American Presbyterian Genesee Grangelist.

THURSDAY, MAY 10, 1860.

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RIGHT AND ITS REWARD.

Plato defined man as "the hunter after truth." Said another philosopher-" Were the Almighty holding in his right hand 'truth,' and in his left noiding in his right hand 'truth,' and in his left hand 'search after truth,' to offer me the one I might prefer, I would, in all humility, but with through the schools. Orphan schools, the inout hesitation, choose the latter."

That would be a wise choice. There is more living pleasure in acquiring, than in securing possession. Energy is a condition of happiness—a law of human development and life. Action produces pleasure by unfolding our faculties, thus becoming its own end-action augmenting the power of action-energy growing into intenser energy. Such is our nature. This is true of all creatures. The bird is wrought to ecstasy by its own song. and by its swift, circling flight;—the lamb by its free, innocent gambols in the field. The infant Theart gushes over with delight in his artless gesticulations. And, if we be not overcome by fatigue, prostrated by disease, or afflicted with in-Thus has God added good to our severe doom. We are condemned to labor, but labor is our bliss. inaction our screet calamity.

discipline thereby secured. It is not merely in the problems of geometry as truths, that the advantage of pursuing that science consists; but in the culture, the intellectual use and appliance of power, by which to go through the whole mathematical system, or any other mental process in the fields of philosophy and of logic; and when some degree of facility is attained in the difficult process of investigation, there is the delight attending mental conquest, the conscious progress of the mind, the diminishing of obstacles, the larger field already traversed, and the clearness with which truths, after protracted study on our part, open into vision and beauty. All these become. to the earnest seeker for truth, a present blessing; so that he feels the prompting of no higher ambition than that of constant struggle and successive victory. It is his joy, not so much to excel others, as to increase his own energy, to secure a real development of his own mental powers.

We can imagine a man deeply engaged in secular enterprise; actuated, not at all by a desire for riches in themselves, but by a love of actiona satisfaction in seeing wealth diffused—great sion. Missionaries were sent forth as evangelists, works progressing, and the public reaping advan- not as pastors. There were now 67 American tage from his skill; and that aside from the profit | missionaries, and 280 native agents. The native accruing to him through an earnest and severe appliance, he experiences a precious reward in the very thought and labor, in the success of his plans, | in reference to the Sandwich Islands, in which i in the consciousness of right motives, though there was announced that all American aid would be be no approving voice nor accordant spirit in the gradually withdrawn, as the church was now quite hour of trial.

And, surely, if our natural involuntary movements, and the action of our intellects, are attended with satisfaction, if it contributes greatly to our happiness to be engaged in some honorable, worldly course, much more must the keeping of God's law stand; speak to our priests. Learning is therecarry along with it a constant and ample reward. fore required for dealing with those Brahmins, As in the natural world, obedience to law is with whom, if native agents were unable to cope healthful, so in the moral kingdom obedience to the divine statutes and word, has a present and

great reward. The language of holy men is-"How I love thy dicule. law; it is my meditation all the day." "I will delight myself in thy statutes which I have loved." "The statutes of the Lord are right, rejoicing the | sionary Society at Calcutta, that this question was heart."

The rewards of obedience are not only remote. but immediate. There is connected with fidelity nothing more than the gospel? have we not carried a "current as well as consequent satisfaction," just | purely historic elements of our own European as there is to the ear on which sweet sounds vibrate, a present pleasure; and to the eye that looks on a fine painting, or a glowing landscape, a regale- candidates were asked whether they adhered to ment from its light and shade; and to the inmost | the Deed of Demission of 1843, and similar quessoul, when feeling the joyous pulsations of human sympathy, or of nature, a responsive emotion of delight! And sometimes, when the heart of the of Madras informed me that Mr. Sargent, of the godly man meditates on the justice, or forgiving Church Missionary Institution in that district, mercy of God, on the beauty of his works, and the had translated into Tamil, for the use of native glory of his character, does it bubble up and over- candidates for ordination, Pearson on the Creeds, flow with a pleasant but boundless happiness, as if he were living in all time, and expanding into all-glorious life; as the lover of nature sometimes loses himself, rapturously and willingly, in the sense of existence, in the infinite unfolding of her laws, in the thoughts of God and eternity, in the associations and glorious ideas which she suggests

tending religious duty, is the inherent sense of Vinton in Burmah oversees forty-two churches. right. We are sure that it cannot be otherwise and Mr. Thomas, in Tinnevelly, has the oversight than right to obey God. Such a conviction is in-kind of Episcopate has thus arisen, not from any separable from our creatureship. There is there- theory, but from circumstances which have been fore within us a felt complacency toward goodness forced on all the churches, Episcopal, Presby--toward what we know to be right. Not that terian, Independent, Wesleyan, and Lutheran. we claim any thing for our obedience—not that This kind of Episcopate is more flexible than any we rest our salvation on it; we are taught otherwise, and believe otherwise; but our moral nature dependent on the advice and experience of Chrisrenders a complacent testimony to right, so that tians in churches established for many years. It doing a good deed, and cherishing a right temper, answers more closely to the state of things in New are in themselves benedictions. Paul knew this kind of happiness when he said, "Our rejoicing is this, the testimony of a good conscience." And what better can we ask in the discharge of duty, than this assurance-"I have done right! I have obeyed God. Truth looks down on me from Heaven with an approving smile. Justice holds her | that of having self-government among the natives. even balance before my eyes. Goodness sits en. We expect too much. We are too unwilling to throned in my view. Eternity opens its gates, and give over power to them with their imperfections sends forth its ages for my vindication and tri- a healthy constitution. Let them commit faults

paradise!" We shall have no occasion to seek happiness, when with a true and humble heart we can lay this, they would confer a marvellous benefit. Let our head on the pure breast of nature, or kneel the point be examined, and we will get practical before the altar of God, or meet the gaze of hu- guidance. Human nature is the same everymanity, and say, "I have done right; I have been where, with slight differences. Leaving things to true to myself, my fellow-men, and my God, in natives themselves, there may be a little oppresthis thing. I have obeyed conscience and the Bible. Here is my law; it does not condemn me. I trust its vindication—'Let my sentence come forth from thy presence: thine eyes behold the things that are equal."

Progress in Iows.—At the meeting of the Presbytery of Keokuk, (lowa,) two churches were organised in Washington county, and received under its care. in Washington county, and a want of the Rev. Mr. Porterfield, of Chicago Presbytery, (O. S.,) times which, with the liberal provision to be made, was received as a member of the body.

LIVERPOOL MISSIONARY CONFERENCE. More than ten closely printed pages (8vo.) of the "News of the Churches." are occupied with the discussions of this Conference. Why it should have sat with closed doors, from Monday evening, March 19th, until Friday afternoon, it would puzzle an American, accustomed to the utmost publicity, to understand. A short public meeting was held every evening at 8 o'clock, and one at the close, in the great Philharmonic Hall, which was presided over by Lord Shaftesbury, and at which it is supposed, more than 4,000 persons were in at-

Among the subjects discussed, the most inte esting were Education. The Native Agency and Native Churches. As was to be expected in an English Missionary Conference, India was the chief topic of remark and source of illustration. From the remarks on Education we select the fol-

mates of which are entirely under the tutelage of the missionary, and where the children are kept separate from the heathen, had effected much good. Mr. Leupolt mentioned that there had been more conversions among the orphans than among all others from preaching and teaching together; also that more preachers had been raised up from among them. As to the effect of mission schools, this was attested by the fact, that not a single mutineer had been taught in a mis-

Dr. George Henry Davis, Secretary of the Religious Tract Society, in referring to vernacular literature, said.—

That the mere translation of tracts and books did not do. There must be a vernacular literature. There was a yest heathen literature to be curable dulness, action is our normal habitude. met and overcome. Numerous almanacs were published in Bengal, full of principles of heathenism. About 14,000 books of a vile character were in circulation; 40,000 volumes of works of fiction, and 96,000 of works on mythology were In the intellectual world, the least of our gains | also circulated. In opposition to this there were is the truth that we seek; the greatest is in the 80,000 Christian books and tracts in circulation. A healthy vernacular literature written in the country was of great importance.

The proportion of persons able to read, was stated to be, among the Hindoos, 1 in 200 among the aborigines, 1 in 800.

On the subject of Native Agency, Rev. J. Stub bins, for twenty-four years missionary to Orissa and Dr. Lockhart, Medical Missionary at Shanghai, both stated the chief object of the mission to be to raise up native pastors. This was the great cause of their success. These were their best preachers and most successful evangelists.

Rev. W. Fairbrother, Secretary for Funds the London Missionary Society, referred to the South Seas, Madagascar, and the Karens, as proof of the value of native agency. Missions had grown and flourished in Tahiti and Madagas car when necessarily deserted by European missionaries, while among the Karens, native pastors were bearing the gospel to regions which no European had ever visited.

Rev. George R. Birch, Secre ish Missions' Aid Society said,-

That the Turkish Mission of the American Board was, to a great extent, a native agency mister from Dr. Anderson, of the American Board, fitted to stand alone.

Rev. Behari Lal Singh said,-That the Brahmins, though a small proportion very learned men. If you speak to a villager about religion, he will answer-We do not underthey would lose all respect among the people He had himself been challenged among a crowd to read Hebrew by a Brahmin, and, if he could not have done so, would have been exposed to ri-

As to Native Churches, it was remarked by Rev. J. Mullens, Missionary of the London Misthe most important of all. He said:-

As to our methods, have we carried with us churches, and attempted to graft them on the native communities? I was present at an ordination in the Free Church Institution, when the native tions. What have our native brethren to do with this? How far is it wise to commit them to such historical elements? At Tinnevelly, the Bishop and Burnet on the Thirty-Nine Articles.

These remarks of Mr. Mullens called forth some remonstrances. Dr. Tweedie, of Edinburgh. said that the native converts understood the principles involved in the Disruption, and were the hottest Free Churchmen he knew. Mr. Mullens

said in another connection-There is a tendency of missionaries to fall back as the churches grow, not into the office of pastor The prevailing element in the satisfaction at- but of superintendents of churches. Thus, Mr. one of our many systems, and is especially adapted to the case of our younger churches, which are Testament times, when the churches were in the same state, than anything found in our fixed sys-

Mr. Donald M'Leod, Financial Commissione

of the Punjab, said:-That the difficulty of establishing government in the native churches was precisely similar to Unless we venture this, we shall never give them umph) and God holds out to me the garlands of and errors; these will correct themselves, and they church of the Karens so different from that of all the churches in India? Could any one show

> The only resolutions adopted were in respect to establishing a lectureship on Christian Missions, for which it was proposed to raise 300 pounds per annum for five or seven years. This is an important movement. It will have the effect of bringing and keeping before the public, the subject of Missions on a footing with the great religious scientific and literary subjects thus treated. The Conference here manifestly hit upon a want of the will doubtless be well supplied.

spontaneous manifestation of the spirit of union among different denominations, so characteristic of our times. The Liverpool Courier of March 24th, commenting on the proceedings, says, among other,

of the civil, military and ecclesiastical elements. An Indian General, (Alexander) occupied the chair, surrounded by several soldiers, who like himself had doubtless often trodden the gory fields of battle. An officer stated of another present, that he had not met-him, since as a young ensign Missionary Conference, in England. It does seem as if there were signs of the swords becoming plough-shares, and the spears pruning hooks when Generals and Colonels are uniting with such real earnestess with ministers and missionaries in promoting that glorious work, which is peace on earth and good will to men.

CHURCH EXTENSION COMMITTEE.

The Committee is enabled now to go on rapidly with its work. Free from pecuniary embarrassment, it is meeting all approved applications before it. By a prudent and efficient course of conduct, we presume it will be able to meet the constantly increasing demands upon it, how

extensive soever they may be. One of the most interesting features of the support given to it is, that it comes from the whole Church almost equally, in proportion to the means of each part. One part of the Church is not burdened unduly in this matter, but the growth is gradual, healthy, and uniform over the whole body. The increase for this year, when all the reports are received, will be probably about fifty per cent. over last year. The increase in missionary appointments will probably be larger than this. The following are new appointments: Rev. Wm. H. Williams, re-appointed exploring missionary in the Presbytery Lima, and the Baptists a university at Rochester. of Keokuk, Iowa; Rev. J. W. Baynes, Deerfield, Petersburgh, and Blissfield, Michigan; Rev. R. R. Salter, Erie and Lasalle, Michigan; Rev. John Walker, Palmyra, Michigan: Rev. George W. Nicolls, Momence and Medina, Michigan; Rev. Paul Shepherd, Dover, Mich.; Rev. Wm. Herrit, Liberty, Illinois; Rev. L. H. Johnson, Rockford, Illinois; Rev. Courtney Smith, Grand Rapids, Mich.; Rev. C. J. Pitken, Troy, Illinois; Rev. Samuel Sawyer, Marion, Indiana: Rev. Joseph Gordon, Vandalia. Illinois: Rev. E. B. Olmsted, Caledonia, Illinois; Rev. John Gibson, Mount Vernon, Illinois; Rev. H. Patrick, Marion, Illinois; Rev. Moses Ordway, exploring missionary in the Synod of

Arrangements are also making for a missionary to Nebraska, and an additional missionary

with the Church Extension Committee of the pension for life on its veteran missionaries, a meet-Synod of Alta California in relation to an ex- ing was called in New York to raise funds in New ploring missionary for the Pacific Coast. It is England for its support. hoped that this important appointment will soon

The friends of our Church will see that our Church Extension Committee are taking hold of the work in earnest.

THE OLD SCHOOL GENERAL ASSEMBLY A VOICE FROM WESTERN NEW YORK.

(Concluded from last week.) The Old School Assembly comes among us heralding its prosperity and increase. We rejoice at the prosperity of every evangelical church. Though it may not sympathize with us in all points, if the Gospel be preached, and souls are converted, and the cause of Christ advanced, "we do rejoice, yea, and will rejoice." If ministers in our church in large cities have not sufficiently enlarged ideas to take a survey of the wants of the whole population, particularly of our own members, or faith enough to counsel and encourage the erection of church edifices at important points—if our rich men will and build for the wants of the destitute, or will ward. We rejoice that God sees to it that such necessary labors do not fail of aid in our own world. And, with shame to ourselves, we confess that there is hardly a city in the limits of our church which has not lost one, and some several, such against the plain laws of Providence! Our mi- then refused to be installed unless the church nisters and churches must learn the value of permanent endowments for the cause of the Redeemer. one instance of loss for the same reason. We

must learn that to establish for God, in our dark | never be constrained to confess. and fallen world, any Christian church, on a permanent basis, is a work to which any Christian man of wealth might aspire, in which any such might rejoice, much more than over some large contribution made to some benevolent association in which it will be used up immediately. And we must learn that there is no Christian labor so imperative on us, as the adequate endowment of Hamilton College, Auburn Theological Seminary, and the Femule Seminary, of Genesee kingdom of the Redeemer, or any other per- success does not prove God's special favor.

joice and give glory to God. But, ever since Elijah, standing, as he thought, alone in despair, compared himself with the hun- Slavery. dreds of Baal's prophets, or the thousands of Baal's worshippers, it has not been safe to make majorities a sure evidence of the divine approval. Majorities are seldom right. And it is entirely pertinent to our discussion to notice some of the hinderances to our growth, particularly such as have been interposed by the O. S. Church.

in the exercise of which we were prospered. conquered more territory than we could hold; in of the State, the obligations of guardianship, or other words, it undoubtedly would have been bet- the demands of humanity, is an offence in the

"The Conference presented a singular mixture more, and trained "The sacramental host of God's elect

even though we had not done so much directly for the conversion of sinners. Perhaps, if we had thought more of establishing churches of our he was placed under his command many years ago, in India. Strange, that now after a life of battle and conflict, they should meet once again, and have been better in the long run. But in times, for the first time in many years at the board of a of great revival, the temptation is very strong to co-operate with any that will aid in leading souls o Christ. And the readiness with which we were accustomed to join other Christians in any direct endeavors to promote the kingdom of the Redeemer, was as refreshing as it was novel. And we cannot forbear thinking there was something pleasing to God in the forgetfulness of sect, for the higher interests of the soul's salvation, in that great revival to which we allude-in placing Christ before the church, or rather placing the church

> universal before any of its denominations. Our brethren made a great mistake in supposing that there could be no growth except by exclusively denominations afforts. Presbyterianism never grew faster than at the very time we were accused of "scattering our ways to strangers." We doubt if the "Old School," in any period of her history, has ever won converts from the world more rapidly. Then this field was almost wholly our own. It was after this, when the whole weight of the O. S. body had been brought to bear against our policy-after their terrible rebuke-while we faltered and staggered under the stunning blow of the exscision-before another policy, which we were feeling after, had been fully inaugurated, that the Methodists came and established their strongholds, and built their college at Perhaps, we had heen-I will not say-too anxious for the conversion of sinners, but not sufficiently so to attach them to our denomination. But the O. S. Church is not open to any such

change. Numbers is its boast. And as one of them has said, Its "lust for numbers is a snare." It has just taken into its fold a community of recent converts from the Papacy, without re-baptism, which is contrary to its own official decisions; and Father Chiniquy, their leader, without re-ordination. They have also secured to themselves a mortgage on the church property of these artless Protestants, which was purchased by contributions from all denominations throughout Christendom! They were content to have the Choctaw Mission swell their list with its ministers, churches and members; but when the American Board, which has always supported the mission, virtually turned it over to them (where it should have elected to go correspondence is going on long since,) with all the mission property, and a

> 2. The settled policy, and all the official acts of the Old School Church, have been adverse to our growth.

Some of these, however, have seemed to make our continued existence a necessity. A few years after the separation, the two Assemblies met in the same city. The asperity of the pre- be initiated which binds it to perpetual silence on vious conflict had; or ought to have, subsided. Our Assembly made overtures to the other for a joint communion service—the proposal was rejected with a decided vote. Still later, when many in our body were less clear than we are bound to keep silence. As one said publicly, tinned separate existence, other friendly overtures were repelled. The Old School has refused that we will not have discussion on this subject." all friendly advances on our part, and brought many of us to feel that our separate existence

is both wise and necessary. That body has refused to extend to us the common official civilities and courtesies which throng and cling to the old and full churches, and are usually supposed to be due from one denoleave weaker congregations to struggle with debt mination of Christians to another. No public till they despair, and will not lift a finger to aid or official act of recognition have we ever exthem—and our Old School brethren will go on perienced at their hands. They would not commune with us. They will not correspond take up these weak congregations, and pay off their with us. Often have their churches refused to debts, they ought to have, they will have, their regrant letters of dismission to members desiring one. "What will you do with him?" says to unite with our churches. They receive members from our Presbyteries, and even pastors mission or any other papers from us. They have seemed to regard as lawful booty whatever church edifices and congregations during the last they could gain from us. A factious minority twenty years. Almost the entire growth of the of seceders from one of our churches they re- first are dead. They have learned a new; if not Old School Church, at many points, has been in | cognise as the church of the place, and seem to taking up congregations that were weak, but have no scruples about dividing, rending to which our rich and strong congregations would pieces and destroying one of our churches, that dare speak against slavery. And this venerable not adequately assist. And so it will continue till they may add one to their number. Their minisour people learn to care for their own. And if ters have frequently accepted invitations to supany are disposed to murmur at it, they murmur | ply our pulpits as candidates for settlement, and would go over to the Old School body. They have vilified us as Arminians, they have mis-Churches must be built by our rich men-and our represented our doctrinal belief. Their Board institutions of learning must be endowed. Our of Publication, or leading members of the body. brethren of New York city have done nobly have published, and continue to publish as the with respect to our Theological Seminary there; sentiments, and accredited, approved or official but they must learn to do as nobly with respect to acts of the N. S. Church, what has been denied church edifices, if they would not continually lose and proved to be untrue a thousand times! All ground compared with other denominations, or their friendly words look to an absorption into last. And we can call to mind on our own field original wrong they did us, which they never -central and Western New York-more than have confessed, and if we were out of the way -absorbed or destroyed—they might, perhaps.

When we remember too, that we were out off. fathers, as well as theirs; and that we have lost

severing and prayerful endeavors, we ought to re-But there is one more reason why our separate

Conference, and it may be regarded as another of sect, which was characteristic of our body, and 1850, the assembly declared that "the holding of Probably we carried it too far. We may have cept in cases where it is unavoidable by the laws ter to have instructed and established the converts proper import of that term as used in the Book of more, and trained Discipline (chapter i. section 3.) and should be regarded and treated in the same manner as other

When our Southern brethren complained of njustice and unkindness on the part of many Northern brethren, of charging on them practices of which they were not guilty, and motives which they disclaimed—the Assembly in 1853—requested them to give the facts in the case (1) as to the number of slave-holders in the churches-(2) how many were properly embraced in the Detroit exceptions-(3) whether the Christian rites and rights of slaves in churches were observed, and the sacredness of conjugal and parental relations maintained, and our Southern brethren took offence at the request as if we were guilty of some unworthy espionage, seeking testimony wherewith to condemn them.

In 1856 one of our Southern Presbyteries boastingly gave official notice to us, that a number of ministers and ruling elders, as well as many church members, in their connection, held slaves "from principle;" "believing it to be from the Bible, right;" and without any qualifying explanation, assumed the responsibility of sustaining such ministers, elders, and church members in their position. The Assembly, at Cleveland, in 1857. as I have said, recited extracts from past utterances of the church on that subject, and reaffirmed them, and "bore solemn testimony" against the "new doctrine" just alluded to disapproved and earnestly condemned it; then added, a prayer that slavery might speedily melt away-and an expression of tender sympathy for all our brethren, complicated with the system, who deplored its existence, and were honestly doing all in their power for the present well-being of their slaves, and for their complete emancipation. "This was the head and front of our offending," nay, the sum total. What could we do less? What less did truth and righteousness demand at our hands And yet for this, our Southern brethren withdrew from us. They were not "exscinded," and he that says they were, either virtually or actually, does not know what he is talking about, or wilfully perverts the known facts of history.

If the Old School church were to put forth but so temperate a condemnation of slavery a that time, who doubts, for a moment, that it would share a similar fate? But is such a fate desirable? By no means. And yet it is preferable to a silence which makes a church seem to be for slavery and not against it. First "pure, then neaceable." is the divine rule. But "lust for numbers." is so great, unity is magnified so much and purity so little, that the Old School church dare not speak out!

But, they say, "We stand by the testimony of the Assembly of 1818." But there is not a man of them, who believes that an utterance like that of 1818 could even be passed in the O.S. Assembly to-day, much less, unanimously, as it was then. Every man of them knows that the general sentiment of the body on that subject is not what it was in 1818. It becomes more and more favorable to slavery is debauching the old school church. And yet there is a policy now sought to the subject; or rather which allows leading men and the organs of the church, south, to defend slavery "from principle," "believing it to be from the Bible, right," while the northern men are without contradiction or rebuke, "Every man that comes into our church knows, or ought to know,

One venerable in wisdom as in years, the beloved and honored Theological Instructor of many ministers in that church, and candidate for a Professor's chair in a new "school of the prophets," alarmed at the aggressions of slavery and pro-slavery influence in the church, ventured to lift up his voice against it, in the Assembly at Indianapolis last year, and the vote for him which followed that speech, so surprisingly small, was a terrible rebuke! "We will not have such a man in our church," says another. "Turn him out!" "What if there should be a whole Presbytery that should talk settled over our churches without letters of dis- as he does?" "Turn them out!" "What if a

whole Synod?" "Turn them out!" But they will not turn him out! There will not be another "exscision" till the authors of the "more excellent way." They drop from notice, they turn from, they kill by silence such as man, who has served God and the church so long, as to any influence, position, notice: name or mention in that church, is, to all intents and purposes, dead! Not a newspaper in the whole church defended him. A few friends blustered for a few weeks, and talked of establishing an organ for him-but they were soon awed to silence. And for months past silence has reigned in that church. And, silence on the subject of slavery, except to defend or apologize for it, in that church, is the condition of comfortable and respectable membership!

As one is reported to have said in substance have next year the following: a feeble church, go their body, rather than an acknowledgment of before some Southern Synod or gathering of over to, be brought up, by the Old School bre- our right to exist, or union with us as a separate ministers. in evident allusion to the case just thren, as has been done this year, and was done body. All their acts, therefore, are true to the mentioned, "A fool drew a rope across Niagara, just below the Falls, last year, and crossed the river in safety. But the man who draws any narrow sectional lines in our church, and tries to walk them, shall plunge beneath the raging torrent of public execration, and be heard without a dollar, from what was the common in- from-nevermore!" Is not this the voice of a heritance of the Presbyterian Church, with never prophet? Such is the treatment prescribed by the offer of a dollar from the body, which now the "doctors of the law" on slavery for all who holds all that was the sum total contributed by our will not seal their lips on the great iniquity! We would not have the church constantly some churches and members who have joined the harping on the subject, but we would have it Congregationalists, and that we also lost from speak out, when silence is construed into indif-10,000 to 16,000 of our southern members, when ference or approval of slavery. We would not in the Assembly at Cleveland, we calmly re-affirmed have it denounced in unqualified terms all who Synod, at Le Roy. If we fail of success for want the utterances of past Assemblies on the subject sustain the legal relation of master to a slave, of such efforts, or, if by due attention to them, our of slavery—we have no occasion to despond at our or spend much time in settling that historical Old School brethren succeed, complaint does slow growth. In view of all these things we too abstraction whether there were slaveholders in not become us, but repentance and amendment. may say, "It is better to be right than to be in a the primitive church or not, but we would not And so far as the prosperity and growing numbers | majority." God does not balance accounts with that their refusal to act or speak should be of the O. S. Church depend on such foresight, churches any more than he does with nations or made an argument for perpetual bondage, or and generous and permanent endowments for the with men, at the end of every year! And superior that the exceptions should be taken for the rule. We would not see the church divided; but it were better it should be divided, a thouexistence is now both wise and necessary, viz.: on account of our different attitude on the subject of great body of Christians should be reckoned

1. They have opposed that generous disregard | move slaveholding especially from the church. In | hold in check all opposition to itself, it does not seem that the year of our Lord 1818 was sufficiently late, in the history of the Christian era, for a great and strong church, that claims to logians, and the best men of Christendom have in the Scriptures. not made the greatest conceivable mistake, that duty lies before the O. S. church, and must be performed, or all its prosperity, piety, fame, wealth, zeal, and numbers, will not save it from the doom of the churches whose fate is written in the Apocalypse!

> "EDUCATION FOR THE MINISTRY." MESSRS EDITORS:-In your excellent leader of last week, some remarks occur on the subject to be qualified a little, in order to apply fairly

there is not only now, but probably always will hose who, from their position in the church, merits of the cause, than is found to be the case with the majority of the people. It is much easier to induce the masses to sustain an able preacher, than to convince them that they should assist in training him for the pulpit.

The difficulties inherent to the enterprise may have also been aggravated, sometimes by the adoption of injudicious measures in multiplying the number of candidates for the ministry. This error seems to have been committed by the American Education Society and the Presbyterian Board in 1831, and after. But a generation has passed away since the "rivalries" were most active between those two organizations, and although the fruits thereof have not yet entirely disappeared, less importance should be attributed to their influence than is frequently allowed.

Within the last two or three years, much has there would seem to be no valid ground for despondency beyond the fact already alluded to, for most other important enterprises.

It is evident there is no deficiency in the number of candidates for the ministry, judging from the last annual report of the Assembly's permahas been said of late to impress all concerned, that, in receiving candidates, "the great princithis principle, we presume, those are acting who now have in charge the educational interests of our denomination; and, so far as the Philadelphia Education Society is concerned, no rule on this point could be more appropriate and explicit than the one they have adopted, which is as "Whereas, It is undesirable that young men

should be encouraged to study for the ministry, unless they exhibit promising talents, well adapted to the duties of the clerical office; and "Whereas, This Society is less anxious to ceptable ministers to the churches of our denomination: therefore.

"Resolved. That the Corresponding Secretary be requested to obtain, by special correspondence and by personal interviews, so far as practicable, the most reliable testimonials in regard to qualifications of the candidates who THE LIFE OF FREIDRICH SCHILLER: Compreshall apply to this Society for aid in their Philadelphia, May 7, 1860. ilah lela di sepanjua

UNION TENT OF THE Y. M. C. A. We call the attention of the friends of Christ's

singdom in our city to the following appeal: The Divine blessing for the last two years having signally followed the labors of ministers of the gospel and others in connection with the Union Mission Tent of the Young Mens' Christian Association, it is believed to be exceedingly desirable that the same work should be continued during the approaching summer.

In order to accomplish this, an expenditure involved of about one thousand dollars for superintendence, watching, lighting, printing and removing the tent from place to place.

The Association at this time having no more all its liabilities, and therefore this appeal is made to those blessed by the Lord with means, who desire the extension of His kingdom among the non church-going population of this city for which the Tent is admirably adapted; as will be seen from the following facts of past experience.

Beneath its canvass roof of last summer there were 126 sermons preached by ninety-three different ministers; 29 meetings conducted by lavmen. 128 prayer meetings, 101 children's meetings and 36 meetings for anxious inquirers,

fidently believing that practical encouragement will be given us to warrant the commencement of erection, and it is only for our friends to say, they are willing to sustain us.

Contributions may be sent to Jonathan Wanamaker, Corresponding Secretary, 1009 and 1011 A Useful Invention Passing along Chestnut Chestnut Street, or to either of the following: street yesterday morning, our attention was drawn James Grant. 710 Chestnut Street W. C. G. to an admirable invention for the benefit of deaf per-James Grant, 710 Chestnut Street, W. G. Crowell, sons, which we are glad to commend to the examination of others. It is exhibited in two forms, both of which are applications of the same principle, that

COMMITTEE OF THE UNION MISSIONS.

EDITOR'S TABLE.

Philadelphia: William S. & Alfred Martien. The substance of this volume is composed of keep abreast with the times, to open its lips and Bible Stories, relating principally to our Saviour. lift up its voice for the oppressed. And as They are related in a style that is natural, beautisure as God reigns, and the moral perceptions ful and impressive, and are well adapted to afford of Christian men are not strangely perverse; as suggestions and assistance to the Christian mother sure as the wisest statesmen, the greatest theo- in instructing her children and making them wise

CAROLINE PERTHES, THE CHRISTIAN WIFE. Condensed from the Life of Frederick Christopher Perthes. By Mrs. L. E. Tuthill. New York: Robt. Carter & Brothers, 1860. 12mo., pp. 522. For sale at the Presbyterian House, 1334 Chestnut Street. A good and useful life is a living and perpetual

teacher: the biographies of persons distinguished for piety and virtue are written that the excellency of piety may be admired, and the character and practices on which it rests may be more extensively imitated. A Christian wife is a two fold of ministerial education which need, perhaps, blessing. Unitedly they are God's best gift to man. No man can be complete in his sphere to the condition of things in this latitude, how- without a wife, and no wife can truly be such in ever applicable they may be to the church as a all essential particulars unless she is a Christian. Perthes was a bookseller and a Christian gentle-For such reasons as those you have given, man in Hamburg. He led a useful, valuable and somewhat distinguished life; his wife, as all good be, "intrinsic unpopularity in the cause" of edu- wives are, was said to be the power behind the cation. Its friends have long known this, and throne, the unseen influence that gave vitality, therefore, in making efforts to advance it, their character and distinguished usefulness, to the appeals for assistance have ever been mainly to household in which she was a living and acting agent for good. She is represented in these pages have had a more intelligent conviction of its ne as a model woman, ardent in affection, earnest in cessities, and were better able to appreciate the piety, and possessing the happy faculty of carrying sunshine wherever she went, and of inspiring love and good-will in others.

> THE THRONE OF DAVID-From the Consecration of the Shepherd of Bethlehem, to the Rebellion of Prince Absalom. Being an Illustration of the Splendor, Power, and Domain of the Reign of the Shepherd, Poet, Warrior, King, and Prophet, Ancestor and Type of Jesus. In a Series of Letters addressed by an Assyrian Ambassador, resident at the Court of Saul and David, to his Lord and King on the Throne of Nineveh; wherein the Glory of Assyria, as well as the Magnificence of Judea, is presented to the reader as by an Eye Witness. By Rev. J. H. Івонанам, LL. D., author of "Prince of the House of David," and "Pillar of Fire." Philadelphia: G. G. Evans, 439 Chestnut

This completes the series of illustrations of Scripture history by Rev. J. H. Ingraham, LL. D. "The Throne of David" is properly the second of the series, though last issued. The author having issued "The Prince of the House of Dabeen said and written in regard to the discou- vid "firsts He has attempted the bold and daring raging aspects of the education cause. How task of presenting the great leading historical parts much reason there may be for these complaints of Scripture in connexion with secular history, so in other sections of the church, we are unable as to present the clear and life-like picture of those to judge; but, from appearances in this vicinity, events as they might be supposed to appear to:a casual observer, or a stranger in Israel. This volume contains a series of letters written by an inviz., that it is more difficult (and always will be) telligent ambassador, sent out by the king of Asto obtain funds for educational purposes than syria for the pleasure of the king and the enlightenment of his subjects. The previous events were gathered from the rehearsal of the princes and elders of the Hebrew court, and from the sacred writings of the Tews Contemporarieous events nent Committee on Education, which states are described as witnessed by the writer or as ga-"There must be not far from five hundred look- thered from the mouths of the people. The style ing forward to the work," and it is fair to pre- is highly imaginative and attractive and attractive and attractive and sume that these are "picked men," for enough lumes have been extremely popular, and have found an extensive sale.

ple should be qualifications, not numbers." On THE MILL ON THE FLOSS. By George Eliot, and thor of "Scenes of Clerical Life," and "Adam Bede." New York: Harper & Brothers. For sale by Lindsay

& Blakiston, Philadelphia. We presume that no person who has read 'Adam Bede," (and who has not?) will fail to read "The Mill on the Floss." The leading or constant thought of the author seems to be an illustration of the evils of selfishness. The design of the work is an original one, and the execution of it, perfect. The characters are selected from the most common walks of life, and each one is made to act most naturally throughout. The multiply the number of its candidates, than to moral is unexceptionable. The authoris supposed story is not only exceedingly interesting, but the to be a Miss Evans—a lady who has shown to the public a rare ability in describing human nature and its motives, and so picturing character as to make every individual stand out naturally before the reader. The volume abounds in genial sarcasm, beautiful descriptions and chaste thought.

hending an Examination of his Works. From the las London Edition. By Thomas Carlyle. New York: Sheldon & Co. Boston: Gould & Lincoln.

Carlyle is a fair example of the truth, that Genius sometimes runs wild from too luxuriant growth. The book here presented however,the product of his less mature years—has less of the straggling over-growth and uncouth decoration which mar his later writings. It is amusing to compare the style of the preface written twenty years after, with that of the original book: they scarcely seem to have been written by the same person. As to the matter, it is intensely interesting necessarily so from the greatness of the theme-but more especially so from the keen analysis of Schiller's Works scattered throughout the volume and from the masterly way in which a masterly, though sometimes faulty, hand has sketched the Poet and the Man. We must not funds in its Treasury than barely sufficient to meet has been issued by Messrs. Sheldon and Co., uniits general expenses, is unwilling to enter upon formly with the Essays of the same author, in charming style.

STORIES OF RAINBOW AND LUCKY. "Selling Lucky." By Jacob Abbott. New York: Harper & Brothers. For sale by Lindsay & Blakiston, Philada

Weak Christians .- A writer in the Missouri Bap ist groups five classes under this title. "1. Ther are some brethren so physically weak, that they can not raise their hand as high up as their pockets, and some not quite so weak but that they could do that, who are not able to lift it out again. 2. There are some brethren so weak from the labors of business making a total of four hundred and twenty services, in attendance upon which many heard and embraced the gospel who had not entered the house of God for years. that they have not strength to walk to church on the we present these facts to the community, conidentity believing that practical encouragement can get there, who are two weak to speak 4. There are some brethren so weak, as to be unable to rise early enough to have family worship before business hours; then there are others, who do rise early, but are too weak to reach down the old family the work immediately. The Tent is all ready for lents, that they are not able to teach a class in Sabbath school, but who are not quite so weak when a political meeting is on hand,"

of which are applications of the same principle, that sound can be concentrated and conveyed to distances through tubes. One of these machines is intended account of our different attitude on the subject of Slavery.

SLAVERY:

SLAVERY:

The positions of the two bodies on that subject are known to be very much unlike. Our church from the time of the execision, in the true spirit of the Presbyterian church of the United States, of the Presbyterian church of the United States, at the beginning, has been steadily striving to re
and fold better, than that the whole of such a great body of Christians should be reckoned apostate to God or recreant to her high trust as the defender of his poor.

While slavery is rapidly increasing the number of more from Africa, and for more territory in which to expand; while its wealth, and political, and social influences of the presbyterian church of the United States, at the beginning, has been steadily striving to re
strict of the whole of such a great body of Christians should be reckoned apostate to God or recreant to her high trust as the defender of his poor.

Improvement in Buttonwood Street Church.

The enterprising congregation connected with this to the pew of a deaf person, where a flexible tube, which is the floor, and along under it to the pulpit to the pew of a deaf person, where a flexible tube, with an ear-piece, is inserted into the pulpit to t