with a view to the blanks being delivered with the least possible delay.

The Boston Journal speaks as follows of the recruits obtained abroad for that city: "They are not only physically a fine set of men, but they appear to be deeply interested in our struggle with aristocracy and slavery. They are infinitely superior as a class to the majority of those who are hawked about by substitute brokers, and true to the flag under which they have enlisted. Most of them have had military experience."

Vital Statistics of Paris.—The returns recently published give the population of the city of Paris at 1,696,131. The number of deaths last year, 42,185. The ratio of mortality, it will be seen, is about the same as that of New-York, where the population slightly exceeds one million, and the number of deaths in 1863 was reported at 25,196. The French capital is divided into twenty-one arrondissements, each of which has a mayor. Number of births last year, 52,382—26,505 boys, 25,877 girls. Of this number 14,501 were illegitimate. The number of marriages was 15,911.

Population of the Earth.—A Professor of the University of Berlin has recently published the result of his researches as to the population of the earth, according to which Europe contains 272,000,000; Asia, 720,000,000; Africa, 99,000,000; America, 200,000,000; and Polynesia, 2,000,000—making a grand total of 1,283,000,000 inhabitants. As in places where deaths are accurately registered, the annual mortality is at least one in forty; the number of deaths must be about 32,000,000 every year, which gives 87,761 per day, 3,655 per hour, and 61 per minute, so that every second witnesses the extinction of one human life. Another calculator states that the number of persons who have lived on the earth since the creation, is 36,927,843, 275,075,855—Gaignan.

American Board of Missions.—By the *Missionary Herald* for August, we learn that in some places most gratifying efforts are making to relieve the Board from its embarrassment. The Home Secretary states that the receipt of \$115,000 will be needed within the present month if the year is to close without serious deficiency. Within a few days the Treasurer has received \$5,000 from Providence, and \$5,000 from Hartford. In a small church of about eighty members, in the vicinity of Boston, an extra contribution was taken in July, amounting to near \$1,800. The same people had already given to the Board within the year more than \$1,400. Anything like a general movement of this kind would give the Board all the funds it needs.

Personal.

Queen Dowager Emma, of the Sandwich Islands, mother of King Kamehameha V., intends visiting Europe.

Dr. Livingston has returned to London, and expects to give to the world another volume of his African experience. At the meeting of the British Association, to be held at Bath on the 14th of September, the great traveller will give some account of his last adventures.

King George, of Greece, during his tour through his kingdom, requested his arrival at Missolonghi, to bestow a royal tomb, and on observing its dilapidated condition, gave orders for the immediate repair of the poet's monument.

The Prince and Princess of Wales have laid the corner stone of a monument to be erected at the Royal Victoria Hospital at Netley, near Southampton, to the memory of the medical officers who died in the Crimean war.

Mr. John Mullaly, editor and proprietor of the *Metropolitan Record*, New-York, was arrested last Friday morning, and brought before United States Commissioner O'Brien, on a charge of opposing and counselling resistance to the conscription. Mr. Mullaly is an Irishman by birth, from the town of Bray, near Dublin. He came to this country sixteen or seventeen years ago, and after obtaining a fair education, was employed in subordinate positions in one or two city papers. He then studied photography, and became a short-hand reporter, which profession he followed until four or five years ago, when he started the *Metropolitan Record*, as an Irish Catholic paper.

Meade and Burnside.—In alluding to the difficulty between Generals Meade and Burnside, the *Providence Journal* says the latter, being the subordinate, requested, as he always does, to sacrifice himself rather than to embarrass the army in the field by any controversy. He tendered his resignation, which General Grant refused, and also refused to relieve him. Gen. Grant then offered him twenty days' leave of absence, by virtue of which he is at home.

In announcing the death of the late John Grigg, of Philadelphia, the *Publishers' Circular* says that he did more for the book trade of the United States than any other man ever engaged in it. Mr. Grigg was a native of England, but came to this country when very young. He retired from the publishing business in 1850. He was seventy-two years old on the day of his death—the 2d inst. The Philadelphia publishers adopted a series of resolutions which speak in high terms of his personal and business character.