

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, AUGUST 31, 1864.

REMOVAL. Immediately after the issue of the present number of the Banner, our office will be removed from the Gazette Buildings on Fifth Street, to SINGERLY'S BUILDINGS, NO. 72 THIRD STREET, BETWEEN MARKET AND WOOD—2d DOOR FROM MARKET—opposite the old Post Office.

From the gentlemen connected with the Gazette we have always received the greatest kindness; and we part from them with regret. In our new location we will be in the same buildings occupied by the United Presbyterian, and the Christian Advocate, with whom we expect to interchange many pleasant courtesies. At first, the change may be a little inconvenient to some of our subscribers and advertisers, but the location is so central that it can be easily found, and its advantages will be admitted by all.

Please remember our office will be, hereafter, Singery's Buildings, No. 72 Third Street, between Market and Wood—near Market.

PROFANITY AND VULGARITY.

Profanity is a sin before God. The Lord will not hold him guiltless that taketh his name in vain. It is also an offence of which the civil law takes account, and which it punishes, while vulgarity and uncleanness of speech are revolting to all purity. From them the pure must turn away in disgust. Neither profanity nor vulgarity can be tolerated where decency and ordinary politeness hold sway. Yet these two vices have long been great pests and disgraces, especially in this country and in England. They have been two instruments of Satan, employed most vigorously to oppose and retard our Protestant civilization.

But probably we are quite safe in saying that never were profanity and vulgarity so common and so utterly shameful, in this country, as at present. We are shocked at the awful blasphemies which fall upon our ears as we pass along the streets. So-daring and heaven-defying are many of these oaths, that every one who has the fear of God before his eyes, is ready to tremble for their author when he remembers what God has said. And the use of foul, vulgar, and indecent language has become so bold and unblushing, that the usual restraints are powerless. The presence of the aged, the reputable and the pious, is disregarded. Even female delicacy and purity, have but little effect in staying these vile utterances. So distressingly prevalent are these odious vices in public conveyances, that many dread to subject their wives, daughters, and children, to the risk of suffering their insults, though often not intended by those guilty of them. Altogether they are a most unmitigated abomination—a disgrace to our country and race.

The seed of these evils has been long sown; they have been growing for years. These are the natural outgrowth of our disregard of God and his Word in our business, in our social life, and in our politics. And now in these great national convulsions, these sore evils have been, along with many others, fully developed. They are brought to the homes of the people by the ungodly from the army. Wicked men hasten to imitate the example set them. While the drunkenness which just now curses the land, destroys shame, deadens conscience, and emboldens to profanity and vulgarity most wicked before God, most destructive to all good morals.

To remove these evils will not be easy—time and labor will be necessary. Those who abhor them and dread their prevalence must denounce them, and must guard against all approaches to them in their own conduct. Parents must instruct their children to fear God, to reverence his name, and to be pure in speech. Teachers in our Common Schools, in our Sabbath Schools, and in our Academies, and Professors in our Colleges, can do much toward stemming this tide of iniquity. The press, both secular and religious, may be made a powerful agency in effecting reform in these matters, as well as in other things. The pulpit must speak out. God's violated law must be uttered. The people must be taught the greatness of these sins—how the wrath of God is revealed from heaven against them. And prayer must go up to God that he would have mercy upon us; that his anger may not continue to burn fiercely against us; that he would bless the means employed for the removal of profanity and all indecencies of language; and that he would save us from universal corruption. For after all, it is only the Gospel that can remove these and all other grievous evils. The Gospel can silence the tongue of the blasphemer, and the licentious conversation of the depraved, and nothing else can effectually do it. Let the Gospel be brought to bear, in its full force, and in all possible ways, upon the hearts and consciences of the masses, and at length these and all other abominations will be destroyed from among men.

THE GREEK CHURCH.

This Church, on account of its antiquity, the extent of territory it embraces, and the importance of some of the nations within its ecclesiastical jurisdiction, is often mentioned in newspapers and other modern publications. It may be well for readers who have not access to standard histories, to have some general idea of its origin, tenets, and wide bounds. The Greek Church declared its independence of Rome, and became separate and distinct in the Ninth Century, having Constantinople as its principal seat of ecclesiastical authority. The alleged cause of separation was the controversy respecting the Procession of the Holy Ghost, which had been started as far back as the Sixth Century. But for centuries there had been great jealousy between the Sees of Rome and Constantinople, as to their respective claims to superiority. And it is not unlikely that this had at least as much to do with the division as any theological differences. Hence the Greek Church is so named in contradistinction to the Latin or Roman Church; and sometimes it is called the Eastern, in distinction from

the Western Church. It comprehends in its bosom a considerable part of Greece, the Grecian Isles, Abyssinia, Libya, Arabia, Mesopotamia, Syria, Cilicia, Palestine, the whole of the Russian Empire in Europe, a great part of Siberia in Asia, Astracan, and Georgia. So that the Greek Church has a much wider extent of territory than the Latin, and it is with great impropriety that the Church of Rome is called by her members Catholic, or Universal Church.

The theological position held by the Greek Church has varied in some particulars, but not essentially, as the centuries have passed away. Wherein it differs from Romanism and also from Protestantism, will be interesting to all.

"The Christian Review," for April, contains a translation of an authentic, as well as recent, explanation of the theological position held by the Eastern or Greek Church in relation to the leading points of difference with the Western or Roman Church on the one hand, and Protestantism on the other. The Greek Church claims to be the original ecclesiastical organization as constituted under the Emperor Constantine; and to hold by the decisions of the first seven General Councils, while it charges the Roman Church with the offences of heresy and schismatical secession and usurpation. Its principal points of difference with the latter are arranged under six heads: The Procession of the Holy Spirit from the Father only; the rejection of the Doctrine of Purgatory; the Communion in both kinds; Triple Immersion in Baptism; the use of Leavened Bread at the Lord's Supper; and the Pope's supremacy. It professes to be anti-Protestant in holding to the efficacy of the Faith and Works in Justification, the Real Presence of Christ's body in the Eucharist, the authority of Sacred Traditions, and the Decrees of the Church, the rendering the Worship of Veneration to the Cross and Relics, the Obligations of Religious fasting and Penance, the Seven Sacraments, and the Prayers for the Dead. The Eastern Church also allows the priest to marry, but forbids second marriages. They allow no instrumental music in the churches."

"The pretext for this is the action of the late General Assembly, at Newark, on the subject of Slavery, and also that of the two previous Assemblies on the state of the country. The real cause of the whole movement is, no doubt, a political sympathy with the rebellion of the Confederate States. The astonishing part of the whole thing is, that those who entertain, as we think rightly, the beautiful theory concerning the Church as distinct and separate from the State, should be the first to determine their Church relations by their political preferences."

This new secession movement is already creating much feeling, and awakening painful apprehensions in the minds of many of our brethren in that region. Their condition is one demanding our sympathies and our prayers. Their safety depends entirely on planting themselves firmly on the ground taken by the General Assembly. It must come to this in the end. There can be no half way measures in loyalty to either the Church or State. Nor can there be any permanent peace between the friends and enemies of human liberty.

BY GRACE—THROUGH FAITH.

Grace and faith are related to each other as the cause and the means of man's salvation. In the former we behold a manifestation of infinite love; in the latter, an illustration of infinite wisdom. Whilst faith is "the pillar that supports our hope," grace is the broad and firm foundation upon which that pillar rests.

By grace for thus only could salvation be provided for us. In our poverty, we could not purchase it; in our weakness, we could not merit it. Wretched, and miserable, and poor, and blind, and naked, as in ourselves there could be no help, so for us there could be no hope, were not salvation offered to us freely. In various phrasesology is this cheering truth conveyed to us. "It is the gift of God"; again it is, "without money and without price"; or, "freely ye have received"; and still again, "by grace are ye saved". The deed of conveyance may be couched in different terms, but the precious boon is the same. Thanks be unto God for his unspeakable gift. And they who have been made partakers of that gift, can never forget that their salvation is all—by grace.

Through faith: then is there something for man to do. The withered arm must be stretched forth: the sick of the palsy must arise and walk. To him that believeth all things are possible. Victory over every foe, endurance of every trial, perseverance unto the end, all things are possible. And yet the conquest over mighty and innumerable enemies is gained by one who is utterly destitute of strength. Strange paradox. So helpless—a worm, so transitory—a vapor that appeareth for a little time and then vanisheth away, I can yet do all things.

Not of yourselves, it is the gift of God. Divine strength made perfect in human weakness. He worketh in you both to will and to do. The golden thread of grace—the silver filament of faith—intertwined into one cord of love to bind and draw the roving heart with bonds that never can be broken. Endlessly diversified is the record of Christian experience, in one thing it is uniform: salvation is all by grace through faith.

ARMY DELEGATES WANTED.

GEORGE H. STUART, Esq., has telegraphed to the Pittsburgh Branch of the Christian Commission, asking for six good delegates to be sent to the Army of the Potomac immediately. Application can be made, personally or by letter, to JOSEPH ALBREE, No. 71 Wood Street, Pittsburgh. Here is an opportunity for great usefulness, and an urgent call to duty, which will not doubt be promptly met. Nowhere else is there a wider opening for the warm-hearted and zealous Christian minister or layman, than in the Army of the Potomac at the present time. Our brave soldiers welcome the delegates of this Commission as they receive no others, and listen to their instructions and entreaties with an attention most encouraging. While to the exhausted, the sick, and the wounded, they carry the food and restoratives so greatly needed by persons in their condition, they also deliver to them the loving message of salvation.

In this connection it may be proper to call the attention of the churches, and of our readers in general, to the claims of the Christian Commission upon their prayers and liberality. It is doing a work which no other organization can do. The cheapness with which this work is done is most astonishing; so that everything contributed goes directly to the benefit of the soldier. Hospital stores of all kinds, and large sums of money, will soon be demanded in a way that cannot be denied. Our armies are now filling up as to be more powerful than ever before, and an active and vigorous Fall campaign is about to open. As a matter of course, large numbers of sick and wounded will soon fill our hospitals, and delegates and stores of every kind will be needed in the field. Let the contributions flow in at once; let there be no delay; that the Commission may be able to meet every call that may be made upon it.

OUR CHURCH IN KENTUCKY.

Kentucky has people as loyal to the Government as any in the country, but at the same time she has within her borders as determined traitors as can be found anywhere. Also our Church has in Kentucky ministers and people whose loyalty to the Church cannot be excused. But at the same time it cannot be denied that in Kentucky there are those who call themselves Presbyterians, who desire greatly to introduce another secession, and who are laboring zealously to induce our churches in Kentucky and other border States to separate from our General Assembly. In reference to this matter, the last Western Presbyterian, a monthly published in Louisville, Ky., uses the following language: "It becomes every day more and more apparent that it is the fixed purpose with some of the members of the Synod of Kentucky to effect a division of the Presbyterian Church in this and the border States, unless they can carry the whole Church with them into the Southern General Assembly."

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PROF. A. A. HODGER IN PITTSBURGH AND ALLEGHENY.

Prof. HODGER, during the three weeks of his residence here, has won a very high reputation as a preacher, having filled the pulpit of the First Church in Pittsburgh in the absence of Dr. PAXTON. We have heard him twice, and have heard of him as often as he has preached; and the impression made upon us is that which he has made upon the very large audiences he has addressed, that he is a man of uncommon power in the pulpit. His texts are such as, "Ye will not come to me that ye might have life"; "Come, for all things are now ready"; "Stand fast, therefore, in the liberty"; &c. He preaches without notes, with great freedom of speech and of manner—often glowing and fervid in his tone and delivery—always logical and theological, with great power of analysis, and great clearness of argument and illustration. We should say that the simplicity and godly sincerity of his discourses, with the massive compactness of his matter, full of Gospel sentiment, and tender, direct, pungent appeal, had wonderfully captivated his hearers.

We rejoice in the accession of Prof. Hodger to our beloved Seminary, and we know that the students of our church will feel the advantage of such an example in the pulpit and such instructions in the German Reformed Messenger.—This paper, which is the organ of the German Reformed Church, lost its fine building, steam presses, fixtures, and a large lot of church publications, in the recent conflagration at Chambersburg. We regret to miss the Messenger from our table, but hope to see it back again in a short time. The Rev. Dr. FISHER has been instructed by the Publishing Committee to have it published by contract until the 1st of January, when it will probably be removed to Philadelphia. The Messenger is owned by the Church. The whole loss to the Church, in the paper, presses, fixtures, books, etc., is estimated at \$40,000.

Disabled Ministers' Fund.—Next Sabbath is the time appointed by the General Assembly for taking the annual contribution for the "Disabled Ministers' Fund," in all those churches which have not some other regular day for this object. We trust that this will not be forgotten by pastors and Sessions. Every congregation should contribute to this fund. Our disabled ministers are worthy of our liberal support and tenderest care. Let nothing be lacking to ward their comfort. We believe all that is necessary to secure a sufficient sum is to give the people an opportunity to present their benefactions.

Jefferson and Washington Colleges.—A communication respecting a union of these two Colleges will be found in another column, to which the attention of the Alumni of both institutions, and all the friends of education in this region, is particularly invited. The suggestion it contains is of high importance, demanding immediate consideration.

Death of Another Minister.—The Rev. ROBERT JOHNSON, pastor of the First Presbyterian Church of Peoria, Ill., died on the 19th inst. from a violent attack of dysentery. An extended notice of this brother beloved has been furnished us, which will appear next week.

Board of Colportage.—The Executive Committee will meet on the 30th of September, at 2 o'clock P. M. JAS. CARUTHERS, President.

THE PRESBYTERY OF WEST VIRGINIA.

Hold a pro-nata meeting at Clarksburg on the 10th inst. The pastoral relation between the Rev. H. W. Biggs and the church of Morgantown was dissolved. Mr. Biggs was dismissed to the Presbytery of Chillicothe.

It was with sadness that our little Presbytery parted with its oldest member. Our prayers attend him to his new field of labor as pastor of the Chillicothe church. J. A. E.

NEWS OF THE CHURCHES AND MINISTERS.

PRESBYTERIAN. Old School.—The Post Office address of the Rev. J. G. Condit is changed from Sandy Lake, Mercer County, Pa., to Washington, Washington County, Iowa.

The Post Office address of the Rev. W. W. Lavery, formerly of Wellsville, Ohio, is now Morgantown, West Va.

The Post Office address of Rev. D. X. Junkin, D.D., is for the present changed to Chicago, Illinois.

The Rev. John Thompson, of Smyrna, Delaware, has received a unanimous call from the Presbyterian church at Pottstown, Pennsylvania.

The Presbytery of Sangamon, on June 29th, 1864, dissolved the pastoral relation existing between the Rev. John H. Brown, D.D., and the First Presbyterian church of Springfield, Illinois.

The old bell in the First Presbyterian church of Morristown, New Jersey, was cracked a few days since, and has been thrown into the furnace to be re-cast. It came from England some time during the reign of Queen Anne, and must therefore be a century and a half old, as the Queen died in 1714. The first organization in Morristown took place in 1714.

In this venerable church, it will be recalled, General Washington, during the Revolution, while his headquarters were near, commended on a sacramental Sabbath, according to his request, modestly expressed. He was not "High Church."

The Rev. Lewis C. Bayles, pastor of the Eighty-fourth Street Presbyterian church, in New York city, but lately supplying the pulpit of the First Presbyterian church of San Francisco, died in San Francisco on Monday, the 15th of August, in the 26th year of his age. Mr. Bayles had been but a few years in the ministry, and was a man of more than ordinary promise.

The Rev. Drs. Spring and Krebs have been spending some time at Saratoga.

Not one of the eight Presbyterian churches in New Orleans is open for public worship.

The Rev. Robert Irvine, D.D., lately called to the Westminster church, Philadelphia, from Canada, has entered upon his duties. This is the church which grew up under the labors of the Rev. Robert Watts, now of Dublin, Ireland. It is composed mostly of Irish and Scotch Presbyterians or their descendants. Rouse's version of the Psalms is still used in public worship; although our collection of Sabbath School Hymns has been introduced in the Sabbath School. This church is located in a part of the city which is rapidly filling up, and has promise of increased growth and usefulness.

New School.—The Broad and Green Street church of Philadelphia, after various mishaps and fatal accidents, is at last completed. It is one of the finest churches in the country. The method adopted for illuminating the church is peculiar. The lights are elevated to the ceiling, and by the aid of powerful reflectors, the church is lit with perfectness and with economy. The pastor, Rev. Dr. Adams, will very shortly return from Europe. His health was broken down under severe labors, and his congregation pressed from him the acceptance of a furlough.

CONGREGATIONAL.

A letter-writer says: "The very small remnant of Dr. Cheever's congregation on Union Square, New York, is threatened with another division on political grounds, as the Doctor vehemently preaches up the election of Fremont to the Presidency, in his Sabbath sermons, while most of his remaining followers are in favor of Lincoln's reelection."

Rev. Moses Hallett, for fifty-five years the devoted pastor of the Congregational church in Plainfield, Conn., exerted a great influence on the educational as well as the religious character of that town. He was an eminent teacher as well as preacher. Hundreds of young men—among them Wm. Cullen Bryant; Rev. Jonas King, D.D., of Athens, Greece; Rev. James Richards, one of the founders of the American Board and one of its earliest missionaries to India; Wm. Richards, one of the first missionaries to the Sandwich Islands; Rev. Piny Fish and Rev. Levi Parsons, also missionaries—enjoyed his teachings.

His sons, Gerard Hallett, formerly editor of the New York Journal of Commerce, and Wm. A. Hallett, of the New York Tract Society, are well known. "The Mountain Miller" is a simple narrative of the life and character of Dr. Joseph Beals, the miller of Plainfield, written by the Rev. Wm. A. Hallett. In 1831, 140,000 copies of this tract were issued. It has since been translated into various languages and multiplied by millions and scattered over the world. Who can measure the wide influence of Dr. Beals or of Pastor Hallett?

METHODIST.

Dr. Loomis declines the Presidency of Genesee College, made vacant by the removal of Dr. Reid to the editor's office of the Western Christian Advocate.

Bishop Thompson sailed in the Persia on the 24th of July, for Liverpool. From England he will go by the overland route to India, for the purpose of visiting the Methodist Missions in the East. He expects to be absent about six months.

The following are the statistics of the German Methodist work in this country: Number of traveling preachers, 283; of local preachers, 224; of members, 22,088; of churches, 344; of parsonages, 130; of Sunday Schools, 410; of scholars, 19,229. The German Methodists last year raised for missions, \$1,791,28; for the Tract Society, \$701,72; at the fifth collection, \$1,505,74; for the Bible Society, \$1,006,39; for the Sunday School Union, \$529,94; and they take 12,770 copies of the Christian Apologist. The work was begun in 1835, with three members; the next year there were seven; in 1840 there were 824; in 1845, 8,349; in 1850, 7,970; in 1855, 13,786; in 1860, 21,677.

LUTHERAN.

The Lutheran and Missionary gives the following interesting account of the labors of the Rev. Mr. Basler, in an adjoining county: "Some months ago, the Rev. G. Basler, of Zelenopol, owing to the increasing duties of his position as Director of the Orphan's Farm School, resigned the care of the English Lutheran church in the village of which he had been pastor from its organization, nearly twenty-two years ago.

This resignation, which had been tendered before, but refused, was finally accepted by the congregation, in the prospect of obtaining a successor, recommended by their pastor, in the person of Rev. J. Sarver, who was already favorably known to the congregation and the community. Brother Basler continued to serve the church until recently, and after a long and useful pastorate, has the satisfaction of giving over his little charge to a brother, who will labor in the same spirit and for the same high end. So far, however, from retiring from the work of the ministry, he has already made arrangements to preach a portion of his time at a destitute point in the vicinity, and will aid, so far as health allows, in such other pastoral work as may be possible in his situation.

"There are now four ministers laboring in Butler County, where brother Basler once toiled, solitary and alone, as a traveling missionary."

EPISCOPAL.

The Rev. Arthur Cleveland Cox, D.D., has been elected Assistant Bishop of Western New York, on account of the impaired health of Bishop Delaney. The new Assistant Bishop is a son of the Rev. Dr. Cox, of the New School Presbyterian Church, but is a High Churchman of the most ultra kind. He is an accomplished scholar and a fine writer. Formerly he was pastor of a church in Baltimore, but his staunch Unionism, after the madness of secession broke out, was not acceptable to a part of his congregation, and he left. At present he is pastor of the church in New York City to which the Rev. Dr. Hawks formerly ministered.

ROMAN CATHOLIC.

The installation of Archbishop McCloskey took place on Sunday, August 21st, in Saint Patrick's Cathedral, and was attended with great splendor and magnificence. The ceremonies were under the direction of the Rev. Francis McFirman, and consisted of a procession of boys, priests, bishops, archbishop under a beautiful canopy, and bearing the various insignia of his holy office, down the south aisle of the cathedral by the main door of a *Te Deum* was performed by the choir. The archbishop, being seated on his throne, received the homage of the clergy, after which mass was celebrated by the Rt. Rev. Bishop Timon of Buffalo, assisted by priest-deacons and subdeacons. The archbishop preached his inaugural sermon. The cathedral was crowded in every part.

FOR THE PRESBYTERIAN BANNER.

Rev. James W. McKean. The subject of this notice was born in Lawrence County, Pa. Both of his parents were pious, and he was dedicated to the Lord in infancy. When a child, his father's family moved to Carroll Co., Ohio, where his father, the Rev. James McKean, preached for twenty years; the first part of the time to the Presbyterian churches, and afterward entered Richmond College. In 1854 he removed, with a younger brother, to Scotch Grove, Jones County, Iowa, and commenced an improvement on the wild prairie for his father's family; which they afterward followed, and where they still reside. In May, 1859, he entered Jefferson College, until his graduation in 1859. While in college he was distinguished for his faithfulness and accurate scholarship; winning for himself an excellent name among his classmates and teachers. He graduated with honor. On the same year of his graduation, he entered the Western Theological Seminary, and was taken under care of the Presbytery of Ohio. By this Presbytery he was licensed to preach the Gospel in April, 1861, and after having completed his full course at the Seminary, he was ordained as an evangelist in April, 1862, with a view to labor as a Domestic Missionary in the Superior region. He labored there during the Summer of 1862, and in the Fall of the same year became connected with the Synodical School at Hopkinton, Iowa, preaching on alternate Sabbaths for the Western Presbyterian church, Jones Co. The resignation of Dr. Reid, at the close of the Spring term of 1863, he was elected President of the school, where he continued to discharge his duties until the call for the hundred day men broke up the school and drew him into the service of the country. At the earnest solicitation of the company, he was elected Captain; and he has since been engaged in the same work, bearing the sword of war, as the sword of the Spirit; yet it was with the distinct understanding that he could resign as soon as an expected commission for chaplain reached him from the Ninth Iowa Infantry.

As soon as his company was in camp at Fort Snelling, he was appointed chaplain, and his prayers and Bible instructions. Every action showed that the spiritual good of his men was nearest his heart. Concerning the estimate in which he was held by his company and students, let one who was both under him as a student and soldier speak: "Our worthy captain, Rev. J. W. McKean, of Scotch Grove, departed this life at twenty-five minutes past 2 o'clock A.M., on the 19th inst. We mourn his loss as that of a father, endeared to us by the strongest ties of Christian love and fellowship. He was beloved by us as a teacher, adviser, and a sanctifier; and the cross of Christ, and a friend who had long watched our growth in grace, as well as our advancement in the study of science. He was a model of Christian piety, and I have often heard it remarked by students and others, as well as noticed myself, that he was a man of simple, humble, gentle, kind, and affectionate character, and at all times they ever had seen. By every one of his ministerial brethren will bear witness to the truth of this eulogium.

"After his regiment reached Memphis he remained only a short time in camp, and after a brief illness quietly gave up his spirit to God who gave it. During the time he was confined to his bed, he never murmured, although he said he preferred to recover if it was the will of his Master. At one time, while he was quite feeble he said to his attendant: 'I have nothing to boast of, but I have been instructed in the voice of His Father to live in Christ, and die in him.' Thus fell asleep another follower of Jesus on the 9th of July, 1864.

"Death should come gently to one of gentle mind like this. So light, wandering, free from bloom. Detach the delicate blossoms from the tree, Close thy clear eyes calmly and without pain, And we trust in God to see thee yet again."

During his residence in Hopkinton he can bear witness to the truthfulness of the estimate of his character already made. He was like his Master: almost without guile; gentle, filled with noble impulses, and diligent in the pursuit of his one great object. Each day found its task accomplished, and each morning was ready for the new duties of life. His course was that of a student, almost without purpose, and the brightness of his example will continue to illuminate the hearts

of many of his associates. We have a right—it is our duty—to imitate good men, as far as they imitate Christ. The heritage of a good example is a rich legacy to the Church on earth.

"A fault never doth, with remorse, Our mind so deeply move, but he who has done as when another's guiltless life Our error doth reprove."

We all most deeply sympathize with his aged parents, who have almost run their race on earth, and with his brothers, so dear to him, who will all be comforted by the assurance that he has finished his course with joy, and gained the prize. In this severe affliction may the Saviour pour the oil of consolation into their wounded hearts. Hopkinton, Iowa. J.A.

FOR THE PRESBYTERIAN BANNER.

Slavery in Kentucky.

MESSRS. EDITORS:—The last number of the Danville Quarterly Review, edited by Dr. Robert J. Breckinridge and others, contains a very candid picture of the horrors of negro slavery in Kentucky. This picture is especially good because it describes the evil in its more mild developments as exhibited in a border State. I send you a few extracts as specimens.

1. "What remedy do we propose, says the Review, 'for this great evil?' 'It is the full and free communication of the truths of Christianity and the Bible itself to the negro race.' This is a duty as yet scarcely at all performed to any appreciable extent."

2. To show the necessity of such a remedy, we have the following: "The low and exposed moral condition of the female slaves * * * is a point of vital importance. In this matter we are particularly guilty. We have given no attention whatever to their training. Not a virtuous idea has ever been inculcated—not an admonition given. The lapse from virtue has never, in the slightest degree, disturbed master or mistress, or even young mistress, upon whom she has waited. * * * The character of the unfortunate girl has not suffered in the least. She is neither more nor less esteemed than before. * * * The whole matter is passed by with as much nonchalance as the birth of a calf or a colt, perhaps more. The poor girl is upreared in the eyes of all around her, and of course in her own eyes. She has no character—she is considered as a piece of property. Now all this must be changed! * * * We are found delinquents toward them in this behalf. Better, as a nation, we had never been born."—Pp. 306-308.

3. Such is a glance at the practical workings of Kentucky slavery; "which," says the Danville Review, "regards the negroes equally as chattels with the horses and cows of the field; which tears them from wife and children—nay, denies to them the right of marriage, and forcibly withholds the right of learning to read God's Holy Word, &c. &c."

4. We sometimes hear from Northern men loud praises and glowing descriptions of the good fruits of the Gospel, as it is permitted to be presented to the negroes of the South. Let us hear the Kentucky testimony on this topic: "They" (the negroes) "are, in some churches, allowed an obscure corner in the church, which a few of them creep into, as if ashamed to be seen there, and when they gather up a few of the crumbs which fall from the Master's table. Many more of them have to rely for all their religious instruction upon native preachers, wholly, or nearly wholly, ignorant of letters—blind leaders of the blind; sometimes men of notoriously bad character."

"Their readiness to attend upon a native ministry in crowds, and their unwillingness to attend upon the preaching of white men, are notorious. It is useless to say they must, or ought to, attend upon the same ministry with their masters. The answer is, they will not do it. An intelligent native ministry they may have, and it is our duty to provide it for them: this must be done, or the negroes will remain semi-herd, however many of them may attend the native meeting-houses, for long years to come." "Let us do our full duty to the heathen abroad; but we are unaccountably guilty if we neglect those at home for whom the Gospel is already heaped in upon us, and who have been placed in our very families, to be brought up in his kingdom for him."

FOR THE PRESBYTERIAN BANNER.

THE UNION OF THE COLLEGES.

MESSRS. EDITORS:—Will you please convey to your readers the following suggestion, upon a subject of deepest interest to the public mind, at the present time, and already much discussed in the Banner? It comes, as you will see from evidence placed in your hands, from a Trustee and Alumnus of Jefferson College, on the one hand, and a Trustee and Alumnus of Washington College on the other, whose general views are concurrent, and who are alike anxious for a consummation, not more demanded by public opinion than by a true regard to all the great interests represented by our two noble but struggling Colleges. Our suggestion is simply this, viz: That, as the difficulties in the way of union are understood to be local, and as they seem to be an insuperable barrier in the way of an equitable and satisfactory adjustment by the Boards of Trustees, of themselves, the Alumni of the two Institutions should therefore take up the subject, and, in some way, rally and concentrate public sentiment so as to compel prompt, fair, and efficient action, on the part of those who have the power in their hands. In the want of a better method, let there be, in an early period, a joint meeting of the Alumni of both Colleges, at Pittsburgh, to consider the whole project of union, in all its bearings; and if possible, with kind and fraternal

feeling, recommend a scheme which shall do justice to all parties and interests. The call for such a convention might emanate from an equal number of Alumni of the two Colleges, residing in the city where it shall meet. And there are obvious reasons why such a call should be put forth very soon if at all; the most pressing of which is the known purpose of fifty thousand dollars, to withdraw his offer within a few weeks, unless the present aspect of things be changed. In a common cause, Yours, &c., J.A.

FOR THE PRESBYTERIAN BANNER.

Church Dedication.

The 13th and 14th inst. were happy days to the new church of Salem, "far out upon the prairie," in the Presbytery of Toledo, Tama Co., Iowa.

In the solemnities of the occasion, the devoted, self-denying and persevering pastor, Rev. Luther Dodd, was assisted by Rev. J. M. Mason.

"The Dedicatory Sermon was preached from the text, Luke vii: 5—'He loveth our nation, and hath built us a synagogue.' On the Sabbath there was enjoyed a delightful communion season.

The house was well filled on both days, with an attentive and deeply interested audience. A very few years ago, and this entire boundary was an undisturbed prairie. Now there are beautiful farms around, and herds of cattle and sheep luxuriating in the richest verdure.

Two Presbyterian families from West-mooreland County, Pa., first pitched their tents upon this site, and were followed by Messrs. Wiley and Townsend—and others have gathered about them, until now they compose a happy church of about thirty-five members, worshipping under their own vine and fig-tree, and eating the pleasant fruits thereof.

FOR THE PRESBYTERIAN BANNER.

Acknowledgment.

The following contributions to the Board of Colportage have been received since the first of May, 1864:

Table listing contributions to the Board of Colportage, including names of churches and amounts.

FOR THE MONTHLY CONCERT.

Syria.—The Christians of the ancient town of Sidon, under the labors of the Rev. Mr. Eddy, have just completed and dedicated a house for the meeting. The building is of stone, and will seat about two hundred persons. Its cost was about \$2,000, most of which was defrayed by Hugh Tennent, of Glasgow, and the bell was the gift of a friend in the city of New York. But here, as in Beirut and other towns, Christians experience the most bitter opposition from the fanatics. They were driven from home to home, warning the people against the missionaries, and hesitating at no falsehood which may create a prejudice. They even went so far as to affirm that the Protestants taught that if men only believed aright, they might practice all kinds of iniquity with license. 'Tis the sight of men of God thus earnestly for the evil, may God in mercy confound their labors, open their eyes and lead them to work for Jesus and the truth, and help to build up, not tear down, the beauteous walls of Zion.

South Africa.—A missionary writes from Shiloh,