

TERMS—\$2.00 per annum, by mail, strictly in advance; \$2.50 if not paid in advance; \$3.00 after the expiration of the year; \$2.50 in advance, when delivered by carrier.
ADVERTISEMENTS—Advertisements are inserted for 10 cents a line. A liberal discount to those who advertise by the year. Advertisements from the country must be accompanied with the cash.
All papers are forwarded until an explicit order for discontinuance, with payment of all arrearages, is received.
The annual postage on the EVANGELIST, sent by mail, is 26 cents.
Money in payment for papers may be sent by mail, at the risk of the publisher, when registered at the Post Office where deposited.
Liberal commissions will be allowed to Clergymen, Postmasters and others, who may procure new subscribers and remit the payment of the same.
Communications for the paper should be addressed to "Editors of the Evangelist," and not to either of them by name.
The Editors cannot undertake to return Communications to correspondents.

Editorials.

THE NATION HUMBLD.

Our pious fathers set apart Days of Fasting, Humiliation, and Prayer for their country. When their backs were turned before their enemies, or they were smitten by some public calamity or disgrace, they did not merely vent reproaches on the folly and incapacity of their rulers, but recognized the disaster as a Divine judgment, and humbled themselves under the mighty hand of God. Such humiliations may well become their children. If ever there was a time for national repentance, it is the present, for never was there so much to make us ashamed for our country. The last few months have overflowed with public disgrace. Our national capital has been the scene of violence and blood. One member of Congress has committed murder; another has shed blood in the Senate; and others have attempted violence in the streets. Such are the scenes which have been enacted under the very flag of the Union—scenes on which no man who loves his country, and is proud of her character among nations, can reflect without shame and bitterness.

Nor have such brutal outrages been confined to the seat of government. The lesson of lawless violence, learned at the Capitol, has been repeated on the frontier. A peaceful Territory, invaded by a mob, and placed under a reign of terror—unoffending citizens robbed and murdered—a city sacked, and its public buildings laid in ashes—a Legislature, chosen by the people, dispersed at the point of the bayonet—such are the spectacles which we have presented to the world, as proofs of the capacity of the people for self-government, and of the quiet peace and order which may exist in a Republic!

We have looked on with hearts sad and indignant. Perhaps, indeed, our anger and rage at the violence of men have made us forget the hand of God in this public humiliation. But such a heritage of infamy is a matter, not merely for resentment, but for shame and repentance. God is humbling us in the sight of the nations. He puts our boasting to shame, and brings down our pride into the dust.

We have been a nation of boasters. We have gloried our country—her laws and institutions—and looked down upon other peoples with a feeling of pity and disdain. Everywhere, and on all occasions, was America the theme of eulogy. Our Fourth of July and other public days were set apart to studied self-glorification. Nor had we the good taste to keep this vanity and boasting at home. It was thrust in the faces of the English and French and Germans, until it became offensive. "All over Europe it had become a by-word that the Americans were the vainest, most self-complacent and conceited of men.

And now God, in judgment, has suffered the country to be the scene of acts of which we cannot boast. No American in Europe hears of these things without feeling that he shares in the common disgrace. He is not disposed to talk much about the Model Republic. Or if forced to own the place of his birth, he has to hang down his head and blush for his country.

We have boasted of our institutions as the freest in the world. Yet in some parts of the land this freedom is but a name and a mockery. What freedom is there on the Missouri border? Is there any more liberty of speech among the ruffians who invaded Kansas, than in Paris or St. Petersburg? In one case it is the despotism of a monarch; in the other, of a mob; and of the two, the latter is far more terrible than the former. It was a mob which established the Reign of Terror in France. The executions, which made the streets of Paris run with blood, were all done in the name of liberty and equality! What a bitter sarcasm on our pretended liberty of thought and of speech, is that despotism of public opinion which in half the States stifles the utterance of a word against Slavery! What freedom of action is there in Virginia, when a citizen, merely for attending a political convention, is driven from the State? What liberty of speech is there in South Carolina? The same which exists in Paris under the rule of Louis Napoleon. Freedom to talk on one side!

We have boasted of our self-governed people, that needed no standing army to keep them in order, and no police to watch their steps. They were a law unto themselves! How powerful is that interior law to prevent disorder and crime, let the robberies and murders in Kansas answer, and the burning houses that still smoke along the border. Are these the acts of a law-abiding people—of a people highly moral and conscientious, and that fear to do wrong or injustice? We profess to be ruled by maxims of peace and friendship towards other nations. Yet we crowd our weaker neighbors, we rob them of their territory, and call it following our manifest destiny!

We talk of our schools and colleges, and claim that we are the most intelligent nation on earth. Yet hundreds of thousands of our people cannot read, and many backward districts are but half civilized; while as to manners and morals, such outrages as we have witnessed in Congress and out of it, may well lead us to ask if we are not going back to barbarism—to a savage state of society, in which law has ceased to afford protection, and the bludgeon and the knife are the

only recognized code. We tell of the number of our churches and preachers of the gospel, yet probably no nation that pretends to call itself Christian, includes a greater number of profane swearers. In truth, we have vaunted so much our independence, that we almost feel that we are independent of God, and of the common restraints of justice and morality and religion. A stranger, traveling over the land, and looking at the godless habits of our people, and at the reckless character of our legislation, might say with sad and bitter truth that, as a nation, we did not fear God nor regard man!

It is time to have done with this miserable cant about our glorious Republic, and to confess our sins with sorrow and shame. We are no better than other men. If our institutions are better, it makes our conduct so much the worse. There is no power in the best institutions to save us from the natural effect of pride and headstrong wickedness and folly. Republics as well as monarchies are subject to the law of God. The rule is universal—"The nation and the kingdom that will not serve God shall perish." Our safety lies—not in our boasted institutions, but in our being a sober, industrious and truly religious people. Let us then cease from vanity, and with our faces in the dust, confess that we are not worthy of our freedom—nor of our pious ancestry—nor of the country which God has given us. Rebuked and humbled before the world, as we have been by recent disgraces, let us bow to the shame as the just punishment of our pride and boasting. Let us humble ourselves under the hand of God, that He may raise us up. For it is true of nations as of individuals, that he that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

CORRESPONDENCE.

The uneasiness existing in several of the New England ecclesiastical bodies in reference to correspondence with the Presbyterian Church, has awakened in both communities, a wide suspicion of the utility, if not of the possibility, of much longer continuing it. While on one hand, views are entertained of the nature and purpose of such correspondence, and of the responsibilities implied in it, which must sooner or later make it impossible to continue it between any who do not perfectly agree in all points of doctrine whether of religion, opinion, or polity; on the other, there are many who begin to think that if the total function of ecclesiastical correspondence consists in mutual recriminations and defenses, and if what is intended for courtesy is to be turned into an occasion of annual strife and ill-feeling, its continuance much longer, even if possible, may be of questionable value.

Each of these extremes seems to us to be erroneous and hurtful. We think that a just view of the object and the limitations of correspondence between different denominations, would relieve the sensitiveness which makes one class restive under supposed responsibilities, and that a broader view of the value and the Christian obligation of such relationships would dispose all to put up with the difficulties and provocations, which so long as human infirmities qualify the piety of churches and individuals alike, will always be liable to arise. We believe that a suspension of these courteous and friendly interchanges would be unhappy in all respects. It would extend and confirm whatever alienation exists, by preventing the only means for removing it; and would widen the diversities of sentiment and practice, by the withdrawal of the only influences, by which unity of belief and affection can ever be produced.

The object of ecclesiastical correspondence between denominations differing from each other in doctrinal belief or ecclesiastical polity, is very limited and simple. It is not a church relation; it is not a union upon a doctrinal basis, such as to imply unity of views, or religious fellowship, or any close or formal relationship. It is merely a relation of courtesy and of general Christian recognition. It implies no responsibilities of creed or conduct; and expresses no endorsement beyond the bare recognition of Christian character in the respective corresponding parties. A church-relation on the basis of similar theological views and ecclesiastical preferences, and which is cemented by a mutual covenant, makes each covenanting party responsible for the public moral character and doctrinal soundness of every other. Every fundamental doctrine entering into the basis of association and fellowship, must be held in its integrity, by every member; or else the body has become responsible to the community for his errors. In first accepting, and afterwards continuing fellowship with a man, the body has identified his views with their own. A church, or a group of churches making a denomination, which permits without rebuke or disclaimer, the open deviation of a member from any of the essential features of the creed which is the bond of union, becomes responsible for his views or his deeds. Fellowship in such cases, implies acknowledgment, agreement and consent. The common sense of mankind will insist upon the moral identity of parties willingly sustaining such relations; and no ecclesiastical shirking will ever relieve those who fellowship a heretic, from the responsibility of his errors.

But correspondence between two denominations involves no such close and responsible relation. The fact that the corresponding parties are two denominations, and not one, demonstrates that they do not profess to stand upon the same basis. Nor is there any common creed, or mutual covenant, agreed upon as the basis of the relation. They enter into no bonds of mutual watch and care; they profess no unity of doctrine or polity; neither do they undertake to endorse the soundness of each other. It is a simple act of courtesy, whose whole significance is exhausted in expressing friendly feelings and a general confidence in Christian character. No further credit or endorsement is involved on

either side, than the expressed belief that each one holds to the general truths essential to Christian faith and character. Whatever of belief or practice may consist with the charitable hope of acceptance with Christ, or that may be reconciled with the possession of a good conscience, however erroneous or reprehensible it may be, does not exceed the limits of such correspondence; because neither party has undertaken, nor is understood, to express confidence in anything more or further. We accordingly feel warranted in extending our correspondence far beyond the limits of our doctrinal sympathies or moral approval. The Consociation of Rhode Island, at the time it suspended correspondence with the Presbyterian Church, admitted to such correspondence a Free Will Baptist Association, holding views on essential points of doctrine to which no member of that body could assent. Correspondence between Methodist Conferences and Presbyterian Synods have frequently been entered into; and our General Assembly holds stated relations of this kind with the Lutheran, German Reformed, and Cumberland Presbyterian Churches—all of whom hold views essentially at variance with our doctrinal standards. But all this implies approval, or consent to none of the doctrines or practice of either of these bodies, except those elementary evangelical truths which are indispensable to a Scriptural hope in Christ. We acknowledge them to be Christians—to hold Christ the head, and those essential truths the belief of which saves the soul. Beyond this, nothing more, either of practice or creed, is claimed or allowed; and everything else that these bodies may hold or do, we are no more responsible than for the deeds of those with whom no tie exists whatever. We enter into fraternal correspondence with them solely because they are Christians; and we are responsible for nothing more than what, in charity and candor, enters necessarily into the definition of a Christian.

And the rights and duties of correspondence are limited by its object. As all that we undertake to do, in entering into correspondence with a Christian denomination, is to endorse the simple Christian character of that denomination, we have a right, by virtue of that relation, to do only what grows out of our common brotherhood in Christ. What one Christian, by virtue of his being a Christian, may do to, or require of another Christian—whatever obligations or rights are involved in the possession of a common hope and faith, rightfully belongs to such a correspondence as recognizes the Christian character of churches or ecclesiastical bodies; and nothing more. To make it the occasion of denying the doctrinal soundness, or of censuring and rebuking practices which, however different from our own views of duty, do not nevertheless utterly destroy the honest confession of Christ, is to pervert them to the means of oppression and injustice. They were entered into for no such purpose, and are stretched beyond their just scope when made to include elements not contemplated when they were entered into. The right and duty of rebuke is one of great delicacy always; and when carried beyond its legitimate sphere, becomes the acutest form of oppression. Such a right exists; it is implied in the relation of Christian brotherhood, and is one of undoubted gravity and obligation. But it does not conflict with the free agency or Christian liberty of others. It was not designed to be an instrument of oppression, nor to confer the right of perpetual rebuke and rebuke.

The relation instituted between two denominations by entering into correspondence, though not very intimate, is one of great sanctity with all right minds. Christ commanded His followers to be one; there is scarcely a Scriptural precept more earnestly inculcated than that of the unity of the Church. This does not imply of course, denominational identity, nor any outward uniformity. But that essential unity, consisting in a common union with Christ the Head, and the violation and denial of which constitutes the sin of schism, implies unquestionably, enough of brotherly love and confidence to make mutual recognition a solemn duty. On no slight grounds should this expression of unity be withheld. It is the only visible bond of the separated portions of the household of faith, that is practicable; and its influence in lessening the distance between the different sects, in promoting concert of action, harmony of feeling and a good understanding, can hardly be over-estimated. It is a realization on a large scale, of that "good and pleasant sight," which is more precious than the consecrated oil. We may afford to put up with much perverseness and provocation, and to suffer many inconveniences, for the sake of so lovely and useful a relation. For our New-England fathers and brethren especially, we should exceedingly deplore the separation, which would be implied in total cessation of correspondence. From generations have these ties been gathering tenderness and strength; they are associated with the wisdom and piety of the Church's best periods and greatest men; they have been fruitful of charitable intercourse and blessed influences. We see no good reason why they should be sundered. Neither they nor we ought to have any purposes or tendencies that require the absence, or presuppose the alienation of each other. If there is anything so much out of the way as to make even a recognition of simple Christian character impossible, let us, out of regard to old friendships, bear with and kindly entreat one another, rather than deal rudely with ties which better hands than ours created, and better spirits hallowed. The tide of sectarian emulation or unreasonable zeal that now so arrogantly swells, we are sure will subside; the tendencies to separation and strife that now exist will not always last. Well will it then be to find our Christian principle to have been stronger than our passions, and the obligations of love superior to all the impulses of ambition or pride. Whatever the New-England Associations may do, we trust our General Assembly will never merit the

venerable custom of appointing and sending its delegates as messengers of the churches, to testify, so long as we may, our Christian respect and affection for the children of the Pilgrims.

PRAYER FOR OUR COUNTRY.

We are in the midst of political excitement. Party strife runs high. The past six months have been full of exciting events, and the public mind has become agitated and feverish. Nor is this excitement likely to abate for months to come. On the contrary, it threatens to mount higher and higher. Congress indeed is about to adjourn, and this announcement brings a feeling of relief. We breathe more freely to know that this stormy session is at last to end. We shall then have no more of Senatorial clubbings, and projected duels. But this will not bring peace to the country. The strife ceases on one spot only to be transferred to a larger and broader theatre. The whole land is about to be convulsed by a Presidential canvass. Hostile factions are marshalling their forces in a desperate conflict to obtain the mastery of the government. On every side is heard the note of preparation. Newspapers are full of excited appeals to the North and to the South, and everything seems to betoken a strife more determined than has ever before been known in the history of the government.

While these things are going on around us, it is impossible for any man to be indifferent. Religious men cannot stand aside, absorbed in pious contemplation, and let politics take care of themselves. They and their children have an interest at stake, and they must take part in the battle. If by any neglect or remissness of theirs, the issue goes wrong, they are not "guiltless of their country's blood." We hold it to be not only the right, but the solemn duty, of every Christian to vote, and to seek by all lawful and peaceful means, to make justice and righteousness prevail.

But that is not all he has to do. While he thus acts for the good of his country, let him also not forget to pray for her welfare. This is a duty too often forgotten even by Christian men. They will talk politics, they will write in the newspapers, and make speeches; but after all is done, they forget to lift up their hearts and their voices to God in the heavens, to implore Him to protect the cause of Justice, Freedom and Humanity.

Here is a fatal mistake. It is from want of this religious element that the effort of the few wise and good men becomes feeble and inconstant; and that our political strifes so soon lose all dignity and interest, and sink down from being a conflict for principles to being a mere squabble for offices and spoils. The highest end and aim is a mere party victory.

Religion has a very important place in public affairs. First, it makes men careful and conscientious in forming their opinions, and in choosing their parties and candidates. It checks rashness and folly. It calms the fever of the mind. It leads a man to look on all sides of public questions, and thus to adopt opinions which are intelligent, candid and just.

Then it braces the mind for the long conflict through which truth passes to victory. Every good cause is carried by a struggle, and has its periods of despondency, when things look dark, and the bravest are ready to give up the contest as hopeless. Then religious faith supports the mind against despair. It revives the fainting courage, and renews the battle that was lost. Trust in God makes men brave, when natural courage would utterly give way.

In the history of the Revolution there is no spectacle more sublime than that of the Father of his country in prayer. The piety of Washington never degenerated into superstition, or became a blind reliance on help from God without effort of his own. All that human courage or skill could do, was done. Every point of danger was guarded; every sentinel was at his post. Then the careworn hero retired to his tent, or to the forest. There he was alone. The roar of cannon was silent. The drum ceased to beat. Then the chieftain of a nation's armies bowed himself before Almighty God, and prayed for his unhappy country. Those hours of prayer revived his faith and hope, and gave him his wonderful calmness on the field of battle.

So was it throughout the land. In the dark days of the Revolution, when it seemed that all was lost, men of God fled to the horns of the altar. Ministers prayed in the churches, and pious men and women in their closets. This strong religious faith led our fathers to hope against hope, and carried them through a hundred reverses to ultimate victory.

So whenever the cause of truth and righteousness is overwhelmed, and good men are ready to give up the struggle with triumphant wickedness, let them retire into the pavilion of the Almighty, and renew their strength. There they rise above the passing conflicts of the hour. Men, ruled by passion and self-interest, and made wilful and obstinate by pride, fight madly against the truth. But high over all their fury and rage, looking calmly down, is that Eternal Being who is the protector of the weak and the oppressed. Vain are all the plots of men against His will. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. God reth the raging of the sea; he stilleth the noise of their waves, and the tumult of the people. And when the audacity of human wickedness has reached a certain point, he will say, "Thus far shalt thou go and no further!"

This gives us hope in regard to that great question which rises up in the West, and casts its dark shadow over the land. And who that knows the power of prayer, will forget to supplicate the Most High in this crisis of liberty? A voice comes to us from the graves of murdered men, bidding us not to forget the sacred cause for which they died. If Kansas should be cursed with Slavery, not only would the whole

land be covered with shame, but the cause of liberty throughout the world would be set back many degrees. Let us then—while using every lawful means to prevent that great iniquity—lift up incessant prayers to God for that desolated Territory. We do pray that He would break the arm of the oppressor, and baffle the designs of violent and cruel men. We pray that He would take away the Judges who pervert righteousness; and utterly disappoint the hopes of the wicked; and that he would turn their counsels into foolishness, and bring to naught their craft and cunning and treachery. We pray that He would restore peace to that distracted land—not peace obtained by the surrender of liberty, and the sacrifice of right—but that liberty and justice may prevail together, and that peace may be established in righteousness.

THE PASTORAL UNION.

The Pastoral Union of Connecticut has unexpectedly become the theatre of a theological conflict, which would seem to have some elements of bitterness and endurance. This body, as our readers know, was formed with the special object of resisting the heresies of theology and philosophy which were once supposed to be taught at New-Haven; and its principal function has been to sustain the Theological Institute at East Windsor, which was founded to afford the facilities of theological education to those who could not approve the doctrines taught at Yale College. Both the Union and the Institute grew out of the controversy which Dr. Tyler carried on with Dr. Taylor, removing into Connecticut for the purpose, and both have been associated with him as the spring and chief motive-power of the theological impulse which brought them into being. The chair of theology in the Seminary, and the leading place in all the counsels and measures by which the peculiar views of Dr. Taylor, and other erratic tendencies, subsequently developed, have been resisted, have been uniformly assigned to him. The special champion and completest example of the ideas of orthodoxy in Connecticut for twenty years past, by all means and every scale of measurement, would seem to have been Dr. Tyler.

It has then, a singular and ominous look that the soundness of such a man, on vital points of theology, should be seriously called in question by friends and pupils. We are naturally at loss to understand it. A circular letter was privately addressed to members of the Pastoral Union, prior to the last meeting, which is said—for we have not seen it—deliberately to challenge the orthodoxy of Dr. Tyler's theological teaching. The letter was anonymous, but apparently very earnest and specific. The Union, at its meeting, in response to this, adopted a series of resolutions which strongly repudiated the charges of unsoundness or change in the Theological professor, averring that his views were well known at the time of his election—as we should suppose they were—and that they have the most satisfactory evidence that his teaching has ever been in strict accordance with the views then entertained and professed. To these resolutions a protest was offered, signed by the Rev. Dr. Hewitt, Rev. Mr. Brigham, Rev. Mr. Parsons, of Springfield, Mass., Rev. Mr. Terry and Rev. W. B. Lee, which charges specifically, that the Professor of Theology, though he "may not have changed his doctrinal forms of expression," yet does not deny that the public impression of those phrases has so altered that he now teaches views opposed to the position he was formerly understood to occupy, and that make him to be "hailed as an ally by the advocates of fundamental error." The protest also denies that there has been no change in the teachings of the theological chair, especially "so far as respects the doctrines of Human Ability, Imputation and the Atonement." The intent of the protest unquestionably is to charge Dr. Tyler with having modified his views on the three great points of the triangle, and with having receded from views once entertained by him, more in accordance with the teachings at Princeton.

As Dr. Hewitt, with whom this movement originates, was one of the original founders of the Union and the Seminary, and helped to frame the creed to which Dr. Tyler has given his annual assent, it is pretty evident that there has been a change—in which party, it might not, perhaps, be safe to say. There is such a thing as progress backward, as well as forward; and it is not impossible that the force of the new associations, and the altered ecclesiastical relations of one of these fathers, has been as potent to effect changes in one direction, as remaining in the midst of New-England influences has been to effect changes in the opposite direction. Mutations of opinion are proverbially subtle, taking place by processes and occasions of which personal affections often form no small share. It is not to be forgotten that besides the general influence of ecclesiastical relationship, Dr. Atwater has become identified with Princeton; and those who remember his former relations may be excused for supposing, in the absence of specific information, that the lamentable interval now alleged to exist between these once united fathers, may be the result of a deflection Southward as towards any other point of the compass.

A serious alienation among the friends of sound theology and order in Connecticut, would be very much to be regretted at the present time. There is an extensive impression outside the State, that there is more need of jealousy and watchfulness towards parties among themselves, whom all sections of the Pastoral Union would unite in opposing, than in respect to each other. There are theological and ecclesiastical tendencies at work which may require the concert of all orthodox men to resist; and division just now, upon points where unity has never existed, nor been exacted, will only give strength to influences that would overwhelm both parties alike. The conservative portion of New-England theologians have a critical and responsible position to maintain. The tendencies which are uppermost in

some sections, and londest and most aggressive in all, are threatening results which will make all minor differences of speculation of very small account. If they can wisely abide their time, standing up straight without bending backward, and maintaining neither more nor less than the old form of sound words they have always professed, they will perform an office for Calvinistic truth and gospel order for which the Church in years to come will bless their memory. We should especially regret this Connecticut division, if, as a writer in the *Presbyterian* labors to convince himself, it has its origin in, or any relation to, an excessive sectarian zeal for Congregationalism, and antipathy to Presbyterianism. Amidst the jealousies and suspicions which exist between the two denominations once so cordially associated, it is to this orthodox and conservative element of New-England piety and theology that we look for whatever of sympathy and fair dealing we may be permitted to retain of our ancient fellowship. There may arise types and aspects of their venerable polity which will yet make sober and truth-loving New-England Congregationalists look with more favor upon the standards and safeguards of Presbyterianism. It would be well not to obliterate too completely, the fellowship and respect which the souder portion of New-England has hitherto felt and expressed towards Presbyterianism.

NATURE'S ADMONITIONS.

We are so made as to be subject to suggested trains of thought. Outward things appeal to the inward energies and awaken them. That which comes in at the sense, thus becomes the occasion of that which stirs and strives within the spirit. Such is, with most persons, the work of those arbitrary symbols which man gathers about the fact of departed life. To how many do the draped column, the enshrouded hall, the tolling bell, the sombre train, and the monumental stone, perform the office-work of sensible monitors; to how many do they start up as signals, warning them of that great fact of which they are all too heedless.

And yet these are really the less expressive symbols of man's mortality. They are conventional, not natural. There is nothing in them that of itself speaks and rouses and warns. They are limited, and not general. He who knows the usages of our society can read them; but to those of other usages, they are a sealed book. And they are significant also of a specific fact, and not a comprehensive principle. What they teach, their teaching of man alone. Their teaching and their warning are not strengthened by any broad facts or expounded philosophy.

Now, to the observant eye, how much higher and mightier are the suggestive facts of nature. To such the withering of the flower, the fall and decay of the tree, the melting away of the morning mist, and the fitting of the summer cloud across the heavens, the flowing of the river to the sea, the decline of the sun and the gloom of the night, the decay of the seasons and the deadness of winter, are full of the deepest significance.

They are instinct with the utterances of nature herself; that nature which is so full of pleasure for the sense and profit for the spirit. They may be but common facts in her steady ongoing, but they are empowered to awaken thought, and to teach a grave and solemn truth. And they teach it in a universal language—one which is everywhere clear to the eye and transparent to the spirit. Nor is it the one special truth of human mortality that they urge home upon the soul; but the grander and more solemn truth, that all sensible existence is touched with the taint of death—that the whole creation under the one common curse, "groaneth and travaileth in pain."

They who are wise watch for them, and make good use of them. To such they are the beckoning of a benign hand, the flinging forth of a signal flag, the utterance of a cry of alarm. They give the warning that "in the midst of life we are in death." So they admonish us that we are to live as they that watch for the light, and counsel us to so "number our days that we may apply our hearts unto wisdom."

THE UPLANDS OF AMERICA.

The Territory of Minnesota is the table land of North America. It is the high ground of the continent, from which start the water sheds, that pour their streams and rivers South, East and North. Here the head waters of the Mississippi almost touch those of the St. Lawrence; and but a few miles distant flows the Red River of the North which pours its current into Hudson's Bay. Along this river lies Selkirk's Settlement. By this route Dr. Rae came from the North after having found relics of the party of Sir John Franklin.

The country, though most of it prairie, is high land, being about 900 feet above the Gulf of Mexico. From this elevation and its northern latitude it is generally free from the fever and ague, which is the plague of most Western States. The air is pure and balmy, and the whole region remarkable for health.

The winters are delightful. They are cold like the winters of Canada, but dry and clear. There is no wind and no rain, no sleet and drizzle—accompaniments which make our Eastern winters so trying. No furious storms vex the bosom of the peaceful earth. Those long winter blasts which in New England sweep through the hills, and block up the valleys, and drift over houses and hamlets, are there unknown. The snow comes softly down through the still and tranquil air, covering all the uplands with its pure white mantle. And where it falls there does it lie. It comes early and remains till spring. The nights are long, but the stars shine brilliantly over the wide fields of snow, while from its high Northern latitude the sky often gleams with Auroral light.

This is the merriest season of the year. The town of St. Paul, being cut off by the freezing of the river and the want of railroads, from frequent communication with the world, is thrown more upon itself for society, and so develops a local life, full of excitement and pleasure. The air is bracing, and exhilarates like wine. And everybody is in overflowing spirits. Then bells jingle merrily in the streets. Sledges, drawn by dogs, come all the way from Selkirk's settlement. Fur traders from the Rocky Mountains, and Indians bringing venison to market, make up an animated scene.

North-Western Department.

By Rev. Charles P. Bush, 16 La. Salle Street, Chicago.

CARBONDALE COLLEGE.

A new institution of learning has recently been started under the above designation, at the village of Carbondale, Jackson county, Illinois. This town is in Southern Illinois, on the great Central Railroad, fifty-seven miles north of Cairo, and three hundred and ninety miles south of Chicago. This place has been selected for a College by a Committee of the Presbytery of Alton appointed for that purpose. It is thought by the Committee to be an important and desirable location, in a part of the country where a College is much needed. It is well known that Southern Illinois has not hitherto been well supplied with educational institutions. Carbondale is represented as a beautiful site for a town—elevated, undulating, sufficiently broken to be dry, and yet not so much so but that every lot is tenable. The place is healthy, and although yet new, already contains six stores, a large flouring mill and other manufactures, and bids fair to be a place of sufficient importance. And, as an additional inducement for locating the College there, it was found that the citizens of the place were ready to respond with a hearty good will to the effort to start such an institution. They have already given six hundred and fifty-nine acres of land to the College, beside a subscription of \$1100 in money. Two hundred and forty acres of the land lie immediately adjoining the town and must soon be valuable. The town has also fine stone for building purposes; the State Geologist reports that the whole region abounds in coal; timber also is said to be abundant. The Duquoin Female Seminary is situated nineteen miles north of Carbondale, on the same great line of railway, which stretches from north to south through the centre of the State. These institutions are both destined, we trust, to grow and shed abroad a healthy light in that part of our land. The Presbytery of Alton certainly deserves great praise for the active part it has taken in providing for the highest wants of the people. The Presbytery having located the College, appointed a Board of Trustees, now appeals also to all the members of its churches to give of their liberality fully to establish and sustain the institution which they have thus planted. The value of the donations already made by the people of Carbondale will be, it is thought, fifty or sixty thousand dollars in less than ten years.

DISTRESSING CASUALTY.

The whole city of Chicago was thrown into a state of painful excitement, on Friday evening, July 25th, by the news that John H. Done, Esq., Superintendent of the Illinois Central Railroad had just been fatally injured by a freight train, a few miles below the city. Mr. Done was still a young man, or in the prime of early manhood. He came to this city last fall, from Baltimore, as Superintendent of the Illinois Central Railroad, a gentlemanly man, an efficient and faithful officer, beside being an elder and devout worshipper in the South Presbyterian Church. Mr. Done was out with another gentleman on the day mentioned, about six miles from the city, looking at the road. A freight train came along toward the city; he requested his friend to signal the train, and they would get on and return to town. He did so; the train stopped; the other gentleman got on; and supposed that Mr. Done had done so too. But on reaching the city, Mr. Done was not to be found. Another freight train came in soon after. On approaching the spot where Mr. Done was supposed to have taken the first, he was found lying upon the track—mangled, crushed and insensible. Both legs were broken, his head badly cut and bruised, and he beyond the power of telling how the accident occurred. He was carefully brought to the city; conveyed to his own dwelling; physicians were called in, but nothing could be done; he survived but a few hours, and then sunk to his rest. His funeral was attended on the Sabbath by an immense concourse of people, the officers and employees of the various railroads turning out en masse to pay their respects to the memory of one highly esteemed by all. His death has produced a profound sensation, and it is to be hoped that the salutary impression may not soon be effaced from the public mind. "The spider's most attenuated thread is said to be able to man's hold on life."

Mr. Done leaves a wife and four children to mourn his loss. He was a native of Maryland; a graduate of Princeton College; at first in active life; a civil engineer; afterward a lawyer; once a member of the Senate of his native State. In 1852 he took charge of the Freight Department of the Baltimore and Ohio Railroad; and only last fall entered upon the General Superintendency of the vast concerns of the Illinois Central Railroad, from which high position he is so suddenly and so sadly removed. But Mr. Done will be more missed from the little church to which he belonged than any where else. As we are informed by his fellow laborers in the Lord's vineyard, he was an exemplary Christian, constant in his church duties. Although so deeply immersed in business cares he was faithful to the prayer meetings, was present as usual at the stated weekly service only two days before his death. Many another might have been taken not so well prepared for such an event as he.

ONE OF THE SUFFERERS.

We recently saw and conversed with a lady from Kansas, whose plain, simple story was enough to wring tears of anguish from a rock. She was a lady and a Christian woman. She had been accustomed to the comforts and elegancies of Eastern society. She went with her husband and family nearly a year ago, from an Eastern city, to find a new home in Kansas. Her husband is a peaceful, praying man. He has not yet lifted the hand of violence against a fellow man. Strangely enough, he has counselled forbearance, even whilst the murderers were almost at his door. He has hoped, even against hope, that the General Government might yet throw the shield of its protection between them and their merciless foes. Even whilst a portion of the town in which he resides was sacked by the ruffians, he counselled non-resistance. And yet all this is not enough; this does not satisfy the greed of hungry villains. It would seem that, in their estimation, he is too good a man to be on their side; he is, therefore, a marked man; doomed, if they catch him to the halter or the cold lead. The only hope of escaping their murderous clutches is by keeping close to his own home. He cannot go abroad; he can leave the Territory. It was thought, even by a commandant of United States troops unsafe for him to attempt to reach the Free States. It was thought equally unsafe for his wife to attempt to remain with him. Even the commandant of United States troops advised her to leave, with her daughter, a young lady, and her young children. He could not ensure their safety, if they remained with the husband and father. And this is the protection which the United States Government is giving to the actual settlers of Kansas.

IMPROVEMENTS IN CHICAGO.

A prodigious work is now going on in Chicago in the way of public improvements. In the first place, the great sewers are commenced at several points, and are going on in various streets with great rapidity. They take the egg shell form—point downwards—which is considered the most effective where the descent is not great. They are laid with hard burnt brick, in the most thorough and substantial manner. 2. Two new and very substantial bridges are just finished; one across the river at Wells street, another across the South Branch at Randolph street. 3. A great operation is going on nearer the mouth of the river, in the way of widening the stream, and making much more room for vessels coming in, or lying at Dock in that part of the city. 4. Beside, also, a large number of massive brick and stone structures, for stores, ware-houses and hotels, going up in the central parts of the city, a still larger work is going on in the way of raising and paving the streets. In the central part of the city the grade of the streets has been elevated at least three feet; and a considerable portion of Lake street has already been filled up and paved according to the new grade, and leaves all the stores, not recently built, far down below the street. Carriages pass along the street about on a level with the middle of the store doors. The side walks in many places are so much below the carriage way, they are supplied with steps leading up to the top of the curb and the street. Some who had recently erected stores had anticipated this change, had set their buildings high, and are now all right; but many of the buildings are seriously injured by it. Some of the owners protested against it as long as they had any hope that protests could do them any good. But it is an improvement which the public good demanded, and so far it has gone steadily forward, with great rapidity. It is manifestly no small matter to make the vast territory on which Chicago is built three feet higher than it was made by the hand of the great Architect of the Universe; nevertheless the work seems well begun, and rapidly progressing; and when once accomplished it will be worth untold millions to the city. It will make the drainage more perfect, make the dwellings drier, and add beauty, health and comfort without measure to every part. We believe it is acknowledged on all sides that Chicago will be a great place when it is done.

HEALTH OF THE WEST.

So far the season has been one of general health at the West. We hear of no prevailing epidemics. We have not heard of a case of cholera. And the few cases of bilious disease of which we have heard seem to be mild, and so far generally yield easily to treatment. This is just cause of rejoicing and thankfulness, both East and West. The Summer is not particularly hot, nor particularly cold; nor very wet, nor very dry, but all full of mercies and blessings. It was, indeed, thought, a few weeks ago that the crops must suffer for want of rain; but they did not materially suffer; the rain came, the crops revived, and we are now in the midst of an abundant harvest.

PUBLIC SCHOOLS IN CHICAGO.

The Public Schools of Chicago are now closed for the Summer vacation. After a long term and arduous duties, the teachers are all glad of a little respite and recreation. The new Superintendent, W. H. Wells, Esq., enters with much to encourage him upon the high responsibilities of his office. His predecessor, J. C. Dore, Esq., also retires with honor from the office which he has held for three years. He seems to have labored faithfully and efficiently, and has brought order out of confusion. The teachers of the Public Schools, in testimony of their high appreciation of his services, have presented to him, in public meeting, a silver pitcher, with a suitable inscription upon it. Speeches were made by the retiring and by the incoming Superintendent, and by others, and a good time generally was had over the matter. So the faithful servant is rewarded, and so others, perhaps, are encouraged to try faithfully to fulfill the trusts committed to them.

MENDELSSOHN MUSICAL INSTITUTE.

About four months ago, as I was perusing one of your papers, my attention was arrested by your notice of an advertisement of the "Musical Institute, Pittsfield, Prof. Edward B. Oliver, Principal." I came to it upon no other recommendation than that of your notice. I think, perhaps, you would be pleased to hear how the Institute prospers, and also, that others may like to hear of the unlimited advantages which they may enjoy by coming here. I think this is the place above all others to pursue the study of music thoroughly. Here the taste is cultivated, and it is made an art, and a science, as well as an accomplishment. The theoretical, as well as the practical part is thoroughly taught. All the music that is allowed is of the highest order, and by the best composers. The pieces here attended to are standard ones, and are as enduring as the names and memories of their great composers. Much more attention than formerly, is now being given to the subject of music. It has been thought that almost any one who had ever taken a few lessons could teach, but now the best teachers are sought after by all. We are here taught that there is a great difference between the art of teaching, and the art of playing, and it is certainly true, that all who make a great display by brilliant execution, have not always the best capacity for imparting their ideas to others. Those wishing to prepare themselves for the responsible station of teaching, will find this the place which will afford them ample opportunities for so doing. It is a great advantage to be in the house with the teacher all the time, and not to be allowed to practise in a wrong manner. All good pianists know that a wrong manner of practising is as bad, or worse than none at all. The Institute is very pleasantly situated in the centre of this most beautiful village. It differs from any other, in not having severe rules and restrictions. There is no confinement to a school-room. We have stated hours for recitation, and study in our own rooms. There is no compulsion about any thing, as all its members have a sufficient appreciation of the advantages they enjoy, and such earnest desire for their own improvement, as to employ their time in the best manner possible. It is the intention of the Principal to have but a small number, consequently we live together like a pleasant family, as we are. A Pupil.

EFFICACY OF PRAYER.

There was once a colored woman who used to sit in one corner of the gallery on the Sabbath and single out some young man, as he came in the door, and pray for him till she saw him come forward to join himself to the church. Then she dropped him, and singled out another, and prayed for him in like manner, till she witnessed a similar result. Then she dropped him, and took a third, and so on, till at the end of twenty years she had seen twenty young men join themselves to the Lord in a perpetual covenant—young men with whom she had no personal acquaintance whatever. This fact was disclosed to her pastor on her death-bed.

Miscellaneous.

THE SPIRIT QUENCHED. BY REV. DR. ALEXANDER. "Ephraim is joined to idols; let him alone."—Hosea. There is a time, we know not when, A point, we know not where, That marks the destiny of men, To glory or despair. There is a line, by us unseen, That crosses every path; The hidden boundary between, His patience and his wrath. To pass that limit is to die,— To die as if by stealth; He does not quench the flaming eye, Or prate the glow of health. The conscience may be still at ease; The spirit light and gay; That which is pleasing still may please, And care be thrust away. But on that forbidden God has set Indelibly a mark, Whence man—far from man as yet Is blind and in the dark. And yet the doomed man's path below May bloom, as Eden bloomed; He did not, does not, will not know, Or feel that he is doomed. He knows, he feels that all is well, And every fear is calmed; He lives, he dies—he wakes in hell, Not only doomed, but damned. O, where is this mysterious hoard, By which our path is crossed? Beyond which, God himself hath sworn, That he who goes is lost. How far may we go on in sin? How long will God forbear? Where does hope end, and where begin The outbreak of despair? An answer from the skies is sent: "Ye that from God depart, While I is called to wait, And laden not with guilt." For the Evangelist.

PLAN OF UNION.

The Plan of Union of 1801 possessed peculiar merit and value, because the arrangement it contemplated was founded on mutual respect for each other's principles and conscience. It provided, substantially if not formally, for the adoption of a representative government, and thus satisfied Presbyterians who deem, on this account, the Eldership to be important. It equally provided for the preferences of those who advocated a more democratic rule, and thus satisfied Congregationalists, to whom it afforded full opportunity—so far as they might be personally affected, or their interests and reputation involved—for carrying out their own preferred modes of procedure in the exercise or administration of discipline. Every attempt to unite Congregationalists and Presbyterians as members in the same church, where both regard their peculiar views and form of government and discipline as a matter of principle, must prove abortive, if it is not founded on well defined terms of agreement which infringe not upon the conscience of either, by requiring a sacrifice of what they account Scriptural principle. I see no provision or hint at all, in the plan you propose for their union. Your plan, beloved brethren, is not "as formerly." What was practised upon "the accommodation plan," as it has been called. Your hypothesis, that "if our influential fathers and brethren in the ministry, and our religious periodicals such as formerly, instruct these infant churches," &c., seems to me to be by no means well founded, either in the experience of the past or in the prospects for the future. You would not counsel the abandonment of any principle, believed and felt by any to be Scriptural and important, while they are so convinced. The only appropriate course is to try, if there be error or misapprehension, to correct mistakes and instruct the conscience from the word of God. You certainly would not have the "influential fathers," &c., instruct these infant churches that the points of difference and difficulty, to which I have referred, are matters of indifference, and that it is wrong for any one to allow them to have an influence upon their minds; for "the influential fathers," I apprehend, would soon destroy their influence as moral teachers, were they to do so, believing as perhaps the most of them do, that these are not. Much less, can I think you would have these "influential fathers" try to convince them that these things are matters of indifference, by the argumentum ad personam, which seems to be commended by you to consideration. I mean the motive influence which the prospect of procuring pecuniary means for aiding feeble churches might have to induce a temporary organization of discordant materials, with a view to their earlier crystallizing into separate denominational churches. For this, too, it seems to me, would be ill becoming in the "influential fathers" as moral teachers. The policy does not seem to me to be in accordance with the gospel.

Our "influential fathers" cherished, and exhorted a union of affection and effort. But their plan for it was urged, not in any hope, or with any design of ultimate separation into two distinct denominational churches. It was avowedly for cordial, permanent union by ecclesiastical ties, as well as by those of Christian brotherhood. The rivalry and strife I have witnessed, and the evils there resulting, where attempts have been made to substitute your plan for that of our "influential fathers" of the former and present generations, have been a disgrace to religion, and contributed much more to produce the present alienations you seek to heal, than anything else whatever. Besides, I know not why you thus venture to insinuate—for the insinuation is not to be mistaken—that the existing embarrassments in the way of domestic missions, of which you speak, have been and are promoted by the "influential fathers" neglecting or ceasing "as formerly" to instruct these infant churches, and would at once be certainly healed, if they should do what you modestly intimate to be their duty, viz, get church members to unite by a sacrifice of what you call their "lawful preferences," and which I understand to be a relinquishment of conscientiousness and principle for the time being, in order the more quickly to transform themselves, at a future day, into two denominations. I think this is the most direct plan to perpetuate and aggravate existing contests between Congregationalists and Presbyterians. Practical Operation of the Home Missionary Society. With all deference to your kind and catholic feelings, and respecting fully your motives, I feel constrained to say, that the evils lie deeper than you seem to suspect. Their case requires another mode of procedure than exhortations to peace. You will, I trust, excuse me if I refer you to some of them, and give me equal credit for purity of motive and attachment to the A. H. M. Society, with yourselves. Should you not, I shall not relinquish that attachment, nor be driven off from the advocacy of its object and work, by those who may differ from me as to matters of policy. But the fact is—and our brethren in New-York and elsewhere should be aware of it—that confidence, in its equal and impartial administration, has to some extent, been impaired. How, I shall briefly state. Rules of procedure have been adopted by the A. H. M. Society, however wise and necessary they may have been thought to be, which, in their application in various instances, have been felt to be injurious to the interests, both of religion and of the Presbyterians church, and have led to the measures for church extension, adopted and commended by the General Assembly, and widely and cordially approved by the Presbyteries and congregations in our connection. Fields of great importance to be occupied, have been neglected, notwithstanding urgent applications have been made, and the reason assigned has been, the A. H. M. Society would not occupy them. No organizations or societies had been organized and fostered in our churches regularly and systematically raising missionary funds to meet the exigencies beyond which it was believed the A. H. M. Society was abundantly competent to do. When occasionally local efforts of churches and Presbyteries have been rendered, from the above cause, imperiously necessary; and moneys, that would have otherwise flowed, as they were wont, through the channels of the A. H. M. Society, have been raised or directed for the purpose of employing missionaries, and organizing churches, where urgent calls for help had been made; objections have been returned, and it has been intimated, at least so it has been understood, that should moneys be so withheld and not forwarded to the A. H. M. Society, the churches aided by the latter in the particular region, would not receive aid as heretofore. The idea, some how, has obtained currency, that just in proportion to the amount of funds forwarded to the A. H. M. Society from particular regions, might the churches in such regions expect contributions from its treasury. Also, that if the exigencies of new settlements required of Presbyterians the employment of an itinerating missionary, to assist feeble churches and to organize Presbyterian churches where they were desired by the people, there could be no aid or co-operation expected from the A. H. M. Society. Meanwhile, Congregationalists had their associations from whom they could derive aid for the support of itinerating missionaries sent out to organize Congregational churches, and visit new settlements and destitute places. Feeble churches have thus been formed, which afterwards obtained the aid of the A. H. M. Society, and which, being organized upon distinctive Congregational principles, and discarding the provisions of the Plan of Union, placed many Presbyterians in different localities under embarrassing circumstances, and prevented them from uniting with Congregationalists in church fellowship, and eventually throw those whose sympathies were with the constitutional Presbyterian church and desirous of intercourse and co-operation with Congregationalists, into other Presbyterian organizations. Congregations and Presbyteries, in connection with the new basis branch of the Presbyterian church, have sprung up, where Constitutional Presbyterians would have organized, either upon the Plan of Union or distinctively Presbyterian, as the majority might have preferred, but for the embarrassments encountered, partly by the A. H. M. Society's withholding their co-operation when Presbyterians desired it, and partly from the zeal and enterprise of distinctive Congregationalists, taking advantage of their pastor's occupying the ground, sustained and aided by denominational missionary associations in New England and elsewhere, as there were more associations being at the same time recognized and published as sustaining and patronizing also the A. H. M. Society as auxiliaries.

Agents, too, of the A. H. M. Society, in some cases, although according to the rules of the Society they were directed to organize churches, Presbyterian and Congregational, as Providence might direct, yet some how found that Providence never led them to organize any of the former, notwithstanding others have been greatly surprised at their mode of interpreting the directions of Providence. Some Western Synods of the Presbyterian church, particularly that of Michigan, years ago adopted resolutions directing their Presbyteries and ministers to avoid all rivalry and collision with their Congregational brethren, and requiring that where churches of the Congregational order had been formed in any place, they should not be disturbed by any attempts to form others, that might rival or weaken them, and intimating that they expected their Congregational brethren to reciprocate such courteous and Christian forbearance. The historical facts, however, are that the Presbyterians tied up their own hands, but the Congregationalists did not abate the zeal that manifested itself in revolutionizing churches organized Presbyterially, or upon the plan of Union, and transforming them, where it could be done, into distinctive Congregational churches. It is not surprising therefore, that under such circumstances the policy of the A. H. M. Society was felt to be injurious to the interests of Presbyterian churches, and that many began to talk about, and took measures to originate some method of saving their churches, of meeting the wishes of their migrating brethren, and of occupying ground they could not get the A. H. M. Society to do. These and similar matters, that disclosed themselves in the General Assembly, led to a conference between the Secretaries of the A. H. M. Society, by two Committees successively appointed by that body. The conferences were in the kindest Christian spirit; and the evils complained of were admitted to be serious, and such as had already attracted the attention, and should excite the sympathies of those zealous friends of domestic missions. The matter was duly reported, and it was hoped that there might be no necessity for further missionary organizations, but that the Presbyterian churches, as heretofore, might make the A. H. M. Society the channel of their contributions, and that the A. H. M. Society would look carefully to the redress of the evils complained of, and endeavor as far as they could to counteract them. The fond expectations thus awakened, have not been realized; and the cry is now more urgent than ever, for some arrangements to be efficiently made, for doing directly, under the supervision of the ecclesiastical body, what it was hoped could and would be done, through our preferred channel of action, the A. H. M. Society. Whether it is possible for the administration of that Society to be so changed, and conducted as to meet the actual state of distrust and jealousy produced by the abrogation of the plan of Union by Congregationalists, and by the rules and policy of the A. H. M. Society, I am unable to say. But I have very great fears, that the course adopted by our Congregational brethren, has already prepared the way for an eventual separation of those once happily united. If this be manifestly their wish and aim, Presbyterians will not contend for a Union that is but a name. Most heartily do I wish it were otherwise; but the fact is, that the American Home Missionary Society has not met the expectations and promises as to applying their rules more favorably than before to the interest of Presbyterian Churches. The administration of that Society has not approximated, as was expected, towards meeting the difficulties. I have been informed that one of their agents in Iowa, although he has organized many Congregational churches, has never formed a Presbyterian church. I am in possession of facts, and some from an intelligent and observant correspondent in Oregon, show-

ing that various measures have been adopted by the Society's missionary, for the organization of churches in new settlements, without having given a full and fair opportunity, for the expression, by the majority, of what you call their "lawful preferences." Attempts preparatory to the formation of a Presbyterian church, and the expression of the will of the majority, have been met at once, by the avowal, that a Congregational church had already been organized, which had been done in the family of the missionary, and before he had arrived upon his field of labor, so that the question of organization was not allowed to be raised at all, but the parties were informed, that the church already being in existence, it was simply a question whether Presbyterians would or would not unite with the Congregational Church. I am also in possession of facts, showing, that under such and similar circumstances, Presbyterians have felt, that they could not, with approving consciences, unite in churches Congregationally organized, and must wait till Providence afforded them an opportunity, to organize upon another basis, and as they thought in a more Scriptural and honorable way. Agents, too, have sometimes been appointed, and against remonstrances of brethren on the ground, by the American Home Missionary Society, who have, by no means, possessed the confidence of Presbyterian ministers, because of facts, which have been affirmed concerning expedients adopted by them, for favoring Congregational and frustrating Presbyterian organizations. A system of surveillance, also, has been established, by means of local, resident and itinerating collecting agents, which in some circumstances has operated in reality as espionage, to the injury of particular persons and congregations, and may, very easily, be rendered efficacious to mar the good name and usefulness of such as shall never know nor imagine what information may have been communicated. However necessary such agents and their reports may have been felt to be, and however honestly the officers of the A. H. M. Society may have sought by such means to meet the exigencies and objects of their enterprise, yet, through infirmities incident to mortals sanctified but in part, there have arisen grivances of a serious character, affecting the interests, reputation and usefulness of individuals. The actual tendency and result of the rules and procedures adopted by the A. H. M. Society, has been, to substitute the system of employing stated supplies, for that of installing pastors, and put a sort of archiepiscopal power into the hands of the Secretaries. Congregations have thus been weaned from their ecclesiastical connections, and eventually those whose sympathies were with the constitutional Presbyterian church and desirous of intercourse and co-operation with Congregationalists, into other Presbyterian organizations. Congregations and Presbyteries, in connection with the new basis branch of the Presbyterian church, have sprung up, where Constitutional Presbyterians would have organized, either upon the Plan of Union or distinctively Presbyterian, as the majority might have preferred, but for the embarrassments encountered, partly by the A. H. M. Society's withholding their co-operation when Presbyterians desired it, and partly from the zeal and enterprise of distinctive Congregationalists, taking advantage of their pastor's occupying the ground, sustained and aided by denominational missionary associations in New England and elsewhere, as there were more associations being at the same time recognized and published as sustaining and patronizing also the A. H. M. Society as auxiliaries.

Doings and Influence of Agents.

Agents, too, of the A. H. M. Society, in some cases, although according to the rules of the Society they were directed to organize churches, Presbyterian and Congregational, as Providence might direct, yet some how found that Providence never led them to organize any of the former, notwithstanding others have been greatly surprised at their mode of interpreting the directions of Providence. Some Western Synods of the Presbyterian church, particularly that of Michigan, years ago adopted resolutions directing their Presbyteries and ministers to avoid all rivalry and collision with their Congregational brethren, and requiring that where churches of the Congregational order had been formed in any place, they should not be disturbed by any attempts to form others, that might rival or weaken them, and intimating that they expected their Congregational brethren to reciprocate such courteous and Christian forbearance. The historical facts, however, are that the Presbyterians tied up their own hands, but the Congregationalists did not abate the zeal that manifested itself in revolutionizing churches organized Presbyterially, or upon the plan of Union, and transforming them, where it could be done, into distinctive Congregational churches. It is not surprising therefore, that under such circumstances the policy of the A. H. M. Society was felt to be injurious to the interests of Presbyterian churches, and that many began to talk about, and took measures to originate some method of saving their churches, of meeting the wishes of their migrating brethren, and of occupying ground they could not get the A. H. M. Society to do. These and similar matters, that disclosed themselves in the General Assembly, led to a conference between the Secretaries of the A. H. M. Society, by two Committees successively appointed by that body. The conferences were in the kindest Christian spirit; and the evils complained of were admitted to be serious, and such as had already attracted the attention, and should excite the sympathies of those zealous friends of domestic missions. The matter was duly reported, and it was hoped that there might be no necessity for further missionary organizations, but that the Presbyterian churches, as heretofore, might make the A. H. M. Society the channel of their contributions, and that the A. H. M. Society would look carefully to the redress of the evils complained of, and endeavor as far as they could to counteract them. The fond expectations thus awakened, have not been realized; and the cry is now more urgent than ever, for some arrangements to be efficiently made, for doing directly, under the supervision of the ecclesiastical body, what it was hoped could and would be done, through our preferred channel of action, the A. H. M. Society. Whether it is possible for the administration of that Society to be so changed, and conducted as to meet the actual state of distrust and jealousy produced by the abrogation of the plan of Union by Congregationalists, and by the rules and policy of the A. H. M. Society, I am unable to say. But I have very great fears, that the course adopted by our Congregational brethren, has already prepared the way for an eventual separation of those once happily united. If this be manifestly their wish and aim, Presbyterians will not contend for a Union that is but a name. Most heartily do I wish it were otherwise; but the fact is, that the American Home Missionary Society has not met the expectations and promises as to applying their rules more favorably than before to the interest of Presbyterian Churches. The administration of that Society has not approximated, as was expected, towards meeting the difficulties. I have been informed that one of their agents in Iowa, although he has organized many Congregational churches, has never formed a Presbyterian church. I am in possession of facts, and some from an intelligent and observant correspondent in Oregon, show-

ing that various measures have been adopted by the Society's missionary, for the organization of churches in new settlements, without having given a full and fair opportunity, for the expression, by the majority, of what you call their "lawful preferences." Attempts preparatory to the formation of a Presbyterian church, and the expression of the will of the majority, have been met at once, by the avowal, that a Congregational church had already been organized, which had been done in the family of the missionary, and before he had arrived upon his field of labor, so that the question of organization was not allowed to be raised at all, but the parties were informed, that the church already being in existence, it was simply a question whether Presbyterians would or would not unite with the Congregational Church. I am also in possession of facts, showing, that under such and similar circumstances, Presbyterians have felt, that they could not, with approving consciences, unite in churches Congregationally organized, and must wait till Providence afforded them an opportunity, to organize upon another basis, and as they thought in a more Scriptural and honorable way. Agents, too, have sometimes been appointed, and against remonstrances of brethren on the ground, by the American Home Missionary Society, who have, by no means, possessed the confidence of Presbyterian ministers, because of facts, which have been affirmed concerning expedients adopted by them, for favoring Congregational and frustrating Presbyterian organizations. A system of surveillance, also, has been established, by means of local, resident and itinerating collecting agents, which in some circumstances has operated in reality as espionage, to the injury of particular persons and congregations, and may, very easily, be rendered efficacious to mar the good name and usefulness of such as shall never know nor imagine what information may have been communicated. However necessary such agents and their reports may have been felt to be, and however honestly the officers of the A. H. M. Society may have sought by such means to meet the exigencies and objects of their enterprise, yet, through infirmities incident to mortals sanctified but in part, there have arisen grivances of a serious character, affecting the interests, reputation and usefulness of individuals. The actual tendency and result of the rules and procedures adopted by the A. H. M. Society, has been, to substitute the system of employing stated supplies, for that of installing pastors, and put a sort of archiepiscopal power into the hands of the Secretaries. Congregations have thus been weaned from their ecclesiastical connections, and eventually those whose sympathies were with the constitutional Presbyterian church and desirous of intercourse and co-operation with Congregationalists, into other Presbyterian organizations. Congregations and Presbyteries, in connection with the new basis branch of the Presbyterian church, have sprung up, where Constitutional Presbyterians would have organized, either upon the Plan of Union or distinctively Presbyterian, as the majority might have preferred, but for the embarrassments encountered, partly by the A. H. M. Society's withholding their co-operation when Presbyterians desired it, and partly from the zeal and enterprise of distinctive Congregationalists, taking advantage of their pastor's occupying the ground, sustained and aided by denominational missionary associations in New England and elsewhere, as there were more associations being at the same time recognized and published as sustaining and patronizing also the A. H. M. Society as auxiliaries.

Attitude of Congregationalists towards Presbyterians. Beside, it is a fact, no longer to be concealed or doubted, that some Congregational bodies seek, and care only, to maintain a correspondence with the General Assembly of the Presbyterian Church, embodying and representing our entire denomination, just in so far, as by that means, they may have an opportunity to rebuke us, or animadvert upon what they choose to call its sins. Mistaking the nature of our ecclesiastical covenant and brotherhood, and attributing to that body power, which it is hard to believe they are ignorant it does not constitutionally possess, and which the authority of our Lord and Savior Jesus Christ by no Scriptural argument can be shown to have conferred upon it, they nevertheless taunt and reproach us for not doing what we feel we have no right before God and man to do, and what we believe would be covenant breaking, were we to attempt it, and far more productive of injury to His cause, than, in the spirit of patient prayerful long suffering and hope, to wait upon Him and the manifest leadings of His providence to accomplish.

Whether it be on this account, or there be somewhat of their spirit "which say, stand by thyself, come not near to me, for I am holier than thou," it is manifest that the desire and tendency of late, with not a few Congregationalists, are to a withdrawal from our fellowship, because we will have fellowship with those whom they denounce with all uncharitableness and without discrimination. It is not to be denied also that there exists extensively among them a distrust as to the piety of the Presbyterian Church. A freedom of calumniating speech is also indulged among them in relation to our General Assembly and denomination generally, because of our not doing what they think and declare to be our duty, which we feel betrays more of the bitterness of party political strife, than the meek and gentle spirit of Christ, which has tended greatly to alienate those who were once cordially united. Brethren to whom we have extended our Christian courtesy, and invited to deliberate with us as corresponding members, have some times forgotten or mistaken the privileges of such intercourse, and introduced and advocated measures tending to divide and distract our own members, and contrast before a partisan world, their zeal with our forbearance, and altogether unfavorably on our Christian character and influence. The peace and harmony of our ecclesiastical bodies have been disturbed, by such and similar unbecoming violations of the proprieties, desirable and important under the circumstances to be respected. The wedge of division has been introduced into some of our churches; and opportunities to drive it to their rending, and to the agitation of our entire body, have been seized by those from whom we would have expected better things. Sad indeed is the sketch above given; but it is truthful and far from being overwrought. Here, beloved brethren, are evils, needing to be arrested by other and more effectual means than a union with the A. H. M. Society in the Home Missionary enterprise. Your fears for our frontier posts, have much more serious cause for their indulgence, than any present embarrassment in the administration of the affairs of that Society. You say that "multitudes of our frontier posts must remain destitute of pastors for many years to come, unless our Congregational and Presbyterian brethren will unite in a church organization, for the time being, by that branch of the Church which shall have the majority." So, you too repudiate the Plan of Union, "formerly" practised by our fathers. But your substitute, I fear, will only multiply ten-fold, and that very rapidly, the evils you deprecate.

MARTHA'S VINEYARD.

Recently a council of ministers from the continent were on the steamer Eagle's Wing, commanded by the deservedly popular Captain Cromwell, bound for Edgartown, Martha's Vineyard. The sail was delightful, excepting the unpleasant motion of the troubled sea, which gave an ominous pallor to some faces. At 5 P. M.,—half an hour after landing,—the examination of Mr. Blanehard, late of Andover, for ordination, commenced; Dr. Ide, of Medway, presiding. This satisfactory service was followed in the evening by the usual exercises, and left, as a whole, a pleasant and serious impression upon the minds of the large audience. This church, once under the care of the Mayhews, and still sustained by descendants of that Pilgrim stock, was one of the earliest gathered in New England. Instability has injured it, but it is hoped that the pastoral relation and abiding nity will soon bring their legitimate fruits to this ancient Zion—growth and moral power felt all over the island. There are three more small Congregational churches on the Vineyard; one at Chilmark, another at West Tisbury, and the third at Holmes' Hole. But here, as well as in many portions of New England, the non-aggressive character of Orthodox churches, has left a wide field of spiritual desolation. There is yet a great missionary work to be done at Edgartown. In Nantucket not one third of the families attend the sanctuary of God; and this state of things is not uncommon in our Christian communities. On the morning of the 16th, a party of 13, comprising five ladies, six clergymen, a deacon and doctor, started at 6 o'clock, in five carriages, for Gay Head, the extreme South-western point of the island. The ride of twenty miles was not devoid of interest, but fatiguing—the road for the last few miles running out into the rocks and gullies of the pasture land of the Indian reservations. But one at the light house, and on the wonderful bluffs whereon it stands, and the visitor is rewarded. The undulating slopes, 150 feet in height, are formed of variegated clay, shining in the beams of the setting sun as if a shower of broken rainbows, or the mantle of an autumnal forest had fallen upon the ocean-girdled cliffs. Fossil remains abound, and the geologist is never weary of lingering here. The Indians sell from 100 to 300 tons of clay annually, at \$2.50 each, for the manufacture of alum and earthen ware. They have a church, and a school, and evidently are entirely above want. The keeper of the light house, whose seven-eyed, revolving beacon at night-fall flashed afar upon the darkening waters, is a Methodist preacher, whose ruddy face shone with enthusiasm while he attempted to reconcile his religion with the policy of the administration, that furnishes oil for his earthly lamp. The venerable Dr. Ide, who was my traveling companion, and whose pastorate extends over the period of 45 years, gave many interesting facts in the life of Dr. Emmons, his intimate friend. He alluded in strong terms to the comments of Dr. Cox upon the theology of this divine, and said sickness at the time they appeared, alone prevented a reply, which would substantially be given in a new edition of his works soon to be published. He was also very earnest on the subject of extemporaneous preaching, as a necessity in our clergy, if they would develop power in the pulpit to meet the spirit of the age, and the inroads of other denominations who reach the popular mind in the cultivation of this natural mode of speaking. The Dr. thinks it ought to be made an exercise in all systems of education, from the elementary school to the college. Returning from Gay Head the second day of our visit, we enjoyed the well known hospitality of the people of Edgartown, had a most beautiful sail down the bay, and the next forenoon returned to the main land, which, during our absence, had been connected by a sub-marine cable of telegraphic wires with the island, at Holmes' Hole. Thus is the electric current weaving together the hemispheres and the islands of the sea, making "the swift-winged ships" only the beasts of burden, and

possess, and which the authority of our Lord and Savior Jesus Christ by no Scriptural argument can be shown to have conferred upon it, they nevertheless taunt and reproach us for not doing what we feel we have no right before God and man to do, and what we believe would be covenant breaking, were we to attempt it, and far more productive of injury to His cause, than, in the spirit of patient prayerful long suffering and hope, to wait upon Him and the manifest leadings of His providence to accomplish. Whether it be on this account, or there be somewhat of their spirit "which say, stand by thyself, come not near to me, for I am holier than thou," it is manifest that the desire and tendency of late, with not a few Congregationalists, are to a withdrawal from our fellowship, because we will have fellowship with those whom they denounce with all uncharitableness and without discrimination. It is not to be denied also that there exists extensively among them a distrust as to the piety of the Presbyterian Church. A freedom of calumniating speech is also indulged among them in relation to our General Assembly and denomination generally, because of our not doing what they think and declare to be our duty, which we feel betrays more of the bitterness of party political strife, than the meek and gentle spirit of Christ, which has tended greatly to alienate those who were once cordially united. Brethren to whom we have extended our Christian courtesy, and invited to deliberate with us as corresponding members, have some times forgotten or mistaken the privileges of such intercourse, and introduced and advocated measures tending to divide and distract our own members, and contrast before a partisan world, their zeal with our forbearance, and altogether unfavorably on our Christian character and influence. The peace and harmony of our ecclesiastical bodies have been disturbed, by such and similar unbecoming violations of the proprieties, desirable and important under the circumstances to be respected. The wedge of division has been introduced into some of our churches; and opportunities to drive it to their rending, and to the agitation of our entire body, have been seized by those from whom we would have expected better things. Sad indeed is the sketch above given; but it is truthful and far from being overwrought. Here, beloved brethren, are evils, needing to be arrested by other and more effectual means than a union with the A. H. M. Society in the Home Missionary enterprise. Your fears for our frontier posts, have much more serious cause for their indulgence, than any present embarrassment in the administration of the affairs of that Society. You say that "multitudes of our frontier posts must remain destitute of pastors for many years to come, unless our Congregational and Presbyterian brethren will unite in a church organization, for the time being, by that branch of the Church which shall have the majority." So, you too repudiate the Plan of Union, "formerly" practised by our fathers. But your substitute, I fear, will only multiply ten-fold, and that very rapidly, the evils you deprecate.

Recently a council of ministers from the continent were on the steamer Eagle's Wing, commanded by the deservedly popular Captain Cromwell, bound for Edgartown, Martha's Vineyard. The sail was delightful, excepting the unpleasant motion of the troubled sea, which gave an ominous pallor to some faces. At 5 P. M.,—half an hour after landing,—the examination of Mr. Blanehard, late of Andover, for ordination, commenced; Dr. Ide, of Medway, presiding. This satisfactory service was followed in the evening by the usual exercises, and left, as a whole, a pleasant and serious impression upon the minds of the large audience. This church, once under the care of the Mayhews, and still sustained by descendants of that Pilgrim stock, was one of the earliest gathered in New England. Instability has injured it, but it is hoped that the pastoral relation and abiding nity will soon bring their legitimate fruits to this ancient Zion—growth and moral power felt all over the island. There are three more small Congregational churches on the Vineyard; one at Chilmark, another at West Tisbury, and the third at Holmes' Hole. But here, as well as in many portions of New England, the non-aggressive character of Orthodox churches, has left a wide field of spiritual desolation. There is yet a great missionary work to be done at Edgartown. In Nantucket not one third of the families attend the sanctuary of God; and this state of things is not uncommon in our Christian communities. On the morning of the 16th, a party of 13, comprising five ladies, six clergymen, a deacon and doctor, started at 6 o'clock, in five carriages, for Gay Head, the extreme South-western point of the island. The ride of twenty miles was not devoid of interest, but fatiguing—the road for the last few miles running out into the rocks and gullies of the pasture land of the Indian reservations. But one at the light house, and on the wonderful bluffs whereon it stands, and the visitor is rewarded. The undulating slopes, 150 feet in height, are formed of variegated clay, shining in the beams of the setting sun as if a shower of broken rainbows, or the mantle of an autumnal forest had fallen upon the ocean-girdled cliffs. Fossil remains abound, and the geologist is never weary of lingering here. The Indians sell from 100 to 300 tons of clay annually, at \$2.50 each, for the manufacture of

no longer the flying messengers of thought and intelligence from land to land.

EXTINCTION OF RACES.

What Religion has had to do with it. The decrease of certain races is very remarkable. All heathen tribes have for the last half century been rapidly decreasing.

The Sandwich Islands afford a melancholy illustration. In 1778 Captain Cook estimated their population at 400,000.

We have referred to the expiring life of the Moslems. That proud Empire which once wielded the destinies, as with a rod of iron, of nearly all Asia and a large portion of Europe, is already among the weak things of the world, and ready to perish.

The public have probably been startled by this plan of the Mayor. So were the public once startled by the project of Fulton to propel boats on the Hudson by steam.

And yet what the Mayor proposes is not new in our world, but only new in our country. As the Mayor remarks, "It is humiliating to reflect how generally the great cities of Europe are the seats of Universities, of Museums, and of Galleries of Art, while we remain a mere city of traders."

Identified as the political life of Turkey is, not with the religion of Calvary, but of Mecca, and obsolete and impotent as this latter religion has become in the present advanced condition of the world, the whole must fall as a baseless fabric.

Paris, situated in the interior of France, with no natural advantages, has become the great point of attraction in learning, art, taste and elegance. Remove her University and its dependent institutions, and what would Paris be?

Berlin, also without natural advantages, is now unrivaled in institutions of learning, and is second only to Paris in its general attractions.

Munich has arisen, within the present century, from an insignificant town to a splendid city, where the University with its two thousand students, its magnificent library of 500,000 volumes, its galleries of paintings and statuary, its school of art, its various useful and elegant manufactures, attract the admiration of the world, and make it a center of general resort.

Athens has already a University with forty Professors, eight hundred students, and a library of 80,000 volumes. And the whole kingdom of Greece does not contain more inhabitants than the city of New-York.

These are all facts. No true University has ever yet proved a failure. In our country we have failed because our attempts have been feeble and inadequate. We have never yet made the experiment of a great and real University. We can equal Europe in our railroads, steamships, and in various forms of productive industry.

Major Wood's proposition is eminently rational and proper. He has taken a noble stand, and all the friends of education and of human improvement, and all true patriots ought to gather around him.

dict which no religious bigotry or fanaticism can gain say. A single moment's comparison of Popish with Protestant countries, will furnish a solution to our problem. As a specimen of what Rome can do when all things favor her wishes, take South America or Mexico, or Spain, Portugal, Italy, any exclusively Papal country, and let England or the United States of America stand as the legitimate fruit of Protestantism.

Suppose the Religion of Rome once annihilated in the States of South America, and Protestantism, of the Puritan Anglo-Saxon type, to have taken its place, and what might we expect as the legitimate result? Soon that vast moral wilderness would be converted into a fruitful field—the land would be filled with evangelical churches and a teaching ministry—free schools and colleges, and all sorts of institutions of useful learning would pervade all parts of the continent.

Or we might refer to Ireland. For some years past, and especially since the late famine, there has been among the Roman Catholics, a depopulating process going on, which an intelligent observer, recently from that country, calculates must make Ireland a Protestant country in about forty years.

Such facts, when contrasted with the singular increase of the Anglo-Saxon races, in numbers, in wealth and commerce, in learning, and in everything which gives power and influence, most strikingly indicate the direction in which the God of Providence is at work; and as strikingly indicate the ends He will shortly accomplish.

Read's God in History.

MAYOR WOOD'S UNIVERSITY.

The public have probably been startled by this plan of the Mayor. So were the public once startled by the project of Fulton to propel boats on the Hudson by steam.

And yet what the Mayor proposes is not new in our world, but only new in our country. As the Mayor remarks, "It is humiliating to reflect how generally the great cities of Europe are the seats of Universities, of Museums, and of Galleries of Art, while we remain a mere city of traders."

Identified as the political life of Turkey is, not with the religion of Calvary, but of Mecca, and obsolete and impotent as this latter religion has become in the present advanced condition of the world, the whole must fall as a baseless fabric.

Paris, situated in the interior of France, with no natural advantages, has become the great point of attraction in learning, art, taste and elegance. Remove her University and its dependent institutions, and what would Paris be?

Berlin, also without natural advantages, is now unrivaled in institutions of learning, and is second only to Paris in its general attractions.

Munich has arisen, within the present century, from an insignificant town to a splendid city, where the University with its two thousand students, its magnificent library of 500,000 volumes, its galleries of paintings and statuary, its school of art, its various useful and elegant manufactures, attract the admiration of the world, and make it a center of general resort.

Athens has already a University with forty Professors, eight hundred students, and a library of 80,000 volumes. And the whole kingdom of Greece does not contain more inhabitants than the city of New-York.

These are all facts. No true University has ever yet proved a failure. In our country we have failed because our attempts have been feeble and inadequate. We have never yet made the experiment of a great and real University. We can equal Europe in our railroads, steamships, and in various forms of productive industry.

Major Wood's proposition is eminently rational and proper. He has taken a noble stand, and all the friends of education and of human improvement, and all true patriots ought to gather around him.

CALHOUN, CLAY AND WEBSTER.

He who can command and sway a audience at will, and bend them to his views, must needs be a remarkable man. This rare faculty has ever been with men the theme of admiration, and they who have possessed it in an extraordinary degree, have been sure of a perpetual remembrance.

Except when excited, which was seldom, he had little animation; an occasional gesture with the right hand being all that he displayed. And even this, in his arguments before the Senate, he was wont to dispense with almost entirely; standing erect and statue-like, his keen deep-set eye glancing, his speaking countenance and distinct voice, with an occasional emphatic inclination of his body, being all that he used to enforce his views.

And yet what the Mayor proposes is not new in our world, but only new in our country. As the Mayor remarks, "It is humiliating to reflect how generally the great cities of Europe are the seats of Universities, of Museums, and of Galleries of Art, while we remain a mere city of traders."

Identified as the political life of Turkey is, not with the religion of Calvary, but of Mecca, and obsolete and impotent as this latter religion has become in the present advanced condition of the world, the whole must fall as a baseless fabric.

Paris, situated in the interior of France, with no natural advantages, has become the great point of attraction in learning, art, taste and elegance. Remove her University and its dependent institutions, and what would Paris be?

Berlin, also without natural advantages, is now unrivaled in institutions of learning, and is second only to Paris in its general attractions.

Munich has arisen, within the present century, from an insignificant town to a splendid city, where the University with its two thousand students, its magnificent library of 500,000 volumes, its galleries of paintings and statuary, its school of art, its various useful and elegant manufactures, attract the admiration of the world, and make it a center of general resort.

Athens has already a University with forty Professors, eight hundred students, and a library of 80,000 volumes. And the whole kingdom of Greece does not contain more inhabitants than the city of New-York.

These are all facts. No true University has ever yet proved a failure. In our country we have failed because our attempts have been feeble and inadequate. We have never yet made the experiment of a great and real University. We can equal Europe in our railroads, steamships, and in various forms of productive industry.

Major Wood's proposition is eminently rational and proper. He has taken a noble stand, and all the friends of education and of human improvement, and all true patriots ought to gather around him.

Major Wood's proposition is eminently rational and proper. He has taken a noble stand, and all the friends of education and of human improvement, and all true patriots ought to gather around him.

The Children at Home.

Knocking at the Door.

The glowing sun of a midsummer afternoon poured through the curtainless windows of the little village school, and small curly heads drooped like delicate flowers in the languid air.

Among them all, little Katie's sunny ringlets fell the lowest, and if you had lifted the golden veil, you would have seen that the weary eyes had forgotten to con the long line of hard words in the worn spelling book, and that the silken fringes of the drooping lids were pillowed lovingly upon the sweetest little cheeks in the world.

She was dreaming too. She was dreaming of the little brother, darling Charley, who, in the bright Spring time—when the violets were just opening their sweet blue eyes after their long sleep—had strayed away from Earth, and passed through those gates of glory always open for the entering of little feet.

But Katie could not hurry, and as she walked slowly out of the door, again little Belle's sweet voice cried—"Poor Katie, are you sick?"

Then Katie poured into the sympathizing ear of her little friend all her troubles, and finished saying, "I could not bear to find it only a dream, I feel as if I must see Charley once more."

"Where do you think he is? asked Belle. "In heaven, I know," replied Katie, "and mother says he cannot come back to us, but we can go to him some time," and her sobs broke out afresh.

"Why don't you go to him now," cried Belle? "I don't know the way," said Katie. "I was very sick when they took him away in the little coffin, and I don't know where they went."

"Do you suppose Charley is very happy?" urged Belle. "Very," said Katie, emphatically. "And what does he do all the time?"

"Plays with the angels with such lovely wings," cried Katie, with great animation. "And they pick up stars, that lie all over the floor of Heaven, and play with them. And the rainbows, I suppose they keep them up all the summer, and Oh! how Charley used to love rainbows. He cried once because!"

"Dear me," said Belle, interrupting her in great dismay. "It rains, Katie, and we are ever so far from home, what shall we do?"

"But we are almost to Heaven, aren't we? Let us hurry and go in there." "Yes," said Belle, "I see the door." "Where? where?" cried Katie breathlessly. "There," responded little Belle, pointing to the rising ground and iron door of the village vault.

"Oh," said Katie, "I hope he will not love the little angels more than me."

"Knock once more, just once," whispered Belle. With wavering faith again the little soft hand pleaded for entrance, and a tremulous voice cried piteously, "Charley, darling, dear, sweet little brother, please open the door to your own poor Katie. Don't love the little angels better than me. Oh, Charley! Charley!"

She rose without another sob, or fresh tear even upon the wet cheek, but the griefed expression of the sweet childish mouth was pitiful to behold.

Back over all the dreary way went Katie and Belle. Little shoes wet, little dresses dripping, little heads bent like dew laden flowers, little hearts very heavy.

At Katie's door stood her anxious mother peering through the shadows for her darling. The child sprang to those loving arms, and with one cry that spoke all the agony of bitter doubt that had crept into her young, confiding heart, exclaimed,

"Oh mother, I have been knocking at the door of Heaven, and Charley would not let me in."

Dear, grieved little Katie! refusing to be comforted in this thy first great sorrow. It may be that ere the violets come again "God's hand will beckon unawares," and with a better guide thou shalt find indeed the "door of Heaven."

Then knock, little pilgrim, and thou shalt be heard amid the hallelujahs of all the heavenly choirs. Back shall roll the blessed portals, and Charley shall lead thee with eager wings to the feet of Him who loves little children, while the song of the angels shall be—"Of such is the kingdom of Heaven."

THE FARMER'S DEPARTMENT.

Care of Gooseberries and Currants. Gooseberries require a very rich soil, and in an airy situation they are but little liable to mildew. They may be raised from cuttings planted in the Spring, in a moist soil, cutting out every eye except the two uppermost, above the surface; in the Fall, cut off the lower shoots very close, and shorten down the one left to six or nine inches. The bushes must be so managed as to be furnished with limbs diverging in every direction, continually increasing in number as they advance from the center.

Weather and Crops. The Milwaukee (Wis.) Sentinel, remarks that "the weather for the past week has been superb and most auspicious for the labors of the harvest now in full progress all over the State. There is no longer any doubt as to the winter wheat. The crop will be above an average, both in quality and quantity. A good share of it was cut last week, and this week will finish the job. Rye is also ready for the sickle, and looks well. Spring wheat is luxuriant and rapidly ripening. Oats and potatoes are thrifty. Even corn, which was backward and unpromising, has come forward famously during the past fortnight, and no fears are entertained in regard to it. In short, our farmers have the promise of a most abundant harvest and fair prices to follow. They have indeed reason to be thankful, and the whole State shares in their prosperity."

CUTTING GRASS AND GRAIN EARLY. It is now pretty well established, not only on chemical principles, but by oft-repeated experiment and observation, that all crops designed as food for man or beast should be gathered before full maturity. Grass, while still green, contains a large proportion of starch, sugar and gum, which furnish direct nutriment; but these substances are changed to hard, indigestible, woody fibre as the crop ripens. The same holds true of all kinds of grain. Every one is familiar with the sweet taste of soft corn or wheat, owing to the amount of sugar contained at that period of growth. Gum and starch are likewise abundant. If the maturing process be suddenly arrested at this period, these substances are preserved unchanged, while, if allowed to fully ripen, a considerable portion of them is transferred into the hard, woody husk or bran. The main point to be looked to is, not to cut grain before sufficient maturity is attained to prevent shrinkage or a loss of weight. Seed grain may well be left to its natural ripening upon the stalk. Grass should be cut as soon as the seed is set, or immediately after flowering is over—clover should be cut soon after the full bloom is attained. A large number of experiments on wheat point to about ten days before full maturity as the best time for cutting. One of the best sets of experiments we have seen recorded was made by an English farmer, Mr. Hampan, of Yorkshire. He made five successive cuttings from the same field, with the following results:

for cucumbers. They are quickly grown by such treatment.

Garden Cress or Pepper Grass. This may still be sown. During this hot weather it should be put in shady spots, such as under trees, by the side of the fence, or shaded by brush. Seed sown now will produce a salad quite acceptable in the dog-days.

Carrots. The earlier kinds of peas may be sown now, and they will be ready for use the latter part of September. Soak the seed twenty-four hours, and sow on light, or moderately light soil, manured with well decomposed yard manure. Stimulating manures produce too great a growth of vines, with a lack of pods.

Radishes. May be sown at any time and on almost any soil. Early radishes do best on light, rich, dry sandy loam, but at this season a deep moist soil is preferable. Winter radishes may be sown all through August and into September.

BUCKWHEAT AS A GREEN CROP. The practice of turning in clover, buckwheat, and other green crops for manure, is very little followed in New-England. The abundance of muck, and the high price of all kinds of fodder, have probably prevented this mode of enriching the soil. It seems a waste to the northern farmer to turn in a heavy crop of clover worth, standing upon the field, ten or fifteen dollars per acre. He has never paid out that amount of money for manure upon an acre of his farm, and he does not believe it will pay.

But in many localities remote from the muck swamp, we are persuaded that plowing under green crops is the cheapest method of renovating worn out land. Last summer we turned in a crop of buckwheat, and from the working of the soil this season, and the healthy appearance of the crops, we are confident it was a good operation.

In a recent visit to Danielsonville, Conn. we saw a fine crop of rye upon land that had been renovated by this green crop alone. It was upon the farm of one of the manufacturing companies under the management of A. B. Lockwood, Esq. It was the fourth crop taken from the same land, in four years. Buckwheat matures more rapidly than clover, and two crops may be turned under in one season. This was done in the first year upon the above land—a very light sandy soil upon the banks of the Quinebaug. In the fall it has been sown with rye. The crop is taken off about the middle of July, and the land immediately plowed and sowed with buckwheat. This is plowed in before the seed begins to ripen, and rye is sown immediately. Thus the ground is manured and cropped every year.

The result of this process we are informed is satisfactory. The yield of rye increases every year, and the cost of the rye is about fifty cents a bushel. The yield this year, we think, will be full twenty bushels to the acre. There is a great deal of land sown to rye, that produces less than ten bushels to the acre, and it costs probably from seventy-five cents to one dollar a bushel to raise it with such a yield. This is certainly very poor cultivation, if it can be grown upon the same land at half the cost. This experiment of Mr. Lockwood is suggestive. The question now arises whether it is not cheaper to manure land by turning in green crops, than to cart muck. We should like to see some comparative experiments carried on for a term of five years to determine this question.

If buckwheat is sowed the first week in August, it will be large enough to plow under for rye the last week in September. If the land is sandy or very much exhausted, it would probably pay well to sow 200 pounds of Peruvian guano to the acre with the buckwheat.—Agriculturalist.

Those fond of late lettuce can yet secure it in abundance by putting in seed at any time within two or three weeks. On rich soil, kept well moistened in hot weather, it will be ready for use in five or six weeks from sowing.

THINGS TO BE PLANTED AT THIS SEASON. Cucumbers. Those who are fond of pickled cucumbers, but have lost their first plantings from the attacks of bugs—and we have heard an unusual number of complaints on this score the present season—may still secure a good crop from seed planted as late as August 1, especially in localities not further north than 42 degrees north latitude. Prepare the soil by spading it deeply and pulverizing it well, mixing with it a fair supply of decomposed manure. The vines will be hastened forward by an occasional watering with liquid manure, weak guano water, wash from the sink, urine, &c. The soap-suds made on washing day is also very good

Table with 4 columns: No. of Cuttings, Days before Maturity, Produce of 100 lbs. of Grain, and Remarks. It lists five successive cuttings of wheat and their yields.

The Evangelist.

CONTENTS OF THE PRESENT NUMBER: Correspondence, The Irish General Assembly, The Foreign Correspondence of the Evangelist, The Irish General Assembly, Dublin, July 15th, 1856.

Our Correspondence.

THE IRISH GENERAL ASSEMBLY.

A brief sketch of the proceedings of this now numerous and respectable, as well as venerable body, which terminated its sittings at the close of last week, may prove interesting to the readers of the EVANGELIST.

It is illustrative of the changes that have taken place in society, government, and laws, and public opinion, to compare the present position of the Presbyterians of Ireland with what it was a couple of centuries ago. Then, there were a few ministers and a handful of people, in what were "the wilds of Ulster." Now, there are nearly five hundred ministers, many, with large congregations, covering that province, which they have made a garden, and, of late, besprinkling the other provinces.

The Established Episcopal Church, with its enormous revenues and government influence, has not increased in proportion; it does not much exceed the Presbyterian in the number of its members. A very large number of those who would have filled its churches—had its clergy and their teaching and administration been of the right stamp—now form the Wesleyan body. As for the Congregationalists and Baptists, some how, they have made little way, their congregations being confined to a few of the large towns, and even in them small, consisting chiefly of settlers from England, and their descendants.

A very large portion of the time of the Assembly, which occupies the greater part of the first and second weeks of July, is taken up with its home and foreign missionary operations. Cases of discipline, or appeals from any of the five Synods into which it is divided, are very rare; discussions on doctrine or worship they have none. The Home Mission has formed more than fifty congregations, chiefly in the South and West, so that there is now a Presbytery of Connaught, as well as a Presbytery of Munster. Most of the ministers act as missionaries, and are furnished with Scripture readers, as "helpers;" and besides, there are districts both in Connaught and Munster, in which are many Scriptural and Industrial Schools, superintended by Missionaries, who preach the Gospel in them and elsewhere as they have opportunity. These "Stations," in time, become congregations.

The Foreign Mission occupies different stations in India. Several converts assist the missionaries in preaching and conducting schools in Calcutta and Benares. But, in consequence of the rapid strides education is making among both Hindus and Mohammedans, the press comes to be a most powerful engine; and they are employing it very extensively.

The Jewish Mission occupies Damascus and Hamburgh. In the latter city Dr. Craig has a church consisting partly of Jewish converts, to which accessions from the descendants of Abraham are made from time to time; and he superintends five schools, in different parts of the city. In Damascus there is, also, a church; and, in consequence of the recent changes in the laws of the Ottoman empire, allowing equal rights to all subjects, a wide field of missionary labor is opened in the region round about.

The Colonial Mission is occupied, chiefly, with providing ministers for Presbyterian settlers in Canada and Australia; and the Continental, in aiding the Waldenses in their missions in France and Italy. There was much lamentation at the want of men for all these missions. The number of students does not increase with the wants of the church both for home and foreign labor. The deficiency is ascribed partly to the want of schools—the national schools having swept away those private ones in which classes were taught—and partly to the inadequate support given to ministers. The former of these, it is hoped, will be remedied, by the government establishing "intermediate" schools, from the funds of the "Endowed Schools" into which a commission is now enquiring, and which have been sadly misappropriated. A remedy for the latter occurred much of the time of the Assembly.

Some years ago, a fund was established, called The Church and Manse fund, the object of which is to build manses for the ministers of congregations too poor to do it themselves, to pay off the debt on churches unable to liquidate it themselves, and to assist in building new ones. Some \$41,000 have been paid in, and appropriated to these objects. By and by, every church will be in a suitable condition for worship, free of debt; and every minister will have a comfortable residence, free of rent. At this Assembly, arrangements were made for stirring up the people, to contribute to the support of the gospel in proportion to their means, and their expenditures on other objects; and to form a fund, in connection with the Church and Manse Fund, to assist poor, or small congregations, who do their utmost, by supplementing their own contributions.

The state of religion, including temperance and Sabbath observance, formed a distinct subject of deliberation. There was reported, an increased attendance on the ministrations of the Sanctuary, and a more numerous accession of members. But a revival was longed for, and the want of spirituality in the members, devotedness to the standard, and of approximation to the standard of the Master in matters, elders, and people, deplored. Open air preaching had been resorted to, with a view to get at those who do not attend any place of public worship, and this in the streets and market places of some of the large towns, as well as in villages and country places. Four of the ministers preached, on the Sabbath morning and evening, in Belfast, on the Sabbath during the sitting of the Assembly.

The subject of education was also, one of prime consideration. The National Schools, on which Parliament expends £130,000 a year, were meant to give a united education to the children of Ireland, eliminating the religious element, as far as specific or particular religious instruction is concerned, and

leaving that to the clergy of the different denominations; and say, specific or particular, for the class books, for ordinary and common education contain a large amount of scriptural information. No religious body, as such, approved of the principle of the National system; but individuals of all joined it. The Presbyterians got certain regulations adopted, which warranted their putting their schools in connection with it; and two members of their body are of the commissioners. But, some time ago, Dr. Whately and other commissioners of the Protestant Church withdrew from the management, their places were filled with men of a less decidedly Protestant character, an increased number of Roman Catholics were put upon the Board; and the leanings have become more Popish. The Presbyterian regulations have been interfered with, and others favorable to Romanists adopted. Of course, this subject occupied much of the Assembly's deliberations; and a Committee was appointed to try for getting more members of the Presbyterian body on the Board of Commissioners, and a rigid adherence to the rules on which the system was sanctioned maintained.

The disputes about the Magee College are at an end, and at this last meeting, a resolution was passed, declaring the Rev. Richard Dill the principal Trustee, acquitted of all imputations apparently cast upon him by the recorded proceedings of former Assemblies; yet there are two sides to the Irish Assembly. Nor should I at all wonder if, when the Magee College in Derry is in full operation, there should be a separation into the Western and Eastern General Assemblies of Ireland.

There was a Committee appointed on Palmyra—not to make any change on the matter, for the psalms and paraphrases alone are used—but for the singing. They have published a book of tunes, and attention is paid to the music much more generally than heretofore.

An Overture was introduced on Popery, which the Assembly declare the Church of Rome Anti-Christ, and Apostate, and her priests not ministers of Christ, nor her ordinances, baptism, for instance, valid. It was ordered to stand over for consideration next year.

ACADEMIC INTELLIGENCE.

Dartmouth College. Professor Huntington of Harvard University, addressed the Literary Society, and Mr. Hosmer delivered a poem. The following degrees were conferred. Honorary Doctor of Laws—Joseph B. Felt, Joseph E. Worcester.

Doctor of Medicine—Adams Jewett. Master of Arts—Isaac Parker, Joseph Ames, Henry Flanders, Joseph B. M. Gray, D. McFarland. In Course—Master of Arts—Franklin McDuffie, John F. Wight, William Wood, Sylvanus Hayward, Isaac A. Parker, Charles A. Young, Nathan F. Carter, Alfred O. Blaisdell, George M. Chase, William S. Palmer, Isaac G. Smith, Charles T. Angell, Milan C. McClure, James S. Kimball, Geo. G. Oahon, John A. Lawson, Benj. F. Ayer, Daniel S. Hough, Calvin G. Hollenbush, Moses T. Rummel, Alonzo H. Quint, Alpheus B. Crosby, Nathaniel L. Uphan.

Doctor of Medicine—Charles A. Coolidge, Grandville Priest, Charles Corey, Jr., Milan Graves, Alexander Hichborn, Thaddeus Hildreth, Charles K. Kingsbury, James E. March, Albert L. Merrill, James P. Osborne, Timothy G. Simpson, Homer H. Tenney, Benj. N. Trull, James R. Wellman, Jr., Alpheus B. Crosby, Oscar F. Seavy. Bachelor in Science—Edward F. Brainard, John D. Brigidan, Benj. S. Church, James R. Cochran, Samuel D. Thompson, Henry S. Marcy, Jacob Sharp, Daniel W. Tenney, Ernest Thomas, Francis L. Towne, John W. Wellington, Albert Wood.

Also the degree of A. B. on fifty-nine young gentlemen of the graduating senior class. The commencement of venerable Yale always attracts a throng of warm-hearted friends, and forms a scene of genial and profitable excitement. The number of exercises crowded into the commencement week has become so great that a bare enumeration of what is done, without attempting to convey an idea of the manner in which it is done, is all that a notice can undertake. The general character of the exercises was very good, and the interest kept unbroken to the end. The Baccalaureate discourse was delivered by Prof. Fisher, on Sabbath evening. The Consecration was preached by Rev. E. C. Jones of Southington, on the subject assigned by the General Association: "The Second Advent." On Tuesday evening an oration was delivered by Rev. Joseph P. Thompson, D.D., of New-York, on the "Literary culture for educated men;" a poem was also delivered by Rev. E. Johnson, Jacksonville, Ill.

The annual meeting of the Alumni, held on Wednesday morning, was, as usual, well attended and deeply affecting. Hon. John A. Rockwell presided, and addresses were made by Prof. Silliman, Prof. Olmsted, Henry W. Tyler, Esq., Bishop Clark of Rhode Island, Judge Williams of Detroit, Rev. J. G. Atterbury, Messrs. Lewis, Robinson, Thomas, Hon. Henry Barrard and others. The record of deceased alumni was quite large.

An address to the graduates of the School of Science was delivered by Prof. James D. Dana, which was listened to by an immense audience. His subject was "Science and Scientific Schools." In the afternoon, the annual oration before the Phi Beta Kappa was delivered by Prof. Edwards A. Park, D.D., of Andover. His theme was the Natural Alliance of Religion and Taste—which is said to have been treated in the usual masterly and eloquent style of this distinguished orator.

The reunions of the Literary Societies took place in the evening, to the great gratification of their respective members. The class meetings also—that of 1846 taking the most prominent place. The commencement exercises on Thursday had the advantage of cool and pleasant weather, and attracted the usual throng. The Latin salutatory was pronounced by Edward Cornelius Town, of Batavia, Ill., very gracefully and acceptably. The other "honors" were Timothy Keeler Wilcox, of New-Haven, valedictory; Levi Seward Paire, East Randolph, Philological; David Josiah Brewster, Middletown, Ct., Philosophical; Phineas Wolcott Calkins, Philadelphia, Philosophical. Orations were assigned to seven others. After conferring the degrees upon the graduates, President Woolsey announced the following honorary degrees:

Master of Arts ad eundem—Frederic W. Geisenheiner, A. M., of the New-York University, and Alonzo G. Sears, A. M., of Trinity College, Hartford, Conn. Honorary Bachelor of Arts—Rev. William Bird, of Syria; Charles Ferdinand Dowd, of Waterbury, Conn.; Seth H. Grant, of New-York, and James M. Whiton, Sr., of Boston. Doctor of Medicine—Roy recommendation of the Connecticut Medical Society. John Atwood Kimball, of Harrodsburg, Kentucky; Gilman Kimball, of Lowell, Mass.; and Chester Hamblin, of Connecticut.

Doctor of Laws—Hon. William Hungerford, of Hartford, Conn., and Hon. Charles Sumner, of Massachusetts. When the name of Sumner was announced, the enthusiasm of the vast audience was irresistible. Every Yale man felt that his Alma Mater had conferred honor upon one of the noblest scholars of the land.

The promise of the new class was very encouraging. Upwards of seventy were examined and admitted. The commencement of Wabash College took place at Crawfordsville week before last. President White preached his Baccalaureate Sermon on the 20th, on the theme—Our Treasured Moral Destinies, or the Religious Future of America. It is said to have been a very able and eloquent performance. The prize declaration took place on Monday evening; on Tuesday morning the Academy of Science held its annual meeting; in the afternoon the Alumni were addressed by Rev. F. S. McCabe of Peru, Ind., on the subject, "The Disorders of the Times;" in the evening, the Literary Societies were addressed by B. R. Salgrave, Editor of the Indiana State Journal, on Directness and Firmness of Purpose as elements of success. The graduating class numbered six, who received the first degree. The President's farewell address to the class was on Enthusiasm in the chosen profession.

The Episcopal College of this name at Geneva, N. Y., held its commencement on the 15th and 16th ult. The exercises for the two prizes—the Greek and the White prizes—excited considerable interest. Prof. C. S. Henry, D.D., of New-York, addressed the Hermian Society, on the theme, "The Perfection of the Social State." The Philopœthea So-

ciety was also addressed by Hon. Wm. W. Campbell, of Otsego. At the commencement the Bachelor's degree was conferred on fourteen graduates; the Master's degree on eight; the honorary degree of A. M. on eight, all clergymen; the honorary degree of Doctor of Divinity on Rev. Edward Ingersoll, of Buffalo; Rev. William Stanton of Pittsford, Rev. T. B. Fuller of Thorold, C. W. The honorary degree of Doctor of Laws was conferred on Rev. Horatio Potter, D.D., Provisional Bishop of New-York, and Wm. H. Harrison, Esq., of Saratoga.

The first payment of three thousand and fifty-two dollars on the Tawawa property, purchased for the College for colored people, by the Methodist Conference, has been made.

Dr. Cummings, President of Genesee College, declines the editorship of Zion's Herald, the Trustees of the College being unwilling to dispense with his services. Franklin and Marshall College. The commencement of this German Reformed College took place at Lancaster, Pa., on the 22nd and 23d ult. Rev. Dr. T. Green of Easton, addressed the Literary Societies; and in the afternoon the corner stones of the Halls of these Societies were laid with appropriate ceremonies. The Alumni were addressed by Hon. J. W. Killinger of Lebanon. The graduating class numbered fifteen, who received their degrees. No honorary degrees were conferred.

Low-Yaburg University. A spirited debate is going on in the Christian Chronicle, respecting the removal of this Baptist College. An offer of \$10,000 was made on condition of its removal, and a very strong influence exists in favor of the change.

The Baptist University in Chicago. An announcement was some time ago made that a valuable plot of ground was offered to the Baptists of Illinois, by Senator Douglas, as a site for a University, under certain conditions. Either the political associations connected with the donor's name, or the quality of the conditions affixed to the offer, made it unacceptable; and the Baptist papers virtuously complained of the statement that it had been accepted, as a stigma upon their good name. It appears however, that the gift has been accepted, but it is without any conditions except that one hundred thousand dollars shall be expended in buildings in five years. The name which was one of the offensive features of the first offer, is to be left to the choice of the directors; as also the choice of a faculty, and anything pertaining to its plan.

Racine College. The fourth annual commencement of this young but vigorous institution, took place at Racine, on the 24th ult. The honorary degree of Doctor of Laws was conferred upon the Hon. Philo White, U. S. Minister to Ecuador, South America, and the honorary degree of Doctor of Divinity, upon the Rev. Robert H. Clarkson, rector of St. James Church, Chicago.

Oglethorpe University. At the commencement of Oglethorpe University, Georgia, Rev. Wm. Flinn gave the annual sermon before the Missionary Association. The Alumni were addressed by John W. Dunlap, Esq. The address before the Literary Societies was by Gov. Johnston. Besides the regular degrees, the honorary degree of D.D. was conferred on Rev. James C. Patterson, President of the Synodical Female College, Griffin, Ga.

Monroe Ladies' Seminary. This flourishing Seminary at Monroe, Mich., of which Rev. E. J. Boyd is Principal, recently held its commencement exercises with great interest. The examination was particularly honorable to the school, and the exhibition of musical attainments very satisfactory. An address was delivered by Prof. Welch, of the State Normal School, on American Taste. During the six years of the existence of this institution, five hundred ladies have been connected with it, and thirty have graduated. It has an able faculty, and is formally situated.

Milwaukee Female College. On Tuesday and Wednesday of week before last, the annual examination, and the various literary exercises connected therewith, of this flourishing and mercitorious institution, took place. The examinations were confined mostly to the senior class, four of whom, Miss S. F. Billings, Miss H. M. Planders, Miss E. M. Hayes, and Miss S. M. Warren, having completed the prescribed course of study, received their diplomas. The examinations, which were thorough, were well sustained, and the compositions were very creditable to the heads and hearts of the young ladies who produced them. The impression made on the audience was, that the graduates had been thoroughly and effectively trained. They will do honor to the College wherever they go. The annual address before the Alumni of the institution was delivered by the Rev. W. S. Huggins, of Kalamazoo, Mich., whose wife is a worthy graduate of the College, and that before the College itself was delivered by the Rev. Dr. Chapin of Detroit. Both addresses were characterized by richness of thought, eloquence of style, and copious practical suggestions.

The College during the year had connected with it 250 scholars, a large number of whom are from abroad. It now ranks among the very first institutions of the land. We speak that which we do know when we say it richly merits the reputation it has acquired. Its aim is to develop a strong, symmetrical, and amiable womanly character. And it does it. It has ample grounds and a fine building, all paid for, in the very heart of this beautiful city. At the head of the institution, and most worthy of the place, stands Miss Mary Mortimer. For six years she has stood there to the entire satisfaction of every patron. To a very great extent the College is what she has made it. Finely educated, judicious, with an abundance of good sense, and a warm Christian heart, she understands her duties well, and does them.

TO CLERGYMEN. There is no section of our broad land in which the Gospel is doing more to elevate society and save souls than at the South and Southwest. And yet there is no portion of our common country where an educated ministry is more needed or desired. The earnest appeals of the South to the North for ministers, and the contemporaneous application of Northern ministers for employment on the Southern field, indicate that the present is the proper time to encourage the unemployed ministers of this latitude, to look with a missionary spirit toward the destitutions of the South. To facilitate so desirable a result, the Executive Committee of the Southern Aid Society, at a recent meeting, resolved, that they would advance the reasonable traveling expenses of every approved minister from this region to any portion of the South or Southwest; and furnish, if necessary, the annual sum of \$250 additional, to the proper support contributed on the ground. This arrangement shall continue in force so long as the aided minister retains the approbation of the Ecclesiastical Body with which he may be connected, and until he shall cease to require such aid by reason of obtaining an adequate support for the people of his charge.

Application may be made to the undersigned, Jos. C. STELLES, J. P. HOVET.

Religious Intelligence.

Ministers and Churches.

Rev. E. L. Boling, formerly missionary of the American Board, has accepted a call to the Presbyterian church in Durham, N. Y.

Rev. William M. Cheever has resigned the pastoral charge of the Presbyterian Church in Terre Haute, Ind., and accepted a call to the First Presbyterian Church in Troy, O.

Rev. J. H. Walter has received a call to the Presbyterian Church in Milan, O.

Rev. Dr. Condit, of the Auburn Seminary, is supplying the pulpit of the Presbyterian Church in Seneca Falls, N. Y.

Rev. David Dobie, formerly of Prattburgh, N. Y., has been called to the Tabernacle Presbyterian Church in Cincinnati.

The Seventh Presbyterian Church, of which Rev. Mr. Smith is pastor, (formerly Dr. Hatfield's,) is undergoing extensive repairs.

Rev. Wm. H. Gilbert was installed at Granby, Ct., on the 2d ult.

Rev. Jeremiah Taylor, of Wrentham, Mass., has been called to the North Congregational Church in Middletown, Ct.

Prof. Egbert C. Smyth of Bowdoin College, son of Prof. Wm. Smyth, was ordained in Brattleboro to the work of the gospel ministry on the 23d of July, 22. Prof. Smyth is still quite a young man; but in the examination which took place, he displayed great maturity and thoroughness of thought.

The venerable Dr. Daniel Dana met with a serious accident last week at the depot in Ipswich, Mass. He unfortunately fell upon the platform and bruised his head. He was not dangerously injured, except that any fall or bruise is dangerous to a man of his years.

Rev. William Clarke has resigned the District Secretaryship of the American Board, to accept the office of Secretary of the New-Hampshire Domestic Missionary Society.

Rev. Samuel Crothers, D.D., of Greenfield, O., died at Otsego, Ill., on the 20th ult.

The corner stone of a new O.S. church, was laid last week at Hall's Cross Roads, Md., at which Rev. Dr. Tustin, of Washington, officiated.

Rev. N. L. Rice, D.D., of St. Louis, has been called to the West Arch Street Presbyterian Church (O.S.) in Philadelphia.

Rev. John A. McClung of Indianapolis, has removed to St. Paul, Minnesota.

Rev. Lewis W. Green, D. D., President of Hampden Sydney College, Va., has accepted the Presidency of the Transylvania University at Lexington, Ky.

Rev. Wm. C. Cattell, Professor of Languages in Lafayette College, has been ordained as an evangelist.

Rev. Mr. Goble has been dismissed from the O.S. church in Upper Mount Bethel, Pa.

Rev. James Paine has accepted a call to Somerville, West Tennessee.

Rev. Dr. Dickinson has declined the Professorship of History in the Western Theological Seminary.

A new O.S. church was recently dedicated at Laurel Hill, N. C.

Rev. I. S. Kallech declines the call to become pastor of the First Baptist church, New-York; late Dr. Cone's. Mr. K. has been very successful in gathering a congregation at Tremont Temple, which the whole evangelical public are interested in maintaining.

The interior of St. John's church (Episcopal) in this city is to be altered. The high-backed pews are to be cut down, and faced with mahogany, instead of the present strips of painted pine; the seats are also to be made more comfortable. The old pulpit and chancel is to be taken away, and a new apsidal chancel, fourteen feet deeper, to be added. The floor is to be of inlaid marble, and the building will be lighted by a dome.

RELIGIOUS SUMMARY. CAMBRIDGE THEOLOGY.—The Alumni of Harvard University, at their late meeting, passed resolutions to the effect that the number of professors in the Theological School of the University was too small—not probably for the number of pupils taught, but these were only five last year, but for the ground to be gone over. They recommend that two additional professorships be founded, one of dogmatic theology and one of ecclesiastical history; and that an effort be made to get them endowed. We should suppose the necessity of doing something would be felt; whether the endowment of a pair of professorships will meet all the difficulties of this denomination may be doubtful. They seem to us to lie somewhat deeper.

Religious Intelligence.

Ministers and Churches.

Rev. E. L. Boling, formerly missionary of the American Board, has accepted a call to the Presbyterian church in Durham, N. Y.

Rev. William M. Cheever has resigned the pastoral charge of the Presbyterian Church in Terre Haute, Ind., and accepted a call to the First Presbyterian Church in Troy, O.

Rev. J. H. Walter has received a call to the Presbyterian Church in Milan, O.

Rev. Dr. Condit, of the Auburn Seminary, is supplying the pulpit of the Presbyterian Church in Seneca Falls, N. Y.

Rev. David Dobie, formerly of Prattburgh, N. Y., has been called to the Tabernacle Presbyterian Church in Cincinnati.

The Seventh Presbyterian Church, of which Rev. Mr. Smith is pastor, (formerly Dr. Hatfield's,) is undergoing extensive repairs.

Rev. Wm. H. Gilbert was installed at Granby, Ct., on the 2d ult.

Rev. Jeremiah Taylor, of Wrentham, Mass., has been called to the North Congregational Church in Middletown, Ct.

Prof. Egbert C. Smyth of Bowdoin College, son of Prof. Wm. Smyth, was ordained in Brattleboro to the work of the gospel ministry on the 23d of July, 22. Prof. Smyth is still quite a young man; but in the examination which took place, he displayed great maturity and thoroughness of thought.

The venerable Dr. Daniel Dana met with a serious accident last week at the depot in Ipswich, Mass. He unfortunately fell upon the platform and bruised his head. He was not dangerously injured, except that any fall or bruise is dangerous to a man of his years.

Rev. William Clarke has resigned the District Secretaryship of the American Board, to accept the office of Secretary of the New-Hampshire Domestic Missionary Society.

Rev. Samuel Crothers, D.D., of Greenfield, O., died at Otsego, Ill., on the 20th ult.

The corner stone of a new O.S. church, was laid last week at Hall's Cross Roads, Md., at which Rev. Dr. Tustin, of Washington, officiated.

Rev. N. L. Rice, D.D., of St. Louis, has been called to the West Arch Street Presbyterian Church (O.S.) in Philadelphia.

Rev. John A. McClung of Indianapolis, has removed to St. Paul, Minnesota.

Rev. Lewis W. Green, D. D., President of Hampden Sydney College, Va., has accepted the Presidency of the Transylvania University at Lexington, Ky.

Rev. Wm. C. Cattell, Professor of Languages in Lafayette College, has been ordained as an evangelist.

Rev. Mr. Goble has been dismissed from the O.S. church in Upper Mount Bethel, Pa.

Rev. James Paine has accepted a call to Somerville, West Tennessee.

Rev. Dr. Dickinson has declined the Professorship of History in the Western Theological Seminary.

A new O.S. church was recently dedicated at Laurel Hill, N. C.

Rev. I. S. Kallech declines the call to become pastor of the First Baptist church, New-York; late Dr. Cone's. Mr. K. has been very successful in gathering a congregation at Tremont Temple, which the whole evangelical public are interested in maintaining.

The interior of St. John's church (Episcopal) in this city is to be altered. The high-backed pews are to be cut down, and faced with mahogany, instead of the present strips of painted pine; the seats are also to be made more comfortable. The old pulpit and chancel is to be taken away, and a new apsidal chancel, fourteen feet deeper, to be added. The floor is to be of inlaid marble, and the building will be lighted by a dome.

RELIGIOUS SUMMARY. CAMBRIDGE THEOLOGY.—The Alumni of Harvard University, at their late meeting, passed resolutions to the effect that the number of professors in the Theological School of the University was too small—not probably for the number of pupils taught, but these were only five last year, but for the ground to be gone over. They recommend that two additional professorships be founded, one of dogmatic theology and one of ecclesiastical history; and that an effort be made to get them endowed. We should suppose the necessity of doing something would be felt; whether the endowment of a pair of professorships will meet all the difficulties of this denomination may be doubtful. They seem to us to lie somewhat deeper.

Religious Intelligence.

Ministers and Churches.

Rev. E. L. Boling, formerly missionary of the American Board, has accepted a call to the Presbyterian church in Durham, N. Y.

Rev. William M. Cheever has resigned the pastoral charge of the Presbyterian Church in Terre Haute, Ind., and accepted a call to the First Presbyterian Church in Troy, O.

Rev. J. H. Walter has received a call to the Presbyterian Church in Milan, O.

Rev. Dr. Condit, of the Auburn Seminary, is supplying the pulpit of the Presbyterian Church in Seneca Falls, N. Y.

Rev. David Dobie, formerly of Prattburgh, N. Y., has been called to the Tabernacle Presbyterian Church in Cincinnati.

The Seventh Presbyterian Church, of which Rev. Mr. Smith is pastor, (formerly Dr. Hatfield's,) is undergoing extensive repairs.

Rev. Wm. H. Gilbert was installed at Granby, Ct., on the 2d ult.

Rev. Jeremiah Taylor, of Wrentham, Mass., has been called to the North Congregational Church in Middletown, Ct.

Prof. Egbert C. Smyth of Bowdoin College, son of Prof. Wm. Smyth, was ordained in Brattleboro to the work of the gospel ministry on the 23d of July, 22. Prof. Smyth is still quite a young man; but in the examination which took place, he displayed great maturity and thoroughness of thought.

The venerable Dr. Daniel Dana met with a serious accident last week at the depot in Ipswich, Mass. He unfortunately fell upon the platform and bruised his head. He was not dangerously injured, except that any fall or bruise is dangerous to a man of his years.

Rev. William Clarke has resigned the District Secretaryship of the American Board, to accept the office of Secretary of the New-Hampshire Domestic Missionary Society.

Rev. Samuel Crothers, D.D., of Greenfield, O., died at Otsego, Ill., on the 20th ult.

The corner stone of a new O.S. church, was laid last week at Hall's Cross Roads, Md., at which Rev. Dr. Tustin, of Washington, officiated.

Rev. N. L. Rice, D.D., of St. Louis, has been called to the West Arch Street Presbyterian Church (O.S.) in Philadelphia.

Rev. John A. McClung of Indianapolis, has removed to St. Paul, Minnesota.

Rev. Lewis W. Green, D. D., President of Hampden Sydney College, Va., has accepted the Presidency of the Transylvania University at Lexington, Ky.

Rev. Wm. C. Cattell, Professor of Languages in Lafayette College, has been ordained as an evangelist.

Rev. Mr. Goble has been dismissed from the O.S. church in Upper Mount Bethel, Pa.

Rev. James Paine has accepted a call to Somerville, West Tennessee.

Rev. Dr. Dickinson has declined the Professorship of History in the Western Theological Seminary.

A new O.S. church was recently dedicated at Laurel Hill, N. C.

Rev. I. S. Kallech declines the call to become pastor of the First Baptist church, New-York; late Dr. Cone's. Mr. K. has been very successful in gathering a congregation at Tremont Temple, which the whole evangelical public are interested in maintaining.

The interior of St. John's church (Episcopal) in this city is to be altered. The high-backed pews are to be cut down, and faced with mahogany, instead of the present strips of painted pine; the seats are also to be made more comfortable. The old pulpit and chancel is to be taken away, and a new apsidal chancel, fourteen feet deeper, to be added. The floor is to be of inlaid marble, and the building will be lighted by a dome.

RELIGIOUS SUMMARY. CAMBRIDGE THEOLOGY.—The Alumni of Harvard University, at their late meeting, passed resolutions to the effect that the number of professors in the Theological School of the University was too small—not probably for the number of pupils taught, but these were only five last year, but for the ground to be gone over. They recommend that two additional professorships be founded, one of dogmatic theology and one of ecclesiastical history; and that an effort be made to get them endowed. We should suppose the necessity of doing something would be felt; whether the endowment of a pair of professorships will meet all the difficulties of this denomination may be doubtful. They seem to us to lie somewhat deeper.

Religious Intelligence.

Ministers and Churches.

Rev. E. L. Boling, formerly missionary of the American Board, has accepted a call to the Presbyterian church in Durham, N. Y.

Rev. William M. Cheever has resigned the pastoral charge of the Presbyterian Church in Terre Haute, Ind., and accepted a call to the First Presbyterian Church in Troy, O.

Rev. J. H. Walter has received a call to the Presbyterian Church in Milan, O.

Rev. Dr. Condit, of the Auburn Seminary, is supplying the pulpit of the Presbyterian Church in Seneca Falls, N. Y.

Rev. David Dobie, formerly of Prattburgh, N. Y., has been called to the Tabernacle Presbyterian Church in Cincinnati.

The Seventh Presbyterian Church, of which Rev. Mr. Smith is pastor, (formerly Dr. Hatfield's,) is undergoing extensive repairs.

Rev. Wm. H. Gilbert was installed at Granby, Ct., on the 2d ult.

Rev. Jeremiah Taylor, of Wrentham, Mass., has been called to the North Congregational Church in Middletown, Ct.

Prof. Egbert C. Smyth of Bowdoin College, son of Prof. Wm. Smyth, was ordained in Brattleboro to the work of the gospel ministry on the 23d of July, 22. Prof. Smyth is still quite a young man; but in the examination which took place, he displayed great maturity and thoroughness of thought.

The venerable Dr. Daniel Dana

