American Prescritan | henceforth he is to be a stranger to all the joys | of the mission in Britain.—Record of Free Church | of Scotland. Genesee Grangelist.

THURSDAY, APRIL 19, 1860.

D. C. HOUGHTON. JOHN W. MEARS,

ALBERT BARNES THOMAS BRAINERD, GEORGE DUFFIELD JR.

THE TRUE DISCIPLE.

The conversion of a sinner is the most interest ing and important event in the history of earth The rise and fall of empires, except as it may be related to the progress or decline of Christia nity, is an insignificant occurrence compared with the rescue of one soul from the dominion of Satan. Such an event may be overlooked by the men of the world, yet it is announced in heaven as an item of joyful intelligence, and the news gives fresh impulse to the transports of angels. It produces a change in man's character for all his immortal existence. It is to him the commencement of a new course of moral action, and produces an entire revolution in his thoughts, and feelings, and purposes. It places before him a new object of a spirit of brotherly love and of active and cheer of pursuit, and brings him under the sway of a ful piety would, as a means, do much to convince new class of moral emotions, and at length invests | the impenitent, of the reality and blessedness of him with an unfading crown. His first inquiry, when he has experienced the love of Jesus is, "Lord, what wilt thou have me to do?"

Some either believe, or act as if they believed that one can be religious by proxy. They cherish the hope that the piety of a father or mother, a husband or a wife, or a friend may avail for them; or, at least, that union with the church by haptism. or by their own profession, will secure for them a passport to the Divine favor. The true disciple. however, has not so learned Christ. He realizes that religion is a personal matter, that he must experience it for himself, else the advantages arising from church privileges, or pious associations, will only aggravate his guilt and condemnation. As each one must give an account of himself to God, he believes he must for himself be interested in the mediation of Jesus, else he will not be able to stand in the judgment. The eminent holiness of ancestors and friends, or membership in the visible church, he knows will avail him nothing, if destitute of the Spirit of Christ. To secure the favor of God and a mansion in the skies, the sinner must repent, and believe, and obey for himself. The Jews supposed their relation to Abraham, in itself, allied them to God as his children, but John exposed their error, by saying. "Bring forth, therefore, fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father."

Others, overlooking this vital truth, concern themselves, mainly, in finding fault with their neighbors. They think only of the delinquencies of others, instead of rectifying their own. They are acute in discerning a mote in a brother's eye, and yet are ignorant of the beam in their own. They read the Bible and hear the gospel preached, not for their own profit, but to ascertain its adaptations to the case of others. They are seldom in that state of mind that prompted the language, "Speak, Lord, for thy servant heareth." The genuine child of God is actuated by a very different spirit. He inquires with anxiety from day to day, what God would have him to do, and he enjoys no spiritual peace unless he is walking in the fear of God, and comfort of the Holy Ghost. Saul of Tarsus recognised this truth, when he inquired, "Lord, what wilt thou have me to do?" He felt he had something to do to show forth the praises of Him who had called him to glory and virtuesomething to do, not to procure his justification, or to merit heaven, but to testify his gratitude to Him who loved him and gave himself for him. and rose again for his justification.

The true disciple makes the written word the rule of his life. He not only believes God, he believes His word, and regulates his heart and life by its teachings. "My sheep," said Jesus, "hear my voice, and I know them, and they follow Me. They know not the voice of strangers." The maxims of the world, the suggestions of his own mind, even his pious frames and sincere and conscientious convictions, are all brought to the test of this infallible standard. "There is a way which seemeth right to a man, but the end thereof are the ways of death;" hence, he regards his sincere and honest convictions, reliable and safe guides, only as they are warranted by the inspired volume. The decisions of councils and the unanimous consent of the fathers, if this could be discovered, would be rejected, if they conflicted with the teachings of prophets and apostles, who spake and wrote as they were moved by the Holy Ghost. A desire to know the truth as it is in Jesus, which prompts to appropriate efforts, and a purpose, by to be let loose upon us? the grace of God, to walk in the truth, is a very decisive evidence of discipleship. Where this feeling and determination do not control the mind, and heart, and actions, this is a clear indication that the person has not been born from above. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not

in him." When duty is clearly made known by the written word, illuminated and enforced by the divine Spirit and providence, the real child of God does not confer with flesh and blood, but immediately obeys their merchandise and their hire, holiness to the the heavenly message. Obedience may require sacrifices and self-denials, but it is nevertheless cordially rendered. He has wholly yielded his mind to the teachings of his new Master, and his will to His authority. He knows he is not his own: and, that being bought with a price, he will be set down by the recording angel upon the air and exercise without going beyond the limits ought to glorify God in his body and spirit, which are God's. His devotion to his Redeemer has the unequivocal stamp of genuineness. It is cordial. What he does-he does it heartily as unto the Lord. His love is not in word, neither in tongue. but in deed and in truth. It is universal. It regards all the requirements of God. He who is governed by such a spirit of obedience, does not perform this duty and neglect that. His experience corresponds with that of the Psalmist, when he says: "I esteem all thy precepts concerning DRAS .- A "native church" has been regularly James T. Shinn, N. E. cor. of Broad and Spruce evening. all things to be right, and I hate every false way." formed in Madras, and the Rev. P. Rajahgopaul It is perpetual. His obedience is not fitful. He settled over it as pastor. The number of native knows of no time when he may cease to watch and communicants in full church standing is eightypray-no time when he is released from the claims seven; and the church has begun on a regular solourn when he is safe from the suggestions of ordinances among themselves. The foundation his own corrupt heart, or the assault of his spiritual adversary—hence his daily prayer is: "Hold beginning to rise above the ground, and we hope Thou me up, and I shall be safe; and I will have soon to have a suitable and commodious building respect unto thy statutes continually." Having in which our Christian people may meet together

ever to radiate his countenance, rather, that the sad and gloomy aspect of the recluse is to be his earthly portion. Would that we could dispossess the ungodly of this pernicious prejudice! The very reverse is true, as the experience of tens of thousands proves. No moment in the history of man is so full of bliss, as that when he receives Christ and tastes his love-no joy so pure and satisfying as that which he experiences when he rejoices in hope of the glory of God. In all the future stages of his being, whether in time or eternity, he will ever revert to the hour in which he devoted himself to the Saviour and His cause with peculiar delight, and say:

> "Oh! happy day that fixed my choice On thee, my Saviour and my God; Well may this glowing heart rejoice, And tell its rapture all abroad."

Were all the professing disciples of Christ His rue followers, how efficient and joyful would they be in His service! Very many, we fear, have only the form of godliness, and a large number are living beneath their privileges as the children of God, while here and there we witness a solitary burning and shining light. Notwithstanding s much is being done in the present day by faithful preaching and Union Prayer Meetings and other means, to elevate the tone of piety in the church, very much yet remains to be done. The diffusion religion, and to persuade them to cast in their lot with the people of God. May such a spirit be speedily shed down upon the church by her glo rious Head, and being thus quickened, she will call on His name, and arise and shine, and the Gentiles shall come to her light, and kings to the brightness of his rising!

MODERN MARTYRDOM.

What matters it, if we are not compelled to pass through the antiquated ordeals of fire and sword n testifying to the reality of our religious convic tions? Or if the boots and thumb-screws applied so remorselessly and so vainly to our Covenanter ncestors, are no longer threatened against refrac ory Presbyterians; or if our homes are secure against dragonnades and inquisitorial visits? The age of persecutions in the civilized world has passed, but with it does not disappear the age of martyrdom. Men are still called on at great suffering and loss to testify for principle. They must frequently choose between sacrificing their religion, or to a great extent their worldly interests; and this, without violence to language, may be termed martyrdom. One of these opportunities, or modes of mar

tyrdom, occurs in the arena of business. It is the make, perhaps many times over in a short period, between a sense of perfect rectitude, and an opportunity to advance his pecuniary interests by deviations, more or less extensive, from the path of rectitude. We do not so much refer to separate instances, as to the whole course of business. We mean the necessity of choosing between a course of perfect rectitude, which often leads to disappointments, partial successes, sometimes total failure to attain wealth, and a time-serving, occasionally unscrupulous, little too severe dealing with his fellow men, as one much more certain to lead speedily to wealth. Honesty is, doubtless, in the long run, the best policy, but there are long and dark and dreary periods in the history of many a business man, during which every thing seems to point to a doctrine quite the reverse. To maintain one's honesty, while as yet the policy of it is an article of faith and nothing more, and when every consideration of mere policy would tempt to a sacrifice of principle, this is to carry out the spirit of the confessor. To postpone the attainment of wealth, to continue painfully struggling amid protracted embarrassments, to carry a load of indebtedness at great sacrifice for the sake of our creditors, when it would be far more comfortable to ourselves to throw up our hands and let our affairs take the course to which they have been gravitating; this requires a degree of Christian nerve quite capable of facing the sword, the stake or the rack. We verily believe there have been and are now, Christian men who, for the sake of principle are undergoing anxieties and mental tortures to which the bodily tortures of the rack are scarcely a parallel, and from which they would feel death even in a violent form, to be a real relief. In what essential respects, does the renouncing of my property at the call of the inquisitor, differ from yielding it up for the satisfaction of my creditors, if in both cases, not necessity but a high-souled preference for principle required it? Is not the one equally a martyrdom with the other? To meet such emergencies, do we not need to cultivate the spirit of the old confessors in ourselves, our wives

Every age of the world demands among Christians the cultivation of the martyr spirit, and this humane age, with its trading, money-making, speculating, making-haste-to-be-rich aims, demands it as much as any other. Fraud and wrong and injustice have insinuated themselves so cunningly | houses, that were no homes, and changed from and so firmly into the crevices of business that it dirty, ragged, vicious children, into quiet, modest, requires a quick and healthy conscience—a peculiar singleness of eye-to detect them, and strong | that their hearts have been turned to God; and treatment to dislodge them. Christianity indeed will purify the business pursuits of men and make | lodged deep, and will bear fruit in time to come. Lord, but every work of reform has its martyrs. and ere this stupendous reform is accomplished. many an instance of patient, heroic suffering known only to God or to a narrow circle of friends will have occurred, many a name unknown on earth illustrious roll of the noble army of martyrs,

and our families, almost as much as if we expected

the dragoons of the Bourbons or of Claverhouse

of our best known Pastors in this and a neighbouring city are preaching a thorough course of sermons on the bearing of Christianity on the business pursuits of men.

A CHURCH OF NATIVE CHRISTIANS IN MAof the divine law-no season during his earthly system to raise funds for the support of gospel thus voluntarily consecrated himself to God to be
His servant for time and eternity, the votary of
pleasure may regard him as having taken a vow
that dooms him to a life of asceticism, and that
that dooms him to a life of asceticism, and that

LIBERALITY COMMENDED.

To chronicle good deeds, is one of the agreeable incidents of editorial duty. It is with satisfaction, therefore, that we call attention to the acknowledgment of moneys received by our Publication Committee during the past forty days, which has been handed us for insertion, and will be found in its appropriate place. Without disparaging the gifts of other places, to this enter-

The purchase of the Presbyterian House seemed, for a while, to be an obstacle to the Committee's success. It wore a local aspect, and did not call forth lively sympathy or large donations. The difficulty was recognised and the obstacle removed, by our friends in this city, by the purchase of the House and the contribution of ten thousand dollars for the relief of the embarrassments of the Publication Committee. It was hoped that the Church generally would now come to the support of this cause, and give the Committee a moderate endowment. Something was done. Many of the feeblest of our churches contributed liberally of their poverty; and of the stronger churches, some gave to the Committee substantial aid. Yet, the truth must be confessed, that amid calls of benevolence, this call, left to the pastors and the churches themselves, had, in most of our churches, the

The Committee, in the meanwhile, were not in active. It was meeting the demands of actual existence, and receiving and obeying instruction of the Assembly calling for large outlay. One of three courses must be pursued: either the Committee must stand still and be swamped by necessary expenses, or fail and dishonor the Church, or go forward. The first would be ruinous, the second disgraceful, the third only is the course that will meet the approval of the Committee's constituents, and this is the ground upon which it stands. As the Committee's year drew to a close, it became manifest that the small contributions of the churches would not carry the cause safely through. A few friends in Philadelphia met for consultation, and determined that the credit of the denomination and the interests of religion demanded a special effort. The acknowledgment of the present month, and that published a month since, are part of the fruits of this honorable determination to stand in the breach

nd support the honor of the body It would be a very easy thing to carry on this branch of our work as a Church of Christ without laying great burdens on any. If each congregation would simply put it upon the docket and take up its contribution, small or great, all that is needful could be done. Why cannot our sessions see that it is done?

INDUSTRIAL HOME FOR GIRLS.

It is well known that there is in every large city a numerous class of females, who have lef the path of virtue and happiness, and who wander wearily in the midnight darkness of sin and misery. Most of our happy, virtuous wives and daughters would draw their garments closer around them to avoid contact with any one of these, and turn them

from their doors with indignation and contempt. Ten years ago, it was estimated that 20,000 of these women were in the city of New York alone. Half that number, at least, may be supposed to exist now in our own city. With the limited efforts that are yet made to reach them, not more than one hundred and fifty in any one year are induced to enter the asylum provided for them. In looking with despair at the vast numbers left to accomplish their own destruction of body and soul, the question arises. Cannot more be done to reach them earlier-before they are entangled in this web of evil? Cannot the ranks from which they chiefly come, be entered, and the little girls taken and saved, before they are old enough to begin the life they are sure to live if left to them-

And for just this purpose there is a society which is working unobtrusively, but steadily and hopefully. The Industrial Home for Girls is trying to do just this work. It receives girls from eleven years old to eighteen-whether brought there by policemen, as vagrants, placed there by parents unwilling or unable to care for them, or by those interested in them because they are homeless or worse. It takes none who have fallen, but any who are in danger of falling. It gives them a HOME, with instruction in household work, sewing, reading, writing, &c.; and as soon as they am fitted, provides them with carefully selected places (generally in the country) until they are of age. The society is little known, and its means are very limited; but there are not a few, even now, in the infancy of its existence, who have been taken from the streets, or from wretched useful girls. A few of them have given evidence more have shown that the seeds of truth have

But the managers want more means to extend their operations by taking a large house, in which they may accommodate a greater number of girls. and keep thom for a longer time. They desire earnestly also to have a house with sufficient ground for a garden, so that the girls may have of the establishment. For this increase of means they appeal to the public, firmly believing that if In this connection we are glad to learn that two | their object, their plan, their necessities, and their encouragement for the work are once fairly made known, there cannot, in this community, be lack of sympathy or substantial aid.

> Donations of any kind will be gratefully re ceived at the Home, No. 321 South Thirteenth Street, below Spruce, and contributions can be sent to the Treasurer, 1204 Chestnut Street, or to

CLIFTON HALL.

We call attention to the advertisement of Dr. R. A. Given, in this day's paper. Dr. G. has the entire confidence of some of our leading physicians, and the Institution is worthy of general putronage. In the Board of Supervision will be found the names of some of our most reliable citizens.

Pride often grows with the decrease of other sins.

For the American Presbyterian. "HISTORY OF NORRISTOWN" COR-

We have lately seen a book purporting to be the history of Norristown, in which are a variety of statements that may be regarded of an interesting character to those concerned in them. It will, no doubt, be entified to respect and consideration in proportion as it is found to be truthful and impartial. We have not read the whole of it; nor indeed were we anxious to do so after we had looked at some portions in which we felt prise of the denomination, it is but justice to an especial interest. It is needless to say that we was decided to be irregular. award to our Philadelphia friends the commenda- could feel no great confidence in the general cortion which they deserve for the manfulness and rectness of the work after we had noticed a variety liberality with which they have stood by our Ge- of mistakes touching one particular subject. That neral Assembly's Committee of Publication. Like such mistakes or misrepresentations exist genethe Church Erection Fund, to which our churches rally throughout the book, we are unable to say. up. have given an endowment of one hundred thou- Upon one page, we counted six of them, and we sand dollars, this is an undertaking in which can only excuse the writer in the belief that he capital must be had before any great results are sought and received his information from those whom he very properly regarded as competent persons, and well able to give correct statements

should, for a variety of reasons, be carefully corected. We shall not notice them in their order, but we will endeavor to give a consecutive view of who feel interested in them.

We regret that certain important papers relating by Rev. E. W. Gilbert. to the subject, have been lost or mislaid, and that to others we have not ready access; but we are, of the Norristown Church in a new light, and nevertheless, happy to find that all which we re- the resolution in reference to it was repealed, as gard as necessary to corroborate our statement, is may be seen on page 661 of the minutes. fully recorded on the minutes of the General As-Presbytery of Philadelphia.

Perhaps it may be well to remind the reader that there were two great parties in the General Assembly previous to 4838, and the sympathies of each were well defined. The church of Norristown always belonged to what is now called the New School party. It sympathized and co-operated with such men as Rev. James P. Wilson, D. D., Rev. James Patterson, Dr. Skinner, and others. And the senior Elder, Robert Hamill, Esq.—the father of the church—was known and acted strongly in favor of Rev. Albert Barnes, and when the time came, voted to sustain him. For a few years previous to 1838, we had the

best means of knowing what was the general feeling of the congregation in Norristown. There was scarcely an Old School person in the society. We know not of more than one family, where the "Presbyterian" (Old School) was taken, while the "Philadelphian" (New School) was received by a goodly number of subscribers: so that there was no violence used no unnatural efforts made to bring the church over to the New School party of 1838. It found its appropriate position, as much so as Mr. Chandler Mr. Patterson's, or the 3d Church of Philadelphia; and even had there been no disturbance in reference to the settlement of Mr. Gould, it is hardly possible to see how it could have been retained for the Old School side after the great division. Mr. Gould did not make the church New School. His immediate predecessor, Rev. Robert Adair, did not make it so. It was so before. And it would have remained so to this day, had it not been for interested strangers who, finding a position in the borough, laid their plans to seize, in an evil hour, what no more belonged to them than did the Me-

thodist or Baptist churches of the place. The simple facts in the case are these :- When the church was vacant at the close of 1837. Mr. Samuel M. Gould, from a Presbyterian Theological Seminary, was invited to supply for one Sabbath, Dec. 25th, 1837. This resulted in his becoming a candidate for settlement; and learning that Dr. John M Dowell and Dr. C. C. Cuyler were a comto do. This resulted in his having a unanimous call to become the pastor, -Dr. Cuyler presiding

at the meeting, and helping to make out the call. Mr. Gould then made application to join the Presbytery with a view to accepting the call. This meeting was held in Philadelphia, February, 1838, and Mr. Ulrich Schlater was the elder appointed to prosecute the call. But to the surprise of many, the application to join the Presbytery papers were returned to him. No specific reasons tery, as follows: were assigned for this step; but Rev. Dr. Niel, of Germantown, was appointed to preach the next reference to the action of the Presbytery.

This, of course, produced much excitement in the Society, and the Session, consisting of Robert Hamill, Ulrich Schlater, Wm. Powell, and David Getty, met at the house of Mr. Hamill and took gregation the following Sabbath.

Dr. Niel appeared, and made his statements to regretted the state of things which existed—that we had fallen upon evil times, and that had Mr. Gould come from Princeton instead of New York. there would have been no difficulty whatever—that the whole thing was a party movement for selfpreservation, with other words of like import. After the sermon, Wm. Powell, Esq., came forward, and presented the above named resolutions;

which were to the effect that the congregation still had full confidence in Mr. Gould-that they would appeal, and complain to the next General Assembly, and retain his services till that time. These resolutions were adopted by the whole congregation rising; and thus Dr. Niel went home in the afternoon, and Mr. Gould preached in the

whole subject was discussed, and a Presbyterial letter sent to the congregation. This was respectfully received; a public meeting was called on a the occasion. week day evening, and there was a full attendance of the congregation. The letter was here readcommented upon, and resolutions, more decided than the former ones, were passed. From these resolutions, especially that which related to joining the 3d Presbytery of Philadelphia, Mr. Schlater strongly dissented; but no regard being paid to his opinions or feelings, he resigned his eldership, whole subject, and the proper bearings of these and joined a German Reformed church.

of the General Assembly. But before the appeal of the Session, as directed by the congregation, could be issued, the Assembly had divided into two parts, each claiming to be the true General Assembly, and each equally worthy, no doubt, in the sight of God. Of course the Session carried its papers to the Assembly meeting in the 1st Presbyterian church of Philadelphia. But as the 2d Presbytery did not appear with its records, it did not seem, at first, that any action could be taken upon the subject; and to join the 3d Pres-

The following is found in the Minutes of the General Assembly of 1838:

bytery of Philadelphia without the action of Synod,

"The appeal, from the church of Norristown from the 2d Presbytery of Philadelphia, was taken

"The Records of the inferior judicatory not being present, the consideration of the case was referred to the next General Assembly, and the Presbytery was directed to send up its Records that the case might be issued.'

This would have embarrassed the action of the Session had it not been for the formation of a new All we feel concerned about at the present | Synod, to which the whole subject was referred time, is what we find recorded on page .62, and | The erection of this Synod became expedient from relating to the history of the First Presbyterian | the circumstances of the times, and was as regular church of Norristown, from the year 1838 till it as any action taken by either Assembly. By rewas seized upon by the Old School party and ferring to the Records, it will be seen that it was brought into the 2d Resbytery of Philadelphia. formed upon the application of members from Some of these mistakes we regard as of no im- several Presbyteries; and the minute in reference portance. Others are of great importance, and to it, we find upon page 657, and is as follows: "Resolved. That the ministers and congre-

gations belonging to the Presbytery of Wil mington, Lewes, Philadelphia, 2d, Philadelphia 3d, Carlisle, Huntingdon and Northumberland, actual facts, such as may be for the benefit of all be and they are hereby set off from the Synod of Philadelphia, and erected into a new Synod. It is now twenty-two years since most of the to be called the Synod of Pennsylvania; that events referred to, transpired; but yet they are as Presbyterian Church, in the city of Philadelfresh in the memory of some persons who were phis. on the second Wednesday of July next, at actors in the scenes, as if they were but yesterday. 11 o'clock, A. M., to be opened with a sermon

This action of the Assembly placed the case

"On motion the resolutions referring the apsembly, the Synod of Pennsylvania, and the 3d peal of the Session of the Church of Norris town from a decision of the second Presbytery of Philadelphia, to the next General Assembly,

The course was now plain for the people of Norristown. The subject being referred to the Synod of Pennsylvania, which was to meet in July, it only remained for them to wait the action of that body. What this action was we see by the records of the Synod after it was formed. It is of no consequence whether the church of Norristown took any further order upon the subject or not. They still belonged to regarded as a New School man. He was a member of the General Assembly of 1836, where he had resolved to form a new Synod, of which the cognised the authority of this Assembly, and sent its elder to the Synod which met in Philadelphia the second Wednesday of July, 1838. This Synod had the power to transfer a church from one Presbytery to another, and in order for the "adjudication" of the case it transferred the church of Norristown according to their request from the second to the third Presbytery of Philadelphia. This was all regular,—all constitutional, and the Church of Norristown acquiesced in the matter without the least dissent from any one.

> The action of the Synod in reference to the transfer of the church we regard as interesting and important, and we therefore give it in full

Philadelphia, July 11th, 1838. "The First Presbyterian Church of Norris town, Pa., through their representative, Mr. David Getty, placed before the Synod the action of that church and congregation relative to their ecclesiastical connexions, requesting that the Synod would transfer their Presbyterial relations from the 2d to the 3d Presbyter of Philadelphia. It appeared from the record that a similar request had been made to the 2d Presbytery of Philadelphia, which decided that appertained to the Synod to alter the relationships of the churches from one to another Presbytery-whereupon the session of that church made a formal request to Synod to make said transfer. The Synod called upon the 2d Presbytery to state any objection, (if any existed,) why the request should not be granted and the 2d Presbytery making no objection it

"Resolved. That the request of the First Pres mittee on credentials, he called upon them, pre- byterian church of Norristown, Pa., be, and the sented his papers, was examined by them, and re- same is hereby granted, and that their Presbyceived permission to do as the church desired him terial connexion hereafter shall be with the 3d Presbytery of Philadelphia."

The church was now regularly and constitu tionally under the care of the 3d Presbytery of Philadelphia, which had been formed by the ac tion of the General Assembly in 1836. This Presbytery met at the eleventh Presbyterian church of Philadelphia, July 12th, 1338, and its action in reference to the reception and ordina tion of the candidate before them we now give was rejected by a strict party vote, and Mr. Gould's in full, as taken from the records of the Presby-

"Mr. Samuel M. Gould, a licentiate of the Berkshire Association, Mass., made application to be received under the care of the Presbytery, Sabbath, and inform the people of Norristown in and having presented a certificate of his licensure, with other testimonials of his good standing from said association, and having answered affirmatively the questions put to candidates for icensure in our own Presbytery, he was accord

ngly received. Mr. David Getty, a commissioner from the immediate order upon the subject, and also pre- First Presbyterian church of Norristown, prepared a set of resolutions to be offered to the con- sented a call for Mr. Gould, which having been found in order was put into his hands, and he having declared his acceptance of the same, i was-Resolved, that when the Presbytery ad the congregation. He said, in substance, that he journs, it adjourn to meet at Norristown, on Tuesday, Sept. 25th, at 11 o'clock, for his ordination and installation, if the way be clear. 'Mr. Gould was examined on experimental religion,—his views in seeking the sacred office.—

on the languages, -arts and sciences, and his examinations were sustained as parts of trial. Timothy i. 13, 'Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus,' was assigned to Mr. Gould as a subject for a popular sermo Thus it appears that the candidate was no

"installed by a committee of Presbytery." bu ather that he was regularly ordained by the Presbytery itself. This body met according to appointment, Sept. 25th, 1838, and was fully attended, and the occasion was one of unusual harmony and good feeling. Rev. Thomas Nothing more of importance transpired till the Brainerd, of Philadelphia, preached the sermon, spring meeting of the 2d Presbytery, when the Rev. Albert Barnes gave the charge to the pas tor, and Rev. Robert Adair to the people. The following is the minute of the Presbytery upon

> "Mr. Gould read a sermon from the subject previously assigned him, which was unanimously sustained as a part of trial. He was then examined in theology and church government, and Presbytery being fully satisfied with his examination, proceeded to ordain and install him."

This we believe to be a correct outline of the statements can easily be seen. After Mr. Gould

tion in the congregation, in reference to Old and New school matters. The church grew and flourished under the manifest smiles of Heaven; so that from the spring of 1838 to 1849, a period of eleven years, there had been six distinct revivals of religion; and nearly 350 persons had been added to the church on the profession of their faith-together with a goodly number by certificate. The house of worship had been enlarged and improved, and a valuable property around the house had been purchased and paid for by New School people—or rather from the surplus funds of the congregation annually ac-

Nor was the subject of Old and New school

cruing.

agitated at the time of Mr. Gould's resignation, which occurred early in 1851. And in the settlement of his successor, nothing was said in reference to it. Indeed, it would have been an impossible thing to have taken away the church under those circumstances. The temporal affairs of the congregation were in the best condition, and almost the entire body of church members were New School, and remain so to this day. And even after the church had, in a deceptive manner, been transferred to the 2d Presbytery, it could not have been retained by the Old School, had it not been for the terrible which the congregation had become involved in building a costly edifice, and getting deeply into debt, under the pastorate of Rev. R. A. Smith, a native of Maine. (whose name has since been changed to Rev. Randolph Augustus Delancy,) and had it not been for this unfortunate circumstance, the New School party would, no doubt, have been worshipping at this time upon the spot rendered sacred to them by so many hallowed associations.

These remarks have been made in part, though not wholly, for the purpose of correcting that portion of the History of Norristown found on page 62, and they may be of some value also in the way of reference, should another history be written. And to sum up all we have said, these points seem clearly to follow:

1st. The Presbyterian church of Norristown was always New School in its sympathies from the day it was organized by Rev. James P. Wilson, D. D., of Philadelphia.

2d. That it never, in any way or shape, recognised the Old School Assembly on or after the great separation in 1838.

3d. That it grew and prospered under New School government-its property being recognised and protected by the laws of Pennsylvania. 4th. That at the time secret movements were

made to get the church, the great body of the members were New School in their feelings: that it was only by sly and underhanded management that the object was accomplished. 5th. That the original property of the First

who now hold it, hold what is not their own. [If the truth of these statements is called in

"ANNALS OF THE POOR." "THE DORCAS."

question, they will be substantiated by responsi-

An impression seems to have obtained, how, we know not, that the wants of the Mission in this department are, for the present, met. This is far from being the case. A great deal has certainly been done, and after five months' constant exertion, we are unable to discover more than here and there an instance in which what has in many families who, at the first, seemed to be will be an important safeguard. without hope. Our evening meetings are well STORIES OF RAINBOW AND LUCKY. THE attended, decent, orderly, attentive. On last Sabbath evening, especially, the house was crowded by an audience of the people of the neighborhood, unsurpassed for stillness and serious attention. Yet there are many who are desirous of attending, but are ashamed to appear in their present garb; wear. We believe that the ladies connected with was like a charm. the Mission will alter, and otherwise prepare and distribute whatever may be sent in. Nor is there any species of garments that may not be rendered available. Shoes, for boys and girls, are greatly needed; bonnets, hats, caps; comfortable dresses for women; light shawls, any thing, every thing that the benevolent and the beneficent will give us. Money, also, is constantly needed. for there are always a good many sick; indeed. we grow weary presenting the cases of hardship and suffering that come under our notice.

What, then, we desire is, that every lady who reads these annals will accept this as a personal application to herself for such aid as may be in

As before stated, things may be sent to the Presbyterian House, 1334 Chestnut St., marked put the curious reader on immediate track of "Annals of the Poor;" or the writer will call on any one on the receipt of a line, as above. B.

P. S. In last week's paper, "Mourners' class." popular. should read "Women's class." We have no mourners' class.

EDITOR'S TABLE.

lustrations. New York: Harper & Brothers. For sale by Lindsay & Blakiston, Philadelphia

This is a valuable book, recording the progress of science and art, and brief histories of the men who have been successful in identifying their names with some truly useful invention. The author begins with the zealous Archimedes. who believed, in his ardor of discovery, that he could overturn the world, if he could secure room subjects, by a clergyman of the Methodist defor the fulcum of his lever; and concludes with nomination. No reader will fail to find somethe electric telegraph, especially that part which thing that will please, instruct, and amuse him. refuses to respond, "All right, De Sauty!" The THE LOSS OF THE KENT, EAST INDIAMAN. press, and the perfection of the art of printing, are the most practical and useful inventions of This is a graphic account of the wrecked and modern times. It is true that man has sought burning ship, with 600 souls aboard, by one of out many inventions, some useless, but many useful, and others seemingly indispensable.

RITA; an Autobiography. Boston: Mayhew & Baker. For sale by G. G. Evans, Philadelphia.

This volume evinces remarkable force in the freshness and interest of the scenes, the range of characters introduced, and the distinctness with which each is marked and maintained to the close. So far as our reading extends in this direction, we think it deserves to take rank with the most effective productions of our later romance writers.

Thus matters remained quiet till the meeting | became the pastor there was no further agita-

A joint creation of the sisters Warner. Its chief characteristics are those already familiar to the readers of Queechy and the Wide, Wide World. Here you find the same inward grace and beautiful dependence in the character of the heroine, and a similar calmness of self-reliance and unconquered strength of will in the hero the same simple, nervous style of narrative, the same interest in the details and development of the story, and above all, the same true, healthful, religious tone pervading the entire volumes. INAUGURAL ADDRESS at the opening of the Pres-

byterian Theological Seminary of the North-West: Chicago, Illinois. Philadelphia: Joseph M. Willson. We noticed this novel pamphlet in advance of its receipt, on the authority of the editor of the Presbyter, whose watchful care has never allowed him to mistake a Congregational Seminary, of whatever pretensions, for this school of the prophets, since a certain telegraphic despatch told a solicitous Board of Trust that the department of theology would be accepted by the present incumbent. He knew all the men, and had a right to speak of this new and remarkable manner of their first introduction to the public.

The pamphlet is now before us with its ornaments, personal and literary. It is emphatically difficulties and perplexing entanglements in a picture book. With a single exception, we never knew the like thing punctised, of printing the portrait of the president of the institution with his inauguration. This was in a Western college, and the new president was supposed to be handsome. These men are said to be very much caricatured by their likenesses; and since we learn that the book was issued by the same man who publishes the Presbyterian Almanac, we are inclined to believe it quite possible. They may be some of last year's moderators fitted up for the occasion. Indeed, we think we recognise a slight resemblance in one of them to our New School moderator, whose picture in the Almanac was neither flattering nor true to the original. If this thing is to be practised ad libitum, we think it a good and substantial reason in a modest man to decline absolutely to run for moderator, if he has any respect to his good looks and reputation with posterity. And then the thought that in after time the moderator of the New School Assembly might be taken to illustrate and adorn the catalogue of an Old School Seminary in the far West! We believe in the utility of "Rogues' Galleries." but think that professors should seek to be known otherwise than by photographs or lithographs accompanying their inaugurals!

> THE YOUTH'S SCRIPTURE QUESTION BOOK, on the New Testament. By H. Hamlin. Boston: Henry Hoyt. Philadelphia: W. S. & A. Martien.

This is a skilfully prepared question book for families, Sabbath Schools, and Bible classes. It is arranged on the plan of Prof. Robinson's sum-Presbyterian church of Norristown belongs by mary of the gospels, and brought down to the right to New School people, and that those | last year of our Saviour's life and ministry, and is to be followed by another volume covering this eventful period. Mr. Barnes' notes are made the basis of questions and instructions, and are almost as essential as the Bible in following out the ideas of the author of the questions. This is also true of all the question books published by the Mass. Sabbath School Association.

THE WAY TO THE PIT. By Harriet B. McKeever, Author of "The Flounced Robe," "Edith's Ministry," etc. Boston: Henry Hoyt. For sale by W. S. & A. Martien. Philadelphia.

FAKING A STAND. By the Author of "Hugh Fisher." "Jane Robinson," etc. Roston: Henry Hoyt. Philadelphia, W. S. & A. Martien.

These two volumes illustrate the strength and value of maternal instruction and influence in preserving boys from temptation and bad combeen done was done improvidently, and there is pany. A respect for parental instruction that plainly seen a corresponding effort of self-reliance | will not yield to entreaty or cower under ridicule,

THREE PINES. By Jacob Abbott. New York: Harper & Brothers. For sale by Lindsay & Blakiston,

THE FLORENCE STORIES. By Jacob Abbott. Grimkie. New York: Sheldon & Co. For sale by Lindsay & Blakiston, Philadelphia.

These are popular series of stories for children, nor do we blame them for it. Now, as the spring and need only to be announced as ready, and all is opening, it may suit the convenience of very the boys and girls understand it at once. They many to aid us in fitting out such persons with were read to us by a gentle voice to induce sleep something suitable—at least decent—for them to to our over-taxed nervous system. The effect

THE BIBLICAL REASON WHY: a Family Guide to Scripture Readings, and a Hand Book for Biblical Student. By the Author of "The Biblical Reason Why: General Science," etc. Illustrated by numerous Engravings. New York: Dick & Fitzgerald. For sale by J. B. Lippincott & Co., Philadelphia.

This is a sort of universal catechism. in which thousand questions, which any reader of the Bible would naturally ask, are answered in brief mostly biblically, always candidly, generally correctly. The reasons are collected from the vast treasure-house of Biblical inquiry, and commentators and students are made to contribute the facts and materials for a desirable and useful work. The questions refer to persons, to facts, to theories, to customs, to laws, &c., and the volume is supplied with an index which will the solution of the question he first desires to

ask. The idea is practicable and valuable, and is so carried out by the author as to render it

BLIND MAN'S HOLIDAY; or Short Tales for the Nursery. By the Author of "Sidney Grey," etc., etc. With Illustrations, by John Absolon. New York: Robert Carter & Bros. Philadelphia: Presbyterian

This volume of Carter's Fireside Library is just the thing for every day use, as long as it can STORIES OF INVENTORS AND DISCOVERERS IN last. It contains eleven instructive and attrac-SCIENCE AND THE USEFUL ARTS. A Book for tive stories, to be read to children from six to Young and Old. By John Timbs, F. S. A. With II- eight years. The mother, nurse, and maidenaunt will find it a valuable and convenient auxiliary to their fresh stock of telling stories.

SKETCH BOOK; or, Miscellaneous Anecdotes, Illustrating a Variety of Topics Proper to the Pulpit and Platform. By William C. Smith. New York: Carlton and Porter. For sale by Perkinpine and Higgins 56 North Fourth Street, Philadelphia.

This volume contains sketches, anecdotes, personal incidents, reflections, on a great variety of

of the preserved.

BOOKS RECEIVED. THE HISTORY OF FRANCE. By Park Godwin.
Vol. I. Ancient Gaul. New York: Harper & Bros.
For sale by Lindsay & Blakiston, Philadelphia.

OLD LEAVES: Gathered from Household Words. By W. Henry Wills. New York: Harper & Bros. For sale by Lindsay & Blakiston, Philadelphia. CAROLINE PERTHES, The Christian Wife. Condensed from the Life of Frederick Christopher Perthes.
By Mrs. L. C. Tuthill. New York: Robert Carter &
Bros. For sale at the Presbyterian Book Store, 1334
Chestnut Street, Philadelphia.

THE BIBLE AND SOCIAL REFORM; or The Scripture as a Means of Civilization. By R. H. Tyler, A.M. Philadelphia: James Challen & Son.