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D. C. HOUGHTON, EDITOR.

ALBERT BARNES, THOMAS BRainerd, HENRY DARLING, GEORGE DUFFIELD, JR., JOHN JENKINS, THOMAS J. SHEPHERD.

OUR COUNTRY AT THE BEGINNING OF THE YEAR 1860.

The property of a nation depends on other things than political movements, and is not materially affected by the purposes and strifes of political parties. Thus far in our history it has mattered little in regard to our progress as a people what party has been in the ascendant, or who has been at the head of the nation. Incompetent civil rulers we have had; unwise and wicked measures have been precipitated upon the nation; unjust wars have been waged; and unrighteous laws have been enacted; but the nation has prospered notwithstanding all these, and apparently without being materially affected by any or all of these considerations. The prosperity of the nation is laid in the sober industry and virtue of the people; in the general prevalence of education; in the richness of the soil, and in the minerals of the earth; in our broad and fertile fields inviting to cultivation; in our lakes and navigable streams; in the general security of the rights of the people; and above all in the purposes of God, and in the prevalence of pure religion.

It is remarkable how little the great interests of the nation are affected by the question which of the great political parties into which our country is usually divided are to rule the land, or what particular candidate shall secure the highest office in the gift of the people. Whether the government be Federal or Republican, Whig or Democratic; whether Washington be at the head of the administration, or Jefferson, or Madison, or John Quincy Adams, or General Jackson, the affairs of the nation move on, and we are constantly advancing to the accomplishing of the great destiny reserved for us as a people. Under each and all these administrations, the real rights of the people are equally secured, and the sources which produce national prosperity are rapidly developed. No man feels that the ascendancy of any one political party is to affect the title to his farm; or change the books which his children shall study at school; or break up the arrangements of his own domestic circle; or militate against his right to buy and sell—his right to the avails of his own labor—and right to take and read what newspapers he pleases—his right to his Bible—his right to worship God. The conflicts and the revolutions of political life are far above the things which most affect his peace, and the real welfare of the nation is no more affected by these things than the deep waters at the bottom of the sea are affected by the storms that agitate the surface, or the clouds that roll and thunder along in the sky. In all the agitations, therefore, in the political world during another year, and in all the victimations of impending ruin, it is not an inexcusable fact that the real interests of the nation are advancing with a steady progress; that our people are proceeding with rapid strides to occupy and to cultivate the vast territory given to them by God; that cities spring into existence as if by magic, and that States are added to the confederacy equaling in extent of territory, and soon to surpass in wealth and population, not a few of the entire kingdoms of the old world.

The nation, indeed, has been aroused by the projected invasion of one of its states for the purpose of exciting an insurrection. The act, so far as its principal leader was in a state of mind to be responsible, was one of unmitigated wickedness—an act to be reprobated by every true lover of his country. So far as there was 'method' in what was done, so far as skill and tact were evinced in pursuing silently the plan for more than two years; so far as pertained to the quiet and unsuspected collecting of implements of war; so far as the steady movements of a cool and calm mind—a mind of determined spirit—a mind set on revenge—a mind under a certain kind of religion, cold, stern and fierce—and a courage that shrunk from no danger, was concerned, there was indeed, a certain kind of heroism, and a certain kind of adherence to principle, traits which have been usually regarded as characteristics of great minds and great efforts in the chronicles of the world—so far as there was any practical wisdom in the plan—any probability of success—any real information as to the grounds of success—any of the tact and skill, the depth of plan and the wisdom of execution, which characterizes great and sane minds, there was the manifestation of the deepest folly or of insanity. So far as the idea itself was concerned—the purpose of inciting the slaves of Virginia, or of the South generally to insurrection—of awakening the desire of vengeance in an oppressed race, and arousing the worst passions of men long held in bondage against the families of their masters—and loosening the restraints which bind four millions of human beings, goaded by a sense of wrong, in all the horror of a servile insurrection, no purpose can be conceived more diabolical; no language furnishes terms that are adequate to express the detestation which mankind ought to feel for such an act.

The attempt failed, and the laws were executed. The plan failed, as all similar plans must fail, and should fail. Even if it should be supposed by any that the purpose contemplated was right in itself—which no true friend of his country or of the land can suppose—yet there was no practical wisdom in the plan. There was no prospect; no probability of its success. There was no pledged power to sustain the enterprise at the North. There was no probability that the slaves of the South would be aroused. There was an absolute certainty that the North and the South would be united in quelling an attempt so mad and so wicked. All men should rejoice that the laws were executed, and should feel that, under these laws, only a just penalty was meted out to those who were engaged in this transaction; and so far as we can see, while all good men must approve of what was done in the execution of the laws, the State of Virginia is to be blamed for the manner in which it has been done, and the nation should look upon the result as furnishing a proof added to thousands before, that the laws of the land will be faithfully executed.

The event has, however, derived an importance, and has become in some measure national, not from any thing in the affair itself, or in the manner in which it was brought to a termination, but from an alarming state of things which was revealed by the transaction—by the deep anxiety manifested; the sense of danger disclosed; the trepidation and consternation that spread through that great State, and all the states of the South,

by what would have been otherwise an inconceivable transaction. If there is stamped on the face of the transaction the clearest proofs of insanity, or wickedness, or both, it has also disclosed the conscious insecurity of the States where slavery exists, and has thrown new light on the nature and the tendencies of that "institution." It would not be in the power of any twenty men, however armed or disciplined, or whatever might be their purpose, to arouse the great States of Pennsylvania or New York, as Virginia was aroused by this "invasion;" nor would the State of Massachusetts be alarmed and affrighted, though twice or three that number of men should seize upon the arsenal at Springfield. The reason would be plain. There would be nothing underneath—nothing hidden—to excite alarm. There are no secret fires that are smouldering that might be suddenly kindled. There are no suppressed powers there that may be suddenly excited into action. There are no inmates of the dwellings—no members of the families—no strangers held by the force of law—that could be supposed to sympathize with such an effort, and that could be presumed by any possibility to hail such a band of outlaws and marauders as these were, as deliverers, saviors, friends. It was only the apprehension that this might be so, that gave to the insurgents at Harper's Ferry their importance, and it is only this that will explain and justify the agitation and alarm in the great State of Virginia, produced by an attempt so mad, and in itself, so feeble. Despite all that is said, and we do not, in numerous cases, correctly—of the attachment of servants to their masters, and of the kindness of the masters—this sad event has shown a consciousness that there is lack of security derived from that fact, than there is currently affirmed to be, and that the feeling in the community, so far as the consciousness of security is concerned, is far different from that which exists in New England, New York, and Pennsylvania. It may have been unavoidable, but if it had been avoidable, it was bad policy to manifest so much trepidation at so insignificant an affair—for few events have ever occurred in the land that have done, or will do, so much to impress the Northern mind with the intrinsic evil of slavery; and, perhaps, nothing has occurred that has done so much to impress the Southern mind with the inevitable dangers incident to the system, or that will dispose many inhabitants of the South to seek, if possible, a residence for themselves and families, where they will be free from such perils and alarm. No event, perhaps, has ever occurred, that will make so deep an impression on the national mind of the evil of slavery.

In connection with the events just adverted to, the great question about the permanency of our national union has been again suggested, and the nation is called once more to inquire into the value of that union, and to ask what means are necessary to perpetuate it, and what is the ground of probability that it will be continued.

We believe that it is impossible for any man to estimate properly the value of the union of these States, or the desirableness of the perpetuity of the union. We believe that the accomplishment of a union at the time that the national constitution was framed, was worth all the toil and solicitude of the illustrious men who labored to secure the union. They never over-estimated the value of that union, and the seventy years which have passed since the union was consummated, have only served more and more to confirm the truth of their convictions in regard to its value. That there were provisions adopted in order to secure a union of the States which would have been desirable to avoid if it had been possible, all felt then, and it is almost too true now, that there were compromises admitted in the articles on which the union was based, which must result, as all arrangements, among men must, where principle and right are degraded from their high position, as principle and right to the low rank of expediency and policy, we do not doubt; nor do we doubt that the elements thus introduced will produce agitation until that which is wrong shall be regarded as wrong, and that which is evil shall not be treated as a question of policy, but shall be removed as evil; but still we are sure that no one can estimate the value of the union or the desirableness that it should be continued.

And we believe that it will be continued, and that it is not, and has not been, at any time in real danger. The things which tend to perpetuate the union are more than those which tend to sunder it. The security of the union rests on other things than political movements, and the aims of men ambitious for office. It is not dependent on the acts of conventions, or on the opinions of a few men North or South, who give to any one subject a prominence over all other subjects, and who make all the questions pertaining to our national welfare begin and end with slavery. The real basis of the union lies in the affections of the great mass of the people North and South; in the recollection of the great struggle by which the independence of the whole was achieved; in the forgotten fact that the North and the South were united in that great conflict; in the remembered virtues and wisdom of the men who framed the constitution; in the recollection of all the evils, oppressions and wrongs endured by the colonies that made the common struggle necessary; in the sameness of our origin, our language, our religion; in the ties commercial, social and religious; and in the great rivers and roads which connect one part of our land with another; in the dependence of the North on the South for much of the means by which the North grows rich, and of the South for what, as yet, they have been unable to produce for themselves; and not least of all, on the anticipated and certain evils which must follow a dissolution of the Union. Sober patriots, Christian men, the masses of the people will look at these things, and will yet learn, we fully believe, to endure with proper patience, the evils which spring up inevitably from the effort to adjust the conflicting demands of interest and of policy in a land so extended, and in the difficulty of extending over an area so vast, the constitutional principles once devised for a much smaller domain than is now comprised within the limits of our country, and to adjust which, even then, demanded all the wisdom and the patriotism of our fathers.

It is to be remembered also, that all the threats of dissolution are from a small portion of the Southern people. Since the meeting of the celebrated Hartford convention, there has not been even the suspicion that any considerable portion of the people of the North have meditated, or desired a separation of the States. Beyond all that is expressed by the "union meetings" at the North, beyond all that could be inferred from the eloquence and zeal of ministers at the North who feel themselves peculiarly called on to defend the "Union," and all the resolutions of "conservative," often a hidden political party themselves, with little principle, and as little influence, there is at the North and the South, a deep, thorough, serene, determined, though noiseless attachment

to the union; and they at the South who form their estimate of the real feelings of the North on this subject from what can be gathered from the sources to which we have just referred, have but a faint idea of the real attachment of the North to the Union; and as long as they regard these expressions as all that they have to rely on, they will have derived no real idea of the feelings of the North towards the South. The people of the North have asked no dissolution of the Union; they have threatened none; they have desired none; as long as they are in the majority they will allow none.

The alarms—the threatenings on this subject—have come from the South. And from whom there? Not from the mass of the people, but from men closely connected with political parties, and having political ends to accomplish. But what could the South do if a dissolution of the union were attempted? What would, and must be the effect on that portion of the Republic?

The laws of the Union must be enforced. Every custom house belongs to the United States; all the imports of commerce are liable to duties to the United States; the whole of the Postal arrangements pertain to the United States; the vessels employed in commerce are subject to the laws of the United States; the Supreme Court of the United States extends its jurisdiction over every State; and the United States Marshal has a place every where.

The whole of the South is without the means of defence—without the means of defence against the authority of the United States; without the means of defence against any foreign enemies; what is more important, without the means of defence against the internal enemy—the foe that was actually so much feared in the time of the Southampton insurrection, and really so much feared in the raid at Harper's Ferry. No man can tell now—no Southern now understands—how much the security of the South depends on the well-understood fact that the power of the North is pledged to the support of the institutions of the South, and that this power will be exerted now in case a similar insurrection occurs. But who can tell what would be the effect if it were understood that the intervention of that power could be no more relied on?

The South is without commerce, and extensively without manufactures. Beyond all other people on the face of the earth they are dependent for the articles most needed in common life, from the axe and the hoe up to the locomotive engine and the cotton press, on other communities; beyond all people in ancient and modern times, with the same advantage of an extensive sea-board and navigable streams, they are destitute of commerce. Their imports even from the Old World come through the North; the productions of their soil are carried in vessels not their own, to distant lands.

Their Northern border, in case of a dissolution of the Union, where would that be? And if this line could be fixed, how soon would the Northern range of such states cease to be identified with the South, and become assimilated to the North! We remember the anecdote of the Virginia planter, the outside rows of whose fields of corn were devoured by squirrels, and who as an effectual remedy resolved that in the future "he would have no outside rows." Such the South would soon learn to be desirable in regard to the States which should make up their confederacy.

Their slaves—where would be the security that they could be retained? Imperfectly as the "Fugitive Slave Law" is now executed, and will be, slight as the disposition may be at the North to return those who escape from bondage, yet it is known that there is a law on the subject, and it is known that the United States are pledged to exert the authority reposed in the General Government to prevent the escape of slaves from their masters, and to secure their return; and to an extent which no man can estimate, the security of the Southern master as to the possession of his slave is to be traced to that fact. But where would be the security in a Southern independent confederacy that the slave would not escape from his master? Who could estimate the number of wars, or the atrocities of the wars, that would be waged in attempting to reclaim, without any compact to return them, those who should escape from servitude?

We refer to these things with no desire to reflect on the South, or to make an invidious comparison between the South and the North, but as things on which the mass of the people of the South, we are persuaded, will reflect, when the time of reparation shall come, or when disunion shall be seriously proposed. We refer to them also to show, that in our apprehension the idea of a dissolution of the Union cannot be seriously entertained at the South.

We do not regard the "Union Meetings" at the North as of any very special importance. We do not suppose that they are so regarded by our Southern brethren. Well enough do they understand how easy it is to get up mass meetings in our great cities; and well enough do they know that the said meetings, under the pretext of great patriotism, are often organized and conducted by partisan politicians, and by men worn out in public service, or in political reputation, who desire again to look upon the eyes of the people, and to have the eyes of the people turned upon them. Nor do we suppose that those Union Meetings have any philosophical tendency to promote union. A man and his wife who should get up a "union meeting"—a meeting to cement more closely the bond of union in the marriage relation, and who should make loving speeches, and offer prayers on union, would most likely soon mutually suspect that there was some occasion for such a meeting, and while the meeting might excite merriment among the neighbors, the result would be that the end would have been better promoted by practicing each toward the other the quiet and gentle virtues which pertain to the relation of man and wife. We can, therefore, admire the silence of those who are now in the plain of union; we can easily see how it is that numbers can be assembled together to pass resolutions on the value of the Union; but we see a deeper bond of union than is to be found in such assemblages; we see a more solid basis of hope. We find it in what, we are persuaded, is the sober, calm, earnest feeling of the masses of the people at the North and in the South; in the memory of the sacrifices made by our fathers for the Union; in the benefits which grow out of the Union; in the foresight of the certain evils that would overspread the land in a separation; and, above all, in the belief that the God who protected our fathers in the day of peril, has an end to accomplish by this American Union of States which will be certain to secure, whatever may be the designs of misguided men, North or South.

The widow of the famous Morgan, of anti Masonic notoriety, is now a resident of the vicinity of Memphis, Tenn., where she has been engaged in benevolent labors in connection with an orphan asylum.

THE NEW YEAR.
As the earth pursues her journey, as the sun describes his circuit, as the seasons alternately follow each other without cessation, time glides along without halting in its course, and our years are spent as a tale when it is told. As the rivers flow toward the sea, so the blood courses in the veins, hurrying us imperceptibly onward to life's terminus. Morning and evening, weeks, months and years, are natural way-marks, by which we measure our progress. We rejoice at the dawn of the New Year, as if tired of the monotony of the old; still, in the midst of our greetings and cheer, we are moving forward, and leave the annual holiday behind us. Thus is human life. It is a continual movement toward eternity. Men are as busy, bustling and active to-day, as yesterday, and this year as last, and this generation as the preceding one, for there is no cessation in the stream, no apparent change on the surface of society. As the front and veteran ranks thin and vanish, the succeeding file press forward to fill their places, and all appears as complete and full as ever.

The last year, so remarkable for the number of distinguished lights that have disappeared. Death has been avish of its spoils among the chief and richest ornaments of society in both hemispheres. Science, Art, Literature and Religion, have been each largely taxed, and it would seem that the world could ill spare so many of its wise learned and good men in a single year. Olmsted, Bruce, Gardner, Nichol, Stephenson, and many others; and literature has parted with Prescott, Hallam, Hervey, De Tocqueville, Washington Irving, De Quincy, Leigh Hunt and others; Art has contributed its Crawford and Leslie; and the Church has enriched heaven with such trophies as James, Alexander, and many others in all sections of Christendom, whose praise is in all the churches, and whose works do follow them.

It has been a year of political commotion and strife and upthrusting among the nations, and the end is not yet. It has also been a year of marvellous power and grace. Parts of Europe have witnessed an outpouring of the Spirit, unparalleled since the days of Pentecost; in many respects more wonderful than was experienced in this country the year previous. This work of grace is still spreading into new fields, and gathering souls to the glory of the Redeemer. "And his name like the din and stir of preparation, the foreshadowing of the near approach of a more glorious consummation."

The world was never so full of active agencies tributary to the cause of Christ. Science and art are daily adding new auxiliaries and instrumentalities for spreading abroad over the world, light, knowledge and truth. Many run to and fro, and knowledge is increased. It is no longer a wonder, to be recorded in our school books, that a man has sailed round the world. It is a common occurrence, and men now traverse the ocean, and return before their friends really miss by their neighbors at home. Thus the world is becoming one great neighborhood; and the resident of one zone has his vegetable garden in another, and his hunting ground in another. This facility of intercourse, this mutual interest and dependence, tend to enlarge men's views and stimulate their activities. The channels of trade and commerce open the way for the spread of the gospel. To-day, in the remotest parts of the earth, as many ministers of the gospel give utterance to the truth. It does not in the ears of those who hear it, but is gathered up silently, and cast abroad on the morrow to be read by ten thousand more; and soon reaches these shores, and is sent broadcast to be read by millions. This is a simple illustration of what daily happens around us; and shows the daily accumulating capabilities of the church to preach the gospel to every creature. One man, with the facilities of to-day, can do the work of ten, and a year now is worth a whole century of the early history of the church.

These are years of great responsibility, for they demand mighty achievements. The sun has gone forth, *Go, work in my vineyard to-day*, and the Master expects every man this year to do his duty!

JOHN BUNYAN.
Messrs. Editors.—Not long ago I heard a lecture delivered by the Rev. Dr. Brainerd, on John Bunyan and the Pilgrim's Progress. Some portions of the discourse made such an impression upon my mind at the time, that they have continually recurred to my recollection, and at times, I have not been able to think of any thing else. As these facts regarding John Bunyan are not generally known, I beg that they may be recorded in the *American Presbyterian*. They deserve to be printed in every language and read by every human being.

Dr. Brainerd gave a clear and lucid account of John Bunyan, his neglect of religion in early life, his conversion; the religious influence which his wife had over him—his imprisonment in Bedford Jail, England; his occupation as a tinker, and his preaching the gospel of Jesus Christ, for which he was sent to the above prison, and where he wrote that everlasting monument of his genius—*The Pilgrim's Progress*. John Bunyan's ashes lie in Bunner's field grave yard, London, which, at the time of his death, was a kind of Potter's field; set apart for a burial place of the outcasts of society. It is now consecrated ground, and the burial place of many men, known throughout the Christian world, for their eminence in every department of human greatness. The grave of John Bunyan, the Christian author of *The Pilgrim's Progress*, is the most conspicuous of all—yes, it is that holy ground, where rest the remains of departed greatness for two hundred years—there is a well beaten path from the grave-yard gate to the grave of John Bunyan. Such is not the case with the other graves—they can only be known by the names on the tombstones, or the monuments erected to their memories. John Bunyan needs no monument of marble to mark his grave—a thousand granite columns might be erected over his ashes, and all would crumble to dust and decay before the star of his glory would even begin to grow dim.

Such is the difference between the Christian, and those who die strangers to Christ and His religion. The Christian never dies; his fame endures for ever. One who would not be a Christian when such a halo of glory is thrown around their names in this world, and when they die an everlasting life will be their portion in the joyful realms of eternity.

SOMEWHERE AMERICA.—This is always a welcome visitor to our table. It carefully looks after the various improvements of the age, and tells you what is reliable and useful. It has been recently enlarged and much improved. It is issued weekly, and commences a new volume on the first of January. Published by Mann & Co., New York.

"ANNALS OF THE POOR."

THE SUNDAY SCHOOL.

It is but right that the results of our efforts should be fairly stated now and then for the information especially of such as have aided us constantly from the beginning. Some account of the Sunday School will best illustrate them. It is now eight weeks since its first formation, commencing with nine scholars and one teacher. It is, and has been, and will continue to be, an inflexible rule to draw no scholars connected with any other school. This number has gradually increased to about fifty-five, and the teachers now number eight, most of them coming from so great a distance as to render it scarcely possible for them to attend regularly. About two-thirds of the scholars are boys, and the school ranges along from four to sixteen years. About one-third can read tolerably well, and nearly all have at some time been in a Sunday School. The almost universal reason assigned for their non-attendance hitherto, is the want of suitable clothing. Of our school, a sixth, at least, might well continue to urge the same objection, and to this point particularly I wish to direct the attention of our faithful friends. Thus far these burdens have fallen upon too few. It remains to be seen whether this evil will be corrected. It has been twice suggested by some of the ladies, on whom we mainly rely, to form an industrial school in connection with this mission, and a more important measure could scarcely be devised. The time, too, seems to have come to us to make some arrangements for the school.

For various reasons, the school rooms themselves are all things considered, evidently the most appropriate place for its organization, and we were more than gratified at our friends agreeing with us in this particular. The rooms are 1210 Shippen Street; the entrance and the rooms themselves being quite respectable and pleasant. As the time is not yet determined for commencing it, we wish merely now to direct the attention of those who have not hitherto assisted us to prospective arrangement. We believe that all the materials necessary can be provided. We have long entertained the fixed opinion, that in a school like this a limited wardrobe may be used to great advantage; the reason is, that while many children are not uncomfortable for the want of clothing, they may yet be scarcely decent in the sense of the term as connected with the Sunday School;—a ragged hat, a boy of eight in a pair of men's boots or without a shirt, or a little girl in that grotesque attire that sometimes induces poverty, can scarcely fail to excite indignation and shame. We believe that Christians are answerable for obstacles of this kind lying in the path of both teacher and scholar, as well indeed as of the true-hearted parent. Nothing is more pressing needed with us at this time than a thoroughly organized and faithful Dorcas Association. They, too, might meet in the school rooms, or wherever else they might think proper. These suggestions are not our own, they have come to us more than once from the ladies who are willing themselves to embark in them, and we make them here not for them, but as we have said above, for those who have not hitherto assisted us. This comprises substantially what we wish to say to-day. It is easily understood—it is of a practical nature—it is of pressing urgency. If the attention of our friends is directed to these two points and promptly, the work will be set on foot. If it is done, we can scarcely fail to prosper; if it is not done, we may still prosper; but precisely how we are at present unable to say—we therefore leave the matter just here, trusting that the new year will place us on a much more permanent footing.

A UNIVERSAL CONCERT OF PRAYER.
The following has been put into our hands, and we earnestly commend it to the attention and action of all—
TO OUR BROTHERS IN CHRIST JESUS THROUGHOUT THE CITY AND COUNTRY, GREETING:
Some twelve months ago, missionaries of the Cross, laboring in India, sent out to the world an earnest invitation to unite with them in devoting the second week in January, 1860, to impetrate prayer that God would pour out his Spirit upon all flesh, and cause the ends of the earth to see his salvation.

To this call our Christian brethren, in various parts of the world, have responded with such zeal and warm-heartedness; that we may now look forward to the second week in January, as to a time of more united and universal supplication for the outpouring of the Holy Spirit upon our ruined world, than has ever been known since the establishment of the Christian era.

In view of these facts, great and glorious, the children of God in this city and State, and in every place to which our call may come, are earnestly exhorted—may, be entreated, by their love of Christ and immortal souls, and by their desire to see the Redeemer's kingdom established on the earth, to unite with us in *keeping holy* the second week in January next. We have no wish, brethren, to prescribe for you the manner of your observance. We only beseech you to consecrate it, in the sight of God, as a week of earnest, continuous prayer. O, let us "bring all the things into the store-house," and see if our covenant-keeping God, who has said, "Ask and ye shall receive," see if "he will not open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it." See if he does not give to his well-beloved Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

This is the burden of our desire, that the disciples of the Lord Jesus may be one in this earnest prostration of spirit at the throne of grace, to wrestle for the glorious manifestation of God's presence and saving power in our poor, benighted and ruined world.

If, for the sake of concert, we may suggest to you what we should deem a suitable observance of this week of prayer, we would say—
1. That, as far as practicable, we would engage in these solemn services in assembled congregations.

2. That Monday should be devoted to fasting, and to deep humiliation, heart-searching and self-abasement before God.

3. That Tuesday we cry mightily unto God from the deep places of humility, that he will design and strengthen the work of divine grace, in the heart of every believer.

4. Wednesday may be given to supplication, that God will regard specially, and specially bless the children and youth, in both Christian and heathen lands.

5. Thursday may well be devoted to earnest prayer that God, by the exercise of his mighty power, will remove all obstacles which now hinder the progress of the gospel in our own land and throughout the world.

6. Friday may be made a day of special intercession for the large cities, towns and populous districts of the world, and for the islands of the sea.

7. Saturday we might plead, specially for Christ's ministers everywhere, and for a closer union of all Christ's disciples—for a fulfillment of the Saviour's precious prayer, "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us."

On each of these days, as we hear these subjects to the throne of grace, in our closets, at the family altar, in the congregation and wherever we can pray, the blessing of the Most High should be earnestly implored upon all missionaries and missionaries, agencies, that through their instrumentality the world may be speedily converted to God.

8. The Sabbath, as our brethren in India sug-

gest, may be given to praise and thanksgiving in the great congregation.

These thoughts are thrown out merely as suggestions; they may serve as guides to some of the prayerful in their private devotions, when they are shut up from the assemblies of God's children. But we say again our single object is to awaken the servants of Christ to an earnest and devout observance of the appointed season, in such manner as shall seem to them right in the sight of God, and in view of the wants of a perishing world.

At a meeting of Ministers of various denominations held in the Second Street Baptist Church, December 20, 1859, after the unanimous adoption of the call, the following names were appended to it:—

Rev. James Pratt, Rev. Charles D. Cooper, Rev. Joseph H. Kennard, Rev. Mr. Duhamel, Rev. John G. Murray, Rev. Joseph H. Jones, D. D., Rev. John Chambers, Rev. T. W. J. Wyle, D. D., Rev. George Duffield, Jr., Rev. E. W. Hutter, Rev. J. H. A. Bomberger, D. D., Rev. Edmund De Schweinitz.

EDITOR'S TABLE.

MESSIANIC PROPHECY AND THE LIFE OF CHRIST. By William S. Kennedy. New York: Published by A. S. Barnes & Burr, 1860. 12mo., pp. 484. For sale by J. B. Lippincott & Co.

This volume is adapted to popular use, and is of great practical value. It exhibits first the Messiah as delineated in the prophecies of the Old Testament, in chronological order, and then historically, as manifest in his life, and recorded in the New Testament. Christ is the centre and substance of our religion. Correct views of him in his essential character and relation to us as a Saviour, constitute the very foundation of hope. The God-man, in his twofold relation to the Godhead and to humanity, reveals in himself the only possible means of reconciliation to God, the only accessible path to heaven. Christ, our Redeemer, our advocate, our intercessor, opens to man the doors of the heavenly world, and fits him for its enjoyment. The author of this volume shows that Christ is the central idea of the Bible, and that the Old and New Testaments exhibit him as the foundation and substance of all true religion.

THE CHRISTIAN INSTRUCTOR. Containing a Summary, Explanation and Defence of the Doctrines and Duties of the Christian Religion. By Rev. Josiah Hopkins, D. D., late Pastor of the Presbyterian Church, Auburn, New York. New York: Published by A. S. Barnes & Burr, 1860. 12mo., pp. 357. For sale by J. B. Lippincott & Co.

This is the Fifth Edition of a well known work. It is designed to be a compend of the doctrines of Christianity, setting forth briefly the essential truths of religion, and the arguments by which they are sustained and defended. It is adapted to furnish a reason for their faith to those who have neither time nor opportunity to consult more elaborate works. It is commended by such men as Dr. Hickok, of Union College, Dr. Lyman Beecher, Dr. Samuel H. Cox, and others.

SERMONS FOR THE PEOPLE: Upon Important Subjects, selected from Emminent Preachers. New York: Published by Messrs. Barnes & Burr. 12mo., pp. 256. For sale by J. B. Lippincott & Co., No. 20 North 4th Street.

This volume contains nine valuable and practical sermons from eminent clergymen of England and America: such as Dr. A. Fuller, Dr. J. M. Mason, Dr. Isaac Barrows, Archbishop Leighton, Henry Melville, Dr. Emmons, Robert Hall, Dr. Payson and Dr. Sprague.

PICTURES FROM THE HISTORY OF THE SWISS. By the author of "Little Stories for Little People," and other tales. 12mo., pp. 352. Boston: Brown, Taggart & Chase. Philadelphia: Gant & Volkman, 509 Chestnut street.

This is an instructive juvenile book, beautifully illustrated. It teaches lessons of patriotism, and gives descriptions of scenery and incidents illustrative of local customs. It is proposed to make it an initiative of a series of similar histories of other nations.

THE SUMMER HOUSE SERIES. OUR SUMMER HOUSE AND WHAT WAS SAID AND DONE IN IT. By the author of "Violet," "Daisy," etc. 16mo., pp. 207. Boston: Brown, Taggart & Chase. Philadelphia: Gant & Volkman, 509 Chestnut street.

This is the commencement of another series of pleasant and instructive books for children. It is in form of letters of children to each other, suggested by natural objects around them as they play in their summer house.

THE LIFE OF WHITEHOUSE WOODCHUCK. By Uncle Faunus. Square 16mo., pp. 63. Boston: Brown, Taggart and Chase. Philadelphia: Gant & Volkman. This volume is designed to amuse and instruct quite young children. All these books are nicely printed and instructive.

ENGLISH HISTORY, Condensed and Simplified for Children. By Anna M. Hyde. Philadelphia: James Challen and Son, 1860. 18mo., pp. 62.

This is a brief compendium of English history, giving dates and important events without the details. It is designed to fix these facts in the minds of children as a data by which to arrange their subsequent reading and acquisitions in knowledge.

A LADDER TO LEARNING; FOR LITTLE CHILDREN. Showing how Play and Study may be combined. By Anna M. Hyde. Challen and Son. 18mo., pp. 137.

This little book contains some principal parts of history, geography, astronomy, grammar, etc., enunciated in prose and poetry, with the view of fixing them early upon the minds of children. It will afford some amusement as well as furnish good exercise for the memory.

ERNEST BRACEBRIDGE; or, Schoolboy Days. By W. H. G. Kingston. Boston: Ticknor & Fields. For sale by J. B. Lippincott & Co., Philadelphia.

This volume is well calculated to interest boys. It describes the pastimes, sports, and physical and mental discipline practised in the English schools. It exhibits in its principal characters, Ernest Bracebridge, those noble traits of character which deserve success and win esteem. It is a 12mo. of 344 pages, and is illustrated.

SEVEN YEARS. By Julia Kavanaugh, author of "Mabelle," "Adele," etc. etc. Boston: Ticknor & Fields. For sale by J. B. Lippincott & Co., Phila. Ticknor & Fields have just issued this new work by Julia Kavanaugh. It commences a series, entitled "LIBRARY OF STANDARD FICTION." Put in paper covers at 50 cents per number. Julia Kavanaugh is of the better class of English novelists.

STORIES OF RAINBOW AND LUCKY. By Jacob Abbott. New York: Harper & Brothers. For sale by Lindsey & Blackman, Philadelphia.

This is the second volume of this series of Abbott's Stories. It describes Rainbow's journey. It is a neat book, and the children only need to know that it is printed and ready for them.

HARRY'S SUMMER IN ASHCROFT. With Illustrations. By Lindsey & Blackman, Philadelphia. Another valuable book for boys and girls, which teaches them how to enjoy the country

in the summer, instructs them in geography, and a hundred other things that are pleasant to know and to do.

THE PRESBYTERIAN HISTORICAL ALMANAC AND ANNUAL REMEMBRANCE of the Church, for 1860. By Joseph M. Wilson. Volume second. Philadelphia: Joseph M. Wilson.

This is the second volume of this annual. It contains some additions and improvements to the first issue. It contains twenty-eight distinct members of the Presbyterian family, embracing the English, Scotch, Irish, Canadian churches.

It contains the portrait of the last mode of each body, and drawings of the church and the assemblies were held. How correct others may be we cannot judge, but the portrait purporting to be a likeness of the moderator of our General