# American Presbyterian and Genesee Evangelist.

American Breshnterian Maker, upholder, ruler of all worlds. He is not only "before all things." but above all things, for of Him it is written : "Who is over all, God blessed forever." Now the showing of condescension, Genesee Grangelist.

## THURSDAY, MARCH 8, 1860.

#### D. C. HOUGHTON, EDITORS. JOHN W. MEARS.

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ASSOCIATED WITH ALBERT BARNES GEORGE DUFFIELD, JR THOMAS BRAINERD, HENRY DARLING, JOHN JENKINS, THOMAS J. SHEPHERD.

### THE SON. GOD'S IMAGE.

One of the striking scriptural descriptions of Christ, the Son, is that He "is the image of the took them up in his arms, put his hands upon invisible God."

The word image literally means likeness, re semblance, similitude, but when applied to the Son it must have a peculiar significance. It is not enough to say that God's Son is God's image. in the same sense that the statue or portrait of | man of hoary age, and he of middle prime, are Augustus Cæsar is the visible likeness of the in- alike emboldened to draw nigh to the Father of the South, while divided on all other subjects, is visible emperor, for if the Son be eternal He is something more than mere resemblance. A carved Gospel, as interpreted by Spitta, is ever this :--or painted likeness is formed, fashioned, made, but the Son is Greator of all things. It is wit nessed of the Son: "For by Him were all things orcated, that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by Him and for Him."

Nor is it enough to say that God's Son is God's image, in the same sense that a son whose form and face are like his father's is that father's likeness, for the Scriptures pointedly declare that God is invisible, essentially so, and thus can have no such resemblance as depends on comparison of it with the known original. A born son between whom and his father a likeness is traceable, is of necessity inferior to the father, but no inferiority attaches to God's Son. for of him it is written, "And He is before all things, and by Him all

things consist." Hence, we must exclude from thought all ordiis, and think of God's Son, not as of a being modelled after the divine pattern, but as of a being who manifests, so that they can be seen in him, that fulness of essence, and that infinitude of perfection which, hidden in the Father, constitute the glory of the Godhead. The Son is the tend that this anonymous bugbear is all wrong. visible outstreaming of God's being and attributes. The American Theological Review was insti Like the natural sun which in our world-system | tuted for this very purpose, and it is by no means is the visible source of light, heat, life, the Son of doing its work superficially. It has penetrated to God is the visible fountain of God's outgushing the very bones and marrow, and ossified into love.

God as something grandly visible, we cannot The New York Observer and other kindred but conclude that it is possible, by "looking unto prints have zealously discussed, agitated, and prowould be difficult to count up the number of Jesus," to catch a glimpse of Jehovah. We are | mulgated this new phase of negro heresy without taught that what, in respect to God, no blazing disturbing the Union, and there certainly can be sustained by their labors-difficult, because many star, or venerable man, or tall archangel can bring no further need of this secret espionage with their of them are carried on in the most simple, unout to view, the Son can and does. We are taught olfactories. ostentatious manner, with no other stimulus This discussion, however, has unfortunately enthat the visible Son is such exact, full, majestic than a sense of duty, or the promises of Holy counterpart to the invisible Father, that he who larged the domain of heresy-hunting, and the new forms of heresy have become more numerous than sees the one, sees also the other. even the Beecher family. Mrs. Stowe's Candace Now looking at the divine Word, God manifest exhibited it in the bones. Capt. Truck. in Cooper's in the flesh, we need not pause a moment to note "Homeward Bound," prognosticated the weather what dwelling in Him the works of creation reby means of the rheumatism, and now it appears flect. The wisdom that planned the universe, and the power that called it into being, are plainly from a Philadelphia correspondent of the Indepenreading-room, with its excellent library, furnishes resident in Jesus, for, in the forthputtings of wisdent, that Mrs. Quilcher has located this heresy a place where the strange youth may feel himupon the nasal organ. This, in many respects, is dom, at the age of twelve, he confutes the doctors; an advantage over the bones. It is more easy of and in the forthputtings of power, when engaged access, and can be more readily scented by the in his public ministry, he forces Death to yield smelling committee. up his prey, and converts the food scarcely suffi-We believe, with the late Dr. Alexander. that cient for a single hungry man into an ample feast home is relieved of its deeper shades of sadness for thousands. We do not linger, then, in this the greatest heresy is the want of love: still we on parting with the son or the brother who is outer vestibule of God's natural perfections, but give the letter in the Independent for the admopass at once into the inner temple of God's heart. nition of the timid and credulous, as well as for Nor pause we here long to contemplate the con- the amusement of those who feel that the foundaspicuous showings, by the Son, of God's unap- | tions of our religion are sure, and have nothing to circle of Christian influences which will gather around him, and which will go far to replace proachable holiness and unrelaxing justice, but | fear from the instincts, science, or reason, but are the restraints of the distant family circle. Inpressing inward still, we seek, if any may be found, really substantiated by everything we feel within deed, it is our conviction that an active life in and see without us:some clear reflections of God's sympathies with a city where Christianized social elements of Philadelphia, Feb. 21, 1860. saddened, sinning, suffering, fallen ones. Do we EDITORS INDEPENDENT :--- I have just made a such power exist, is far safer for a young man find these sympathies? discovery; and lest I should be anticipated by the than the ordinary life of the small town. From many things that seize the eye, we single American Theological Review or the Observer Among the present generation of young men. out, first, what, for want of a better name, we call -and for fear of the mischief which may accrue it would almost seem as if the offence of the tenderness. We associate with tenderness a heart to the religious world if public warning be not cross had ceased. We doubt whether it is requickly susceptible of love, compassion, kindness; immediately given, I hasten to make it known. It garded by them as humiliating to become Chrisis nothing less than a new heresy-the theology a heart that is pitiful or easily affected by distress tians. It should not be so regarded ; only Satan's of the Nose. in others. We see tenderness in a mother's treat-I found the shocking heresy in a story in the devices have caused it to be so. But if Satan Albion of last week. Mr. and Mrs. Quilcher were ment of her child; more especially, of a child is foiled in one direction, he often changes his linen drapers in a small way. They had a small young, weak, helpless, sick, suffering. tactics, and is found active in the very opposite servant named Emma, and an assistant named Now are we justified in attributing to the in-Samson. Mr. and Mrs. Q. went out to a Christvisible God such feeling? We certainly are; for visible God such feeling? We certainly are; for mus dinner, leaving the before-mentioned Emma we see it in the Son. Look yonder at Jesus, on to take care of the house. As they are returning will now be found urging on the enthusiastic conthe eastern slope of Olivet, nigh to Bethany. He home in the evening, on alighting from the omni vert until he has become proud of his religion. has come with his disciples from beyond the Jor- bus, Mrs. Q. makes the following remark to Mr. Q.---"I'm sure we shall have some trouble to-Possibly there is a feeling of pride in being a dan. He is travel-worn and weary. He is met night, for my nose itches so. P'raps that girl's on the hill-side, below the town, by the sister of broken into the cupboard, and stole the dripping; one who, four days agone, deceased. He is told of or that vagabond Samson's come home, and set the death; and as his eye suffuses, and his voice the house on fire; or-or-," etc. Now, ought not this new theology to be trembles, he says to the mourning sister: "Thy nounced? Will not you undertake the work? Or brother shall rise again." Met now by another if you cannot, will you not ask the Observer to let sister, and by a crowd of sympathizing neighbors, its bones rest awhile, and strike a blow at the he is greatly moved. How simple, touching, beau- Nose? X. Q. tiful, the words of the Evangelist: "When Jesus CORRECTION. therefore saw her weeping, and the Jews also "As was EXPECTED.-Under the head of "Reweeping which came with her, he groaned in the ligious Intelligence," the American Presbyterian spirit and was troubled, and said, Where have copies with evident relish from the N. Y. Evanye laid him? They said unto him, Lord, come gelist — pa(i)r nobile fratrum— the story about Rev. B. C. Smith, and the harsh treatment shown and see. Jesus wept. Then said the Jews, Behold how he loved him." Yes. Jesus did love him in N. Carolina, which was contradicted last Lazarus-nor less the weeping sisters! His tears | week, on Mr. Smith's authority. It is not at all likely that the denial will be published in those are eloquent of tenderness for them. Standing journals which have given it a wide circulationby them at the place of burial, he is touched with they have accomplished their object and helped the feeling of their infirmities. to inflame the northern mind." N. C. Presbyterian This tenderness of Jesus-image of like tender-We assure the editor of the N. C. Presbuterian ness in "Him who is invisible"-is wonderfully that if we had any especial relish for stories of fitted to quicken and refresh. We can never, in sectional prejudice and persecution for opinion's our pilgrim-life on earth, be sundered utterly from sympathy. We stand beside the grave that | sake, we could easily fill our sheet with details far covers all which lately cheered and gladdened our more glaring and disgraceful than the statements alluded to above. We publish the correction with home: the invisible God stands with us. We weep in secret places the sin that presses heavily | more decided pleasure, for it contains an indicaon conscience, and, with an anguish which David | tion that these manifestations of sectional prejuknew. we cry: "Have mercy upon me, O God, dice and hostility are not approved or countenanced according to thy loving-kindness, according unto by the Presbyterian: that with all its hatred of the multitude of thy tender mercies, blot out my abolitionism it believes such uncharitable and transgressions;" the invisible God is with us there, | intolerant treatment of northern men to be disre. ) and hears, with tenderness above a mother's, each putable to the South. We happened to know sigh of penitence. We look with bursting hearts Rev. Mr. Smith, and the statements which we upon some loved one-a son it may be-dead, in copied, without comment, originated in his own a sense that Lazarus was not, dead in trespasses neighborhood, where our paper circulates; and and sins, and, as tears rain, we pray with Abra- we had every reason to suppose them to be true.

We are not so ignorant nor prejudiced in re- | meetings which they now attempt to sustain | me." It did seem as though the Lord were against ! gard to our southern brethren as the Presbyterian every week, to retirement and meditation, and supposes. We commenced our early ministry in the remaining time will be far more profitable. the sunny South, and have had opportunity to to themselves and others. Let them find time observe southern society in its best and worst in their reading for something which will instruct I knew the signature, and therefore hastily ran my to which we refer, the stooping from the lofty height phases; and as the result of such acquaintance them in the great principles of systematic theoon which the Son stands with the everlasting Faand friendship, we need not add that the South logy, some exposition of the Shorter Catechism, ther, is not his assumption of humanity; or his shares largely in our sympathy and charity. The or of the other standards of our church, and familiarity, as man, with toil; or his sinking into N. C. Presbyterian misrepresents the prevailing some comprehensive work on church history, death, as the seed-corn of a new, glad, glorious, religious sentiment at the South on the subject of such as they can readily procure from their paslife; but his taking little children into his arms and slavery, or the last eighteen years have wrought an tors. Let them gain some ideas of the position blessing them. We know nothing more astonishing entire change there in views and feelings. With of their denomination on the grand doctrinal isthan the record which Mark makes: "And they moderate, thinking, and Christian men, North sues which have divided the minds of men. brought young children to Him that He should and South, there has been substantially but one Thus they will lay a foundation for usefulness ouch them; and his disciples rebuked those that opinion in principle in regard to slavery. It has in the sphere in which they are providentially brought them. But when Jesus saw it he was always been esteemed and pronounced an unmitiplaced. Thus the tree will be provided with much displeased, and said unto them, Suffer the gated evil, calling for the exercise of patience and aliment, and, by the grace of God, a steady little children to come unto me. and forbid them endurance on one side, and forbearance and Chrisgrowth and bearing of fruit will be secured. not, for of such is the kingdom of God. And he tian charity on the other. The real differences Thus there may be less show, but there will reof opinion that did prevail, have pertained to the sult, in all probability, a steadiness, uniformity,

practical policy and measures for hopeful relief. and reliability of character, eminently favorable In this regard the South has changed its position. and conservative men at the North cannot follow them in their new doctrines. The N. C. Presbyterian affirms, without fear of contradiction, that the church: men of enlightened spirits, pre- of their two meals a day, until they save what they pared to take intelligent views of the peculiar think they ought to give. united in the opinion,---

"That slaveholding is both right and righteous, justifiable in the sight of man and God; that the relation of master and slave is neither sinful nor unnatural; that the system was designed for good, and has resulted in untold and inconceivable blessings to the negro race."

The North, on the other side, with great unanimity, continue to adhere to the doctrine of 1818, and in the words of Dr. Rice, lately promulgated: "Holding these views, as I also hold-that slavery, as it exists in our country, originated in violence and wickedness, I regard it as always an evil to both parties; and I do firmly believe that the effects of the prevalence of the gospel will be gradually to abate its evils, and ultimately to remove it from the country. I need scarcely say, that I cannot justify much of the legislation of the slaveholding States on this subject; and that I would hold no Christian fellowship with

any man or church, who would refuse to be governed in the treatment of their slaves by the law of God, instead of the existing civil code."

harmonized.

### OUR CHRISTIAN YOUNG MEN.

Dudley A. Tyng was made, in the providence of God, a great means of promoting the cause

city. Certainly it aided very materially to bring our Christian young men more prominently be-

spread throughout our country, and in fact throughout the world, as our foreign files show.

Two weeks before the dedication, just as I was preparing to go to church, my eyes fell upon an article in the Christian Intelligencer, signed P. S. eyes over the piece. In it I found it stated that Rev. J. M. FERRIS was East, among the churches, "begging." I cannot tell you how it grieved me. to find that such work devolved upon one who had spent years in giving our church a "habitation and a name" in Chicago.

When I gave out the notice to my people that our church would (D.V.) be dedicated on the 0th of November, two weeks from that date. I told them the history of your enterprise, showed them how similar it was to our own, and said that if any were disposed, as a thank-offering to God for our nice church-building, to give towards paying off the debt on your church, I should gladly forward the sum to you. After the dedication, they came with one accord, each-bringing his offering. The sums varied from two shillings to five dollars. And do you ask, dear brother, how these poor native Christians are able, out of their small earnto a life of long-continued usefulness. Thus we have a very simple way of saving the money—a have at hand a solid and satisfactory material from which to choose the office-bearers of would be willing to adopt. They go without one

And now, dear brother, if, when you make an work which their own church has to do in ad- appeal, any church at home refuses to aid you, ask vancing the interests of Christ's kingdom; men such an one to write and request the little Tamil thoroughly furnished unto all good works; in Reformed Protestant Dutch Church at Coonoor. all things showing themselves a pattern of good to give them something to give to your church, and I will promise that they will comply with works; in dectrine showing uncorruptness, your request. Yours affectionately, gravity, sincerity, sound speech that cannot be J. SCUDDER. condemned, that he that is of the contrary part may be ashamed, having no evil thing to say

### AN AMBROTYPE.

The Independent resumes in last week's issue of them. Thus we should preserve the best efits attacks upon the American Tract Society; cri fects of the present religions excitement, its freeticising with great severity the alterations in the ness and readiness of utterance, its boldness in text of Rev. Legh Richmond's African Servant. standing up for Jesus snywhere and everywhere, It claims that "certain expert manipulators" have its sense of personal responsibility for the salproduced "an ambrotype" of the original work, vation of every soul within reach of one's influand proceeds to show how transpositions of light ence, but especially for the souls of the poor and and shade on the two sides of an ambrotype "give neglected, its abundance in labors and its gene two quite different phases or expressions to the ral home missionary activity, and, at the same countenance." It is needless to add that the extime, make these effects available in and for purgations to which the Independent objects refer to slavery in terms more or less direct.

### THE READING PARSONAGE-AN EX-AMPLE FOR CHURCHES.

We learn, with pleasure, that the Reading con regation have just finished a parsonage for our xcellent brother, Richards, and he is now occupyof rotation. As the meetings of the Assembly are ing it. It is a few doors from the church, and on important in inaugurating the policy of the church, the same street. The people of Reading have not and devising means for her continued and stable supposed that their minister ought to live in growth, the representative wisdom and experience house that is not in all respects comfortable. It of the church in its extended borders are desiis built of brick; is three stories front and rear, rable in her highest councils, especially at the and has every appliance to make it convenient. When we inquired its cost, one of the building Most of our Presbyteries choose their delegates committee said-"Oh, it didn't cost very much !" on the principle of rotation, and not that of repre--which the reader is not to take very literally, not because of any special fitness to represent the but as the kindly and unostentatious way in which bodies to which they belong, but simply because it they do things at Reading.

came up with our Old School brethren in India. Two of their native ministers sent a protest and appeal to the General Assembly; but the Execu-, tive Committee and Board of Missions rightly decided that it belonged to them to appoint to a conagency their funds should be distributed. The matter did not go before the Assembly; and the claim has not been allowed.

• Human nature is much the same in Turkey and America; and happily the grace of God works out the same blessed results there and here. This state of feeling among their native brethren has been trying to the missionaries. Both parties need our sympathy and prayers. But all is coming out right. A mixed advisory committee was suggested by the missionaries at Constantinople, with a view to fuller consultation and mutual understanding, which promises to work satisfactorily. A word, in conclusion, may be interesting in regard to the mode of Church government, adopted in the fields of the Armenian, Syrian and Assyrian Missions. The sixth and seventh articles of the "Discipline" speak of a body to be constituted of the pastors and delegates of associated churches which shall receive appeals from the decisions of sessions and churches, and exercise discipline over ministers, with authoritative, and not merely advisory judgment. In a Church Manual that has been published in Armenian, this body is styled the Presbyterial Assembly, which is the nearest translation possible, in that language, of Presbytery. The "Church Session or Standing Committee," spoken of in the English version of the Plan, is rendered in Armenian, the "Assembly of the Care-Takers" of the Church. The Manual proposes a "General Assembly," without judicial or legislative powers, as a bond of union to the whole "Evangelical Armenian Church." This

body, and the "Presbyterial Assemblies," will doubtless be organized at no distant day. G. W. W.

### "ANNALS OF THE POOR."

### "O, MY SAD HEART!"

the following affecting narrative. a-half years old, died. In the meantime a young trated. It is a very readable book. girl. a relation, came to see them; was taken ill

in their room, and after lingering on a bed of sickness for months, died also, and was decently buried. Next her husband was taken sick, and continued so for many months; during a portion of the time, however, he received assistance from a society of which he was a member. By and by in our language, and a text book in our colleges his second child died suddenly. Finally, after, and higher institutions of learning, to need comthe hope of regaining his health. With thirty dollars-all they had in the world-he started. leaving his wife with their only remaining child. never more to look upon his face again. He as well as to fit them to defend the citadel against reached his home, and after the lapse of a few months. was laid beneath the clods of the valley. It is not many weeks since this sad intelligence came to hand, and when I looked upon her coun- to them; reason and science are its legitimate tenance as she related it with such simplicity, I allies, and it has always appeared brightest under felt sure that if we let her alone, "she will weep yet longer." She has supported herself, or partially so, by binding shoes; but for some time has not, and cannot get what little work she could do; and moreover, besides the care of her babe, she is herself very feeble in health, and will, to all appearance, soon pass away. their misfortunes, they had preserved the various guide the inquirer in the way of truth. It is a little comforts of home; but latterly, from sheer book eminently fitted to promote earnest piety necessity, she is parting with them, one by one, and practical religion, and ought to be generally for what they will bring, to buy bread. Most of circulated and read. the work she does is done at night, when not en- WOMAN. From the French of M. J. Michelet. cumbered with her child. She seems to be convinced that her afflictions have not sprung from the ground, and she believes she is a Christian. nor have I seen any sufficient reason to think otherwise. If some plan can be adopted to furnish her suitable work for which she would receive a fair compensation, she might possibly support in her true sphere. It contains many beautiful herself, with, perhaps, some assistance as to elothing. It is not wonderful that she is very sad, but it should not be forgotten that "a kind word," nay, even a kind look, often affords comfort to the afflicted. **B**.

### EDITOR'S TABLE.

THE AMERICAN THEOLOGICAL REVIEW, Feb. ruary, 1860. New York: J. M. Sherwood.

March 8,

This new Quarterly which was originated professedly to rectify the progressive tendencies of nection with their missions, and determine by what New England Theology, and preserve orthodoxy from the contamination of the schools, has ex. perienced some mutations, and has virtually lost not only its Yankee habitation, but its Yankee editor, though it is supposed to retain the sympathy of its Boston and New-England friends, who first proclaimed its necessity and assisted in its birth.

The second volume appears under the management of Mr. Sherwood of New York, as proprietor. and Dr. Smith as editor, etc. It adheres to its original purpose of ignoring all ecclesiastical questions, and confining its discussions to theology. literature and criticism. Besides the department of theological and literary intelligence, it contains under the head of "News of the Churches and of Missions," several pages of religious intelligence. domestić and foreign. This we are disposed to regard a valuable feature in the Review. The February number contains several very able and valuable articles, which would do honor to any review. We have not time to notice specifically but will give the topics and writers:

"The Limits of Religious Thought," by Dr. Henry B. Smith-"Historical Development of Christianity," by Dr. R. D. Hitchcock-"Aristotle's Ethics," by D. R. Goodwin, D. D.-"Conditions of Voluntary Action." by Rev. John Pike -"The Pearl of Great Price-the Platonic and the Evangelical Idea," by Tayler Lewis, LL. D. -"Edwards on the Atonement," by Parson Cooke, D. D.-"French Theology and Philosophy," by Rev. T. F. Ostié-"Marsh on the English Language," by Rev. F. A. Adams." "Letter from Dr. Kraft, the celebrated Missionary and Explorer in Africa."

THE LIFE AND TIMES OF HEROD THE GREAT, as connected Historically and Prophetically with the coming of Christ. And incidental portraitures of noted personages of the age. By William M. Willett. Philadelphia: Lindsay & Blakiston.

The design of this volume is to make prominent the events of history at the time of the birth of Seven years ago a young woman came from Christ. The author presents ingeniously in his 'Erin" to this city, and here married a young narrative the various historical characters of the man, also from her native land. They lived hap- | Augustan age, a time so remarkable in history, pily together; but, when I called at her room yes- and shows the expectancy and providential prepaterday, he "was not, for God had taken him." ration for an event so important in the history of I sat down patiently, and gradually drew from her this world. Profane and sacred history are beautifully blended in the descriptions of events, Her husband was a temperate, industrious man, incidents and characters; and the scenes that are but he was consumptive, and suffered much from made to pass before the mind have the charm of sickness. Their first child, when about two and a drama which serves to impress the truth illus-

> A VIEW OF THE EVIDENCES OF CHRISTIANITY. In three parts. By William Paley, M. A. , With Annotations, by Richard Whateley, D. D. New York: James Miller. For sale by Smith, English & Co., Philadelphia.

Paley's evidences have too long been a classic passing through these afflictions and many other mendation. The present edition is issued in large trials, some of which it would not be proper to fair type and good style, and enriched with andetail here, the husband, still sick and unable to notations from Archbishop Whateley. The nework, determined to return to his early home in cessity for this species of defence of Christianity will never cease, but every successive generation, and every religious teacher will have to examine the foundations anew, in order to assure themselves the repeated attacks of enemies. Our religion owes not its existence to credulity or to superstition. nor ought it to trust its defence and maintenance the most rigid scrutiny, and made firmer in the convictions of men by every test of criticism and human reason. THE POWER OF JESUS CHRIST TO SAVE UNTO THE UTTERMOST. By the Rev. A. J. Campbell, Melrose. New York: Robert Carter & Brothers. 16mo. pp. 329. For sale at Martiens, Philadelphia. This is not a theological treatise, but an earnest and practical setting forth of Christ as the Saviour Previous to his departure, notwithstanding all of men. It is well adapted to awaken interest and Translated from the last Paris edition, by J. W. Palmer, M. D. New York: Rudd & Carleton. For sale by Lindsay & Blakiston, Philadelphia. This is in most respects a better book than the previous volume, L'Amour, by the same author. It, however, exhibits no true estimation of woman sentiments, and attempts to exalt woman as a toy, but the ideas and standard of excellence are French. It is not a book suited to English and American views of woman. It fails to describe the Christian woman, or to recognise the ennobling principles of Christianity, which alone can elevate woman to her appropriate rank and position in society. Such rhapsodical writing about women is of little account in this country, where the true standard of excellence is better understood than in France. great recreation after the labors of the day, we, at THE KNICKERBOCKER for March, 1860. New York John A. Gray, Publisher. This is a good number of a Periodical which we idle away their evenings in the various places of are always glad to see upon our table. The contents are as follows :- The Prince of Pickpockets with their books, and in the end, be in the pos- -The Heart's Confessional-How they manage session of a useful store of knowledge. In all of Lunatics at Gheel-Lines: "If I Die Early"our cities there are large public libraries, always What happens "Under the Moon"---Remembrances-Stanzas: "Blindness"-The "Son of the Man :" Reminiscences of Napoleon the Second In these days when the world is flooded with -The Shadow upon Sunnyside-The Ilion Priam -Threnodia on the Death of an Infant-Chinese Sketches-Epigram: "Everlasting Saints"amuse, but instruct. For the young, we would The Grave-Creek Mount-Miss-machinations: a "Society" Sketch-Literary Notices-Editor's Table. Address of the second second

Return, return! To thy long-suffering Lord. Fear not to seek his grace, To trust his faithful word; Yield to him thy weary heart, He can heal its keenest smart; He can sooth the deepest sorrow Wash the blackest guilt away: Then delay not till to-morrow, Seek his offered gifts to-day.

Now, is this condescension of Jesus, the Son,

just reflection of what exists in the heart of the in-

visible God? Then no sinner, repentant, contrite

self-accusing, need despair. The little child, the

mercies in believing prayer. The word of the

them, and blessed them."

### NASAL HERESY.

Heresy-hunting is becoming a theological sci nce, and the last Congregationalist insists. that there is a regular "Smelling Committee prowling round" their New England Zion, especially the schools of the prophets, and catching up every unformed and immature thought or word that a beardless tyro at some Jericho may chance to drop, which is not in the catechism, and then sending it abroad as representing the degenerate tendency nary conceptions of what an image or resemblance of the teachings of the rabbis. It instances the case of one of these incognito-smellers, who by prolific letter-writing, excites the holy horror of the readers of four Old School papers in as many different cities, as to the rapid and hopeless de-

generacy of orthodoxy in New England. We conheresy the commonest method by which an un

Understanding, then, the image of the invisible | lettered negress usually expresses a presentiment.

These views, set forth by two Old School papers, are essentially and diametrically opposite. They assert a difference in principle which can never be

We are fain to believe that the death of Rev.

of Christianity among the young men of our

present time. The Evangelist says: fore the church and the public generally. The fame of their Philadelphia Association has

sentation. Commissioners are often appointed,

RELIGIOUS PRESS. ROTATION AND REPRESENTATION. The last Evangelist discourages the common

the church for years to come.

practice of Presbyteries in appointing their commissioners to the General Assembly by a system

popularity of religion, bringing together crowds of people under circumstances of excitement. personal experiences, upon which all true Christian character and power for usefulness are their fellow-men-in which our young men have of late so generally and so earnestly engagedfor the firemen, for destitute and degraded neighborhoods, and for Sabbath Schools, may culture and growth in grace. Self-complacency removes the stimulus to watchfulness and self-

> the danger of superficiality, early exhaustion. and inefficiency in early life, or in seasons devoid of general religious interest. Hence the The young men in the church of to-day, will

be office-bearers in the church of to-morrow. fit them for the discharge of high duties to pos-

nen en la lingua de la compañía de Las compañías de la compañía de la co

It would be difficult to count up the number of prayer-meetings and missions of different kinds happens that men are sent who do not represent the views and wishes of their Presbyteries, and thus Assemblies may be largely composed of men deliberate and decide what is best to be done to advance the welfare of the Church. The moral Writ. Their co-operation in our church prayer- power of Assemblies thas composed will be small, meetings gives them life and variety. Their and measures will be adopted which the churches Association, too, operates in a very important will not carry out, and which may prove injurious. Of course, we do not mean that the same men way to guard strangers of their own age coming | Or course, we do not mean that the same how would have The twin room seemed to be as full as it could into the city from the deleterious influences to always wise men, who would "know what Israel which they would otherwise be exposed. Their ought to do." We think it would be difficult to overestimate the importance of the coming General Assembly in its bearing on the interest of the New School Presbyterian Church. Questions of

grasp his own, and pleasant Christian associa- tional movements, are to be discussed and decided: tions render, to a considerable degree, inopera- and whatever the Presbyteries in their liberty may

tive the attractions of vice. Many a village ordinarily choose to do, we would respectfully urge them this year to send real representatives. We need to have our wisest and best and most experienced men, in our councils now; and we trust actness of truth, when speaking on other points, about to enter upon the busy and perilous scenes | those may be selected who, under Divine guidance, as it is when it calls the American Board the of city life, by the thought of this new and great will adopt measures which will prove to be of lasting benefit.

#### INDIA SENDS AID TO A FEEBLE CHURCH IN CHICAGO.

The last Christian Intelligencer contains an interesting letter from Dr. Scudder of the Tamil Church at Coonoor, India, containing seventy-five dollars contributed by the native converts to aid a church in Chicago. The Intelligencer well says, that from "India's 'coral strand' comes a sermon. of benevolence to many a rich church in our country." We give large extracts from the letter, that this noble example may act as a check to parsi-mony and a stimulus to benevolence:

REV. J. MASON FERRIS, CHICAGO. ILLINOIS-My Dear Brother :--- It is my pleasing duty to send you an order on the Treasurer of our Foreign direction. Having exhausted his efforts to Board for the sum of seventy-five dollars. This make the young man ashamed of religion, he is a donation from my little Tamil church, at Coo-

noor, to your church, at Chicago. I think the circumstances under which it was given by my poor people may prove interesting, not only to the members of your congregation, but Christian young man,-in being linked in with also to the churches of our denomination. I trust sionary Herald of September. 1846. and in an such a great and popular movement-in "stand- that the churches of the Western World may be ing up for Jesus." The very prosperity and stirred up by the example of this little speck in the Eastern, to give in proportion towards the liquidation of the debt, which must hang a dead weight upon your enterprise. The sum is small, and affording its friends frequent and tempting but will it not appear large, when you learn that opportunities for public demonstrations, involves most of it has been given by men who support peril to those deeper, more inward, and more themselves on from two to four dollars a month, only few receiving a little more as the fruit of their labors?

Three and a half years ago, I removed from based. Even those labors for the welfare of Arnee to Cooncor, and took up the latter place as ing to the apostolic example." The missiona station. A clergyman belonging to the Church Missionary Society had collected a few Christians during a temporary residence at Cooncor. When I commenced my labors there, I found a small congregation of about ten or twelve, who came to an American Church, or a Church under Amebe allowed to interfere injuriously with inward hear the word on the Sabbath. The Lord blessed rican governors. They refrained from entering the preaching of the gospel, and soon the numbers who waited on the ministry were too many for our little school-house. On application, a grant of five culture, and active outward engagements cut hundred dollars was made by the American Board themity. The native ministers are recognised as short the time and opportunity for them. Hence (with which we were then connected) for a church hundred dollars. A Hindoo maistry-masterbuilder-entered into a contract to build for this sum a plain but substantial church-edifice of bricks danger of a want of sound, healthy, and well- and mud. We are obliged, in this country, to sity, they have to act alone in the organizing of balanced character, and of genuine, steady advance money at different stages of the building. Christian principle in time to come. When he finished the walls, he received an ad-

vance of three hundred dollars. Soon afterwards he became involved in some nefarious transactions. be office-bearers in the church of to-morrow. squandered the money, and left me in the lurch. While living earnestly and zealously for to- $day_t$ . I had then again to apply for money at home, and our desire and prayer for them is, that they may turn beggar here. Our Board granted me five not overlook those qualities and principles which hundred dollars, and I raised again nearly as much in India. The building, under a new contractor. fit them for the discharge of high duties to pos-terity. We do not want to see them bearing and we looked forward with joy to dedicating the an exuberance of fruit now, and then, like an church, so soon as it should become dry. About

We had the pleasure of visiting the Sabbath school, and found it full of active, bright children. We never saw a more vivacious school. The without experience, and not properly qualified to teachers were all alive, and the children looked very intelligent. By the liberality of Judge Strong, now of this city, an addition was built to the Sabbath school, of which he was then Superintendent. to accommodate the Infant school, so contrived that both schools can be thrown into one. hold. We think Mr. Richards has reason to feel that "the lines have fallen to him in pleasant places."

self at home; where a truly friendly hand may immense consequence, relating to our denomina- THE MISSIONARIES IN TURKEY AND THE ARMENIAN HELPERS.

MESSRS. EDITORS :- The matter about which you express a desire for information, is easily ex-

plained. The Kirchen Zeitung is as far from ex-

"New York Board of Missions." The statement, as to the reluctance of Armenian

converts to adopt the "religious usages of American Presbyterians and Independents," is altogether wide of the mark. In all their religious assemblies, divine worship is conducted as in our churches and social meetings. Their preference for extempore prayer over liturgical forms, is strong and universal. I say this with entire confidence, notwithstanding the application to Bishop Gobat from Diarbekir. of the design and meaning of which I have information not yet made public. I am not aware of any religious usage prevailing among us to which they object.

The plan of Church organization and rules of iscipline adopted by them, and to which they ad-

nere, were characterized by the N. E. Puritan. now Boston Recorder, under date of September 10, 1846, as "combining the substance of the Presbyterian polity without its technical names." The whole document may be found in the Mis-

appendix to the Report of the Prudential Committee to the Board in that year.

By this plan, provision is made for the ordination of the first ministers, and other church officers by the missionaries-"it being understood that this is merely a rule of present expediency and convenience, and also that it belongs to the evangelical Armenian Church to provide, thereafter, for the ordination of its own officers accordaries, at the outset, renounced all claim of ecclesiastical control. They constituted a self-governing, evangelical Armenian Church, and not into the organization. They necessarily some times act as pastors; but they have no official au on a footing of perfect ecclesiastical equality with edifice; by my own exertions I raised another five the missionaries; and missionaries take part in ecclesiastical affairs only as advisers, and when invited to do so; excepting only when, from necesnew churches. The purpose is to furnish the

churches as rapidly as possible with native pastors, and lay responsibility on them as such. As the native ministry and churches have a

complete ecclesiastical independence, a struggle between them and the missionaries on an "ecclesiastical question" is impossible. I have heard of no differences between the parties touching any such question.

an exuberance of fruit now, and then, like an church, so soon as it should become ary. About over-tasked tree whose soil has been ill-supplied this time, I was called away from my station to ceived by me in private correspondence, speak of thinking too little. They who read every book they ative taste have gaided the compiler in this new some danger of students reading too much and with the materials of growth, standing barren attend meetings of our mission and Classis, at a distance of nearly three hundred miles. During and enfeebled, a mere blemish in the garden, distance of means the fearful storms which oc-my absence, one of those fearful storms which ocham : "O that Ishmael might live before Thee;" | and we would have been more than willing to native brethren have, some of them, come to think for many and many a season. Let our young casionally visit India swept over Cooncor, and a that they should, with ministerial parity and ecthe invisible God looks with us on that loved one, have published Mr. Smith's denial, if such had men prepare themselves for the duties to come part of my poor church succumbed. The tower, clesiastical independence, be taken into an equality and the unseen "Spirit helpoth our infirmities, been furnished us. The editor of the Presbuterian upon them in the church by watchfulness, self- the front wall, and a third of the side walls and with the missionaries in the disbursing of missionmaking intercession for us with groanings which says that Mr. Smith has authorized him to correct examination, secret prayer, and the careful study of the Word at any cost. It may withdraw them somewhat from some of the many engagecannot be uttered." God's tenderness! how real, the story as an exaggeration. We would rejoice how great, how wonderful! if the same might be said in truth of all similar reviews, should be read but little. Whatever book accomplished. But we turn again to the Son, and, from the stories. It is this proscriptive and mob-law arguis selected; let it be of a good moral character. But we turn again to the sol, and, non the showings, in His. earthly life, of beautiful, most touching sensibilities, we select another wondrous quality, which we term condescension. The real lenstion of the Son is unquestioned. He is the by our Southern religious contemporaries. Here is the state of the Sonth and we are glad to see the practice discountenanced in any degree by our Southern religious contemporaries. Here is the state of the Sonth and we are glad to see the practice discountenanced in any degree by our Southern religious contemporaries. Here is the state of the Sonth and we are glad to see the practice discountenanced in any degree by our Southern religious contemporaries. Here is the state of the Sonth and we are glad to see the practice discountenanced in any degree by our Southern religious contemporaries. Here is the state of the Sonth and we are glad to see the practice discountenanced in any degree by our Southern religious contemporaries. Here is the state of the Sonth and we are glad to see the practice discountenanced in any degree by our Southern religious contemporaries. Here is the state of the st lege, at Meadville, Pa., died last Saturday afternoon. 18 cents per dozen.

### READING.

During the long evenings of this season of the year, the time can be employed in no better way, than in reading good books. Besides being a the same time, are enriching our minds with more golden treasures. Many of our young men, who amusement, might find greater enjoyment at home accessible to those who have not the means of procuring books of their own.

books, great care should be exercised in selecting fit books for perusal; books that will not only advise, first of all, a careful study of history; for, unless a good knowledge of history is obtained in youth, there is but a small chance of ever becoming "THE FULNESS OF CHRIST." A sermon by Rev. acquainted with it. Biography, also, should compose a part of our daily reading. The constant study of the lives of the great and good of the world, cannot help but have its influence in forming the character of the young. Well-written

stories, also, of a good moral tendency, are as necessary to the cultivation of the intellect, as any study that requires more thought. They should be read, not merely for the story, but to become acquainted with the various characters portrayed, and with the style of the author. There may be

H. G. Guinness, preached in Rev. Dr. Wylie's Church, Philadelphia, on January 29th, 1860. Philadelphia: J. H. Jones & Co. J. H. Jones & Co. For sale at the Presbyterian Book store, 1334

Chestnut street.

THE BIBLE BY ITSELF. An address delivered in the Madison Square Presbyterian Church, at the 36th An-niversary of the New York Bible Society, November 27th, 1859. By William Allan Butler. New York: Robert Carter & Brothers. For sale at Martiens, Philadelphia.

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COLLECTION OF HYMNS. By W. C. Dana. From William S. & Alfred Martien, Philadelphia.

can, merely gliding hurriedly through it, find their selection, designed to be supplementary to the knowledge all in confusion. They have no settled Psalms and Hymns of Dr. Watts. While we ideas on any point. A book should be read slowly, might, perhaps demur at the lyrical character of and no more at a time than can be well digested some of the poems, we think the expressed aim of by the mind. All light reading, as literary papers bringing together hymns breathing the true spirit and magazines, with the exception of occasional of poetry and devotion has been, in the main, well CERTIFICATE OF DISMISSION. From our Publication Committee we have received a very peat printed form for Certificates of Dismission to Dr. John Barker, President of the Allegheny Col- church members changing their relations; price