American Presbyterian and Genesee Evangelist.

American Presbyterian that city, and it is seriously proposed to connect Genesee Grangelist.

THURSDAY, JUNE 28, 1860.

D. C. HOUGHTON, JOHN W. MEARS.

; ALBERT BARNES THOMAS BRAINERD, GEORGE DUFFIELD, JR

THE CHURCH MILITANT.

impression of the general and great activity happily prevailing in the various branches of the are not giving all the signs of spiritual life which Church of Christ in our day. We desire to com- appeared in them a year or eighteen months ago municate this impression to our readers as one calculated to encourage, and to arouse them. We things, and selfishly blind to the indications o ought not to be ignorant of these movements, or health and vigor which yet remain in a most en to hold a low estimate of them, or to keep coldly | couraging degree, or to the unusual tokens of the aloof from them. Let the tide of life rising and flowing in the church, spread abroad into every the globe. Let us labor on with courage and high channel, let the leaven work its way to every part | hope. Thankless and unobservant is he who does of the lump until the whole be leavened. We not deem it a high privilege to live and have a notice several principal indications of such in- call to labor for Christ in this stirring and sublime creased efficiency in the church.

First; there is an increase of the esprit du corps both in separate denominations, and in the Evangelical church as a whole. The spirit of union and the spirit of a wise denominationalism, may, in certain aspects, be viewed as one. Both are instances. in different spheres, of the csprit du corps. There is no inconsistency between them, any more than there is between a sympathy uniting the sol diers in a great army, and the special interest felt by members of a single regiment for each other. The patriotism throbbing from heart to heart among the millions of a great country, has nothing in it inconsistent with a reasonable degree of state pride or local attachment.

We regard the union movements of our day, as an indication of increased sympathy among the hosts of the Christian army, in view of their common salvation, their common calling, their common arms and their common foes. It is mutual recognition. They are not contending for conflicting, but mainly for the same object. They will lay aside jenlousies, and instead, will provoke unto love and good works. But this is not followed by a breaking down of useful and orderly distinctions, a confounding of separate divisions, and a loss of organization in a confused and ill-defined mass. The warm glow of mutual Christian affection has not melted away and obliterated the strong lines of denominational demarkation. The times are not ripe for this yet. There would be a great loss of power in the Christian world in any such result at present. The proof of the vigor of about Mr. Gangoely our Unitarian friends mathe church is seen in the fact that each denomination is falling back, more decidedly than ever, upon its own resources, calling forth the energies of its own members, disentangling itself from embarrassing connections, consolidating, harmonizing and giving unity to its movements in the work of evangelizing the world. It is from no want of for the denomination itself; but it grows out of a tainty of increased efficiency in the work. The cordiality with which Christians of various names regard each other, will not be jeopardized; the not be lost but conserved; while the movements of each division of the church against the enemy, will be conducted with more precision and more telling effect. While the entire body felt a simultaneous and sympathizing thrill of spiritual life, each member began to pay closer attention to its own needs, and to call into more vigorous action its own peculiar capacities for labor in the cause of Christ.

Another cheering feature of the present activity of Christendom is the enlistment of young men to look with jealousy upon the prominent part thev were taking in every species of Christian effort. If a new degree of vigor by the gift of the Spirit is entering the church, it is among the vigorous in body and mind that its movements are to be expected. I write unto you, young men, says the beloved apostle, because ye are strong. Supple, athletic, enthusiastic, they are the Zouaves of the Church Militant. Unembarrassed with the manifold cares of mature life, they may again be likened to the minute men, who were ready for every event upon the shortest notice. Their generous impulses have not been wasted away by inveterate animosities and jealousies. In the main easily directed, they are the they have been encouraged to engage in it. Hap- called-the two wings of which, like oars on arrows. Whether their gigantic "Christian asso-ciations" outside of the specific organization of stationary and splashed the water." the Church are to last or not, is not material. It is in this era, that the Spirit of Christ in the

importance, with extraordinary rapidity in these menced on the theological side, it had made very late years of the Church's advancement. "Oh! little headway. Which sentence, somewhat I'm glad I'm in this army!" sings the happy scho- amended, would convey a truth too clear to adlar in the chorus of hundreds of voices. And it mit of doubt, viz., all experience has shown, that is an army to which he belongs, strong in num- if the work had been left to those with no parbers, strong in discipline, great in promise. Truly ticular theological side, it would have made no one gains an impression of grandeur in contem- headway at all! This sage critic of missionary plating the vastness of the Sabbath School enterprise operations is evidently quite ignorant of the ex in its recent developments. Through the indefa- traordinary persistence of the Madagascar Christigable labors of men and women, for here the services of the other sex cannot be overestimated -the ranks of our Sabbath schools have been filled | not have been in the dark on the question wheup and expanded; churches have thrown out new ther, "if the missionaries were now withdrawn shoots, sometimes in considerable numbers like the the work would go on and extend." banian tree, in the shape of Mission Schools; systems of management have been greatly improved speakers. Rev. S. H. Winkley, who was apby close study and long experience; the singing of pointed to deliver the charge to Mr. G. comsweet and lively airs, with stirring words, has menced by saying he had been asked to address imparted new life to the exercises, and formed a to him some words of counsel, yet he scarcely new hand of attachment with the scholars; vast knew what to say, which, judging from the reconventions, State and National, of Sabbath School port of his remarks, was about the fact. Mr. Teachers have been held; such as the Jayne's Gangooly himself delivered the concluding ad-Hall meeting of 18 months ago in this city, or the dress, in which, with similar vagueness, he en-Massachusetts State convention, held a few days deavors to give the andience his "plan." He ago at Worcester, at which five thousand delegates intends to aim at the conversion of the higher were present,—while the American Sunday School | castes. Union is lengthening her cords and strengthening "If one of high caste was converted, ten of powerful movement now going on in every part that the way to bring his countrymen to Chrisof the wide field. The children connected with the schools of our large city churches begin to telling them that their proverbs and their relicount by thousands. In Aintab, Syria, there is gion were all nonsense. He would use the poets a school with an average attendance, according to the Day Spring, of 1335 scholars. One of the largest buildings in Paris, the Cirque Napoleon, has been recently filled by the Sabbath school chills not all this charmingly clear and promising?

Fight of the same and a line one of

with the Evangelical Alliance of 1861 a World's Convention of the Friends of Sabbath Schools. These are cheering, unmistakable tokens of a largely increased vigor in the Church of our day. We recognize them with devout gladness. Like Jesus, in view of the latter fact, we may thank God that these things, hidden from the wise and prudent, are revealed unto babes.

Just as we are composing this article, the News of the Churches comes to hand, half filled with accounts of the May Anniversaries in Great Britain. They read almost like one triumphal ode. The manifestations of conscious vigor are common to Christendom in the old world and in the new. Let us not overlook such stirring facts In a former article, we sought to convey our as these. Let us not dwell too gloomily on our deficiencies. It is true our individual churches but let us not lie supinely bemoaning this state of Divine presence manifest in almost every part of epoch of Christendom.

> How blessed are our eyes, . That see this heavenly light; Prophets and kings desired it long, And died without the sight.

REV. J. C. GANGOOLY AND THE BOSTO

UNITARIANS. It has long been understood that but feeble manifestations of zeal for the conversion of the world are to be expected among the unevangelical denominations. The inseparable connexion between soundness in the faith and practical ef ficiency in Christian labor, is no where so distinctly seen as in the missionary activity of the church. The societies of Protestantism that have filled the world with the name of Jesus. and planted the germ of Christian civilization on every shore, are the off-shoots of a viccorous and decided orthodoxy at home. Lately the Unitarians of Boston have come into possession of an article the disposal of which has occasioned them no little embarrassment-a native Hindoo "convert," desiring to go as a missionary to his countrymen. An evangelical community would take up such a case without hesitancy and with ardor. They would have no difficulty in deciding what to do with a Brahmin converted to their views of Christianity. Long ago their plans were laid, and their systems are in vigorous working order, with places already adjusted for the reception of exactly such agencies. But nifest such a hesitancy that we are reminded of he story of the fortunate individual to who was allotted, in a drawing, an animal of such proportions that he could not accommodate or retain it, a fact which imparted quite a doubtful complexion to his good fortune.

This hesitancy and embarrassment appear in charity, that such increased activity prevails in and the report given by the Christian Register of the ordination of Mr. Gangooly, which took consciousness of increased strength, and the cer- place in Boston two or three Sabbaths ago. The sermon was delivered by Rev. Dr. Ellis In the course of his remarks Dr. Ellis speaks of the manner in which they had treated their condelightful fruits of the revival, in this regard, will vert, and self-complacently contrasts their plan of keeping Mr. G. in obscurity for two years back, and failing to use him as a means of stirring up the missionary feeling in their denomination, with the more demonstrative and efficient methods of other denominations, which he sneeringly calls "working upon the feelings of godly women, and collecting the pence of the children." The Unitarians of Boston were quite too refined for any such practical work as that. What could such ethereal sort of Christians do with a case so remote from their habits of such a large degree in the work. We never could thought, yet so full of pressing interest to evangelical Christians, as that of a converted Brahmin seeking to return and evangelize his countrymen? Why, nothing! So says Dr. Ellis:

"As for themselves, let it be frankly confessed they hardly knew what to do with their friend They looked each other awkwardly in the face, asking what should be done." Mr. Gangooly himself, according to the same

authority, had experienced corresponding embarrassment in knowing what to do with his Unitarian friends; but that was not to be wondered at, as it results from the admitted intangibleness of Unitarianism itself:

"It had been with no little difficulty that h right arm of Christian effort in every church where Unitarian fellowship—if fellowship it might be had come to a tolerable understanding of the py is the pastor who has his quiver full of such each side of a boat, might work together, but

As the Unitarians have had such extended experience in missionary effort, it was both na Church has most emphatically indicated their tural and proper that Dr. Ellis should proceed value, and summoned them into that sphere of to examine and condemn as radically defective whole-souled activity which they have so nobly the existing methods of evangelical effort among the heathen. All experience had shown, says The Sabbath School has grown in power and the doctor, that where the work had been comtians in their faith, under great persecutions, and in the withdrawal of foreign agencies, or he would

But the embarrassment extended to other

dren to the number of three thousand, with their In truth, the whole scene is a weak and unreal

friends, of the native Reformed Churches of mimicry of missionary enterprise. In compari-

fessedly directed,-the wants of three hundred millions of perishing Hindus, it is a mere piece of mockery. It is only a clearer illustration of the utter want of an aggressive spirit in the socalled Christianity of the Unitarian body.

A BOLD-MOVE.

All strategy does not belong to war. The lion-like boldness of great military chieftains is sometimes rivalled by the ambassadors of the Prince of peace Of late, Italy has been the distinguished theatre of such that dovements. The rapid, the energetic and triumphant progress of the second Napoleon from mount Cenis to the Mincio last summer, and the daring and equally successful descent of Garibaldi upon Sicily of last month, have perhaps acted as an example upon the Waldensian brethren, and led them to a stroke of policy quite as brilliant and startling in its way as these. At the recent session of the Synod at Pomaret, Piedmont, on the 18th of May, it was resolved unanimously and amid great enthusiasm to remove their theological Seminary, professors, students and all, from its retired situation, La Tour. to the city of Florence. There is a nerve, decision and confidence in the future leadings of Providence in this movement, which is truly refreshing. It is well calculated to startle and disconcert the great enemy of evangelical effort, the Papacy. It is one of the most significant of the signs of the times. Here, where a few months ago the away of the beast was undisputed and his tyranny terrible, here, where freedom of speech was denied and the word of God bound, in this kingdom where was the prison of the martyrs Madiai, now in all probability will be established an institution representing the very concentration of the great ideas of Protestantism, a school for the free, devout and earnest study of the word of God, and for the training of men to the highest possible degree of efficiency in dispensing that word among the people. It is a movement which evinces great confidence in the recent rearrangement of national lines in that country, and we are much mistaken if it does not operate to confirm that arrangement and to impart a character of stability to the kingdom. With the divine blessing and the universal sympathy of Protestant nations, it will prove a guarantee to the continuance of the status in quo, worthy to be reckoned with diplomacy and the force of arms.

We welcome this movement as an indication of conscious vigor and enlarged expectations. No longer can the enemies of the truth hide away earth. Let Florence receive among her marvels of painting, and architecture, and schools of art. and a half ago, was there buried with his ashes. low citizens will at length, and in a manner hid-tionalists. den even from his fervid imagination, be realized. "People of Florence! give yourselves to the study of the Sacred Scriptures. The first blessing is have been locked up, their light has almost been extinguished among men."

THE MOLOKANS.

We copy the following very interesting account from the Evening Bulletin of this city, from their special correspondent at Constanti-

It appears that, ninety years ago. a Russian obleman, who was sent as Ambassador to England, had in his train of servants a man and hi wife, who, after residing a short time in the country, became so impressed with the difference between the debasing idolatries of their own Church, and the elevating influences of the true Christian religion, that they determined to search out the reason for themselves! After a few months' study of the Bible, they became convinced of the error of their former belief: they were converted in heart, as well as in mind And now their consciences not suffering them to hide the new light which they had received, they determined to share it with their countrymen. As soon as circumstances permitted, they obtained a discharge from the service of their masters, and returned to Russia, where they esta blished themselves in the town in which they had formerly resided, the man engaging in his old business as a tailor. But, while he and his wife were thus honorably supporting themselves by the labor of their own hands, their lips were constantly proclaiming to their friends and customers the marvellous change which they had experienced, and urging upon them the same earnest consideration of the subject. The new truths awakened serious interest, and so many soon flocked to hear them, that the suspicions of the priests were aroused, and the man and

his wife were forced to fice. Not discouraged, they proceeded to a neighboring willage, and again commenced their double labors. Their success was great—many heard and believed; but hostilities again broke out, and again did the two "apostles" escape for their lives. So, in "perils" by their "own countrymen" did they continue for several years, hunted from place to place, while ever preaching the truth with boldness, and making converts. Death at length gave them a peaceful release from their toils, and took them to their reward. This was nearly ninety years ago—out of that little germ is now numbered a million of

They are scattered over all Russia. and until ately, have endured severe persecution; many have been imprisoned; many sent to Siberia, and seventy thousand are now in Georgia. They call themselves Molokans, because they "desire the sincere milk of the word." . The Bible they make their rule and standard of action, but owing to the scarcity of the volume studying its pages for themselves.

They have no church organization, as this has Baptism and the Lord's Supper. They assemble every Sabbath to listen to the reading of the Word of God, and to the exhortations and prayers of their old men. When a child is born, hev assemble at the house to pray for its spiritual and temporal welfare. They believe that the present is the time for the special manifestation of the Holy Spirit. Such are the Molokans, true, simple-minded Christians.

THE PHILADELPHIA INQUIRER.

This excellent daily has more than fulfilled the expectations formed by the public when it entered upon its new career. Its news department has been full, varied and interesting, and up to the times. It has been very liberal to its subscribers not advise an attempt in that direction, just now. in the way of illustrated supplements, especially in the way of illustrated supplements, especially festations of Christian confidence, and brotherly during the sojourn of the Japanese. It has faith-fully described the movements of the leading re-Old School and New School Presbyterians, only ligious bodies. It has kept itself aloof from matters unfit for the family circle. In short it has suddenly risen to be quite an institution among the news-seekers of every sort in Philadelphia,

ON HOME MISSIONS.

OPINIONS OF OLD SCHOOL AND OTHER ORGANS. The Old School papers and others, not a party to the transactions between us and the Home Missionary Society, appear to understand and appreciate our position, and are disposed to treat us with fairness, if not actually to espouse our cause. The Presbyterian of this city, after characterizing the temper evinced by the Congregational journals in reference to the proposed Committee of Conference, as "by no means amiable," and after predicting much hard feeling before the final settlement is brought about, proceeds to paint a far more cheering prospect for the future of both

churches as a result of the separation. As friends of Home Missions, we are quite sure that the work will go on in a better spirit, and with larger and happier results, if the two parties in this controversy will agree to dissolve partnership, and each do its own work in its own way It will save young missionary churches from early contention, and give them a sure foundation, upon which they can build up safely. What is better still, they will know what they are, under what banner they serve, and for what objects they are called upon to strive. The two denominations also will respect each other's principles and preferences, and instead of ignoring differences publicly, and contending for them privately, they will have a fair and open field for honest rivalry. A suppression of truth for expediency's sake has who choose to lay it aside. Perfect freedom of never gained any thing, nor will it ever. A dissolution of this copartner to be therefore desirable, just because expediency framed it, and truth was

Both churches will be more efficient when they act separately and freely and what is infinitely tions, the great cause of Christ on our frontiers will so be greatly advanced. The theory that union can only be through compromises is exploded, and it is as true with next-door churches here is a fence between them

The Southern Presbuterian, published at Charleston, takes decided ground against the positions lately assumed by the Congregationalist journals ipon the conference sought by our Assembly, and espouses our cause with a generous warmth and zeal-almost with the ardor of a partisan In its issue of Saturday last, it has an article with the heading:-

WON'T AGREE TO DIVIDE.

The proposition of the New School General New England, to appoint committees to take into as such, without sacrifice of the principles really consideration the subject of Domestic Missions, involved in the division, all the members of each its best instrumentalities in obscure corners of the | Missionary Society, meets with no favor whatever among the Congregationalists. The alleged ground and would welcome still. of their objection is that their associations have or painting, and architecture, and schools of art, no power in the premises; that they are merely the Waldensian school of the prophets. Let the advisory bodies, which can bind neither the Home home and the scene of martyrdom of that great Missionary Society nor their churches. The real Italian Reformer, Savonarola, receive again the ground of their objection, however, we presume sound, conservative men hesitate to stand with us. symbols of the Reformation which, three centuries to be a desire to force the New School Presbyte. While we seek not to engender strife in any body, other franchiscs in the hands of the Congrega-

abundant power to speak out, in tones not to be mistaken, to the Home Missionary Society, telling its managers how they must divide its funds. understanding the Sacred Scriptures. Let us This year, when they are asked to utter similar publicly confess the truth; the Sacred Scriptures advice to the same Society, they fall back upon their want of power, and say to their Presbyterian partners in the Society, if you wish to separate, you must go into every one of our thousand or and West, and get them to appoint a committee of conference with you. The only alternative left mow to the Presbyterian to break up the part fill the vacancy caused by Mr. Purves' resignation, up for themselves, just as their Old School brehren did twenty years ago. They may at the start lose a few dollars by it, and a few churches and ministers who hang loosely about their skirts, but that will only make them a more homogeneous body, and in the long run they will gain by it. Men who get money to build up a sect or party, which does not rightfully belong to them, never prosper. Open, frank, and fair dealing is not only right, but it is politic also. It always pays well in the end

The Pittsburg Banner in a long article on pied with the question of denominational effort as vices no longer. against voluntary Societies, is but one great historic movement. In the Assembly of 1835 this move- PRESBYTERIAN MONEYS IN THE TREAment took place amid great excitement and alienation, in only one part of the church, leading at length to a separation from the other part. Now, says the Banner, after a quarter of a century, the same movement towards denominational action is consummated with entire unanimity in our part of must be owned, very pardonable assumption of su- seizing all the funds, finds no echo in the Execu perior wisdom and foresight on the part of those who | tive Committee, unless it be in the breast of the were a quarter of a century before us in this kind of solitary individual who indites such articles as action; yet we cannot doubt that comfort is drawn from our own Assembly's action, which is supposed any other thought but that there should be an to be corroborative of the really rash, precipitate, equitable "division of sacred funds." . They reand over-stringent action of the earlier body. Our cognize as "the obvious rule of equity in the case action is harmonious for the very reason that we do not attempt to make it a rule for the consciences of the brethren, or give it the force of law in the body, and some one or two others succeeding it. rage which is thus coolly proposed by several Conacted less dictatorially, had conciliation and for gregational journals. Let there be but a disposibearance been exercised, and had confidence been which now seems inevitable, not violent, but gen exhibited in the really Presbyterian character of tle, fraternal, and Christian. the mass of our ministers and churches, as perhaps it will be now, we might have been spared the melancholy scenes of '37 and '38. Our own body may indeed have gradually learned the superior wisdom of denominational action, but it has not taken us a quarter of a contury to learn the folly of an overbearing and loadly legislation in ecclesiastical matters, and we have not been guilty of amongst them, few have had the privilege of it. Hence our harmony in Pittsburg in 1860, though we did have the disastrous topics of 1835 not been tolerated by the Government: and as on the carpet. We do not care to revive the methey have been separated from the Greek church, mories of a quarter of a century ago, in the history they have ceased to observe the sacraments of of our church, but when the attempt is erroneously made, absolutely to identify the two acts in their spirit, justice demands that the clear difference

between them should be pointed out. The Banner quotes with approval an article which has recently appeared in the New York Observer, and which describes this action of our church as settling "beyond a question the thorough Presbyterianism of the denomination;" and which concludes with the words: "The two churches are one in doctrine and policy, and cannot very long be kept from organic unity." To which the Banner adds:-

is, to see organic unity. We could, as they shall consult historic annals.

To which we add our cordial amen. and as such we unhesitatingly recommend it to both as to the principle involved and the results to say, proved highly satisfactory, amounting in our readers. likely to follow. The Boston Watchman and Re- the aggregate to nearly \$1,500 clear profit.

্ৰাই প্ৰবিধিন্দিৰ্ভাৱন প্ৰভাৱনীত বিশ্বতি হৈ প্ৰজন্ম কৰা কৰা কৰিছে ই কাৰ্ট্য ক্ৰিয়াৰ প্ৰভাৱনী **প্ৰভাৱ হৈছি ।** প্ৰভাৱনীৰ সংগ্ৰহণ হ'বৰ প্ৰস্তিত্বৰ বুলিন্ত কৰা কিবলৈ প্ৰভাৱনী কৈছে প্ৰস্তুত বিশ্বত প্ৰস্তুত বিভাৱনী হৈছিল হৈছিল

son with the grand necessities to which it is pro- THE ACTION OF THE LATE ASSEMBLY | flector, a Baptist paper, and one of the best conresults of union between the two Presbyterian bodies and of denominational action generally, in

the following forcible manner: The United Presbyterian Church would be powerful ecclesiastical body. Heretofore the Old School Assembly has exhibited far more of the Presbyterian and churchly element than the New The former has in consequence in part enjoyed a larger degree of prosperity than the latter, for it best acted out the normal instinct and spirit of Presbyterianism. Every denomination of Christians, in order to flourish, must be true to its leading idea. It is for this very reason we believe Bantists cannot work in another harness than their own and prosper. We shall hence beg to continue to differ from those who would substitute Churchianity for Individualism. Our rock, as a people, is the last named, not individualism unorganized without concert or unity, but that which acts under supreme law to the Master.

In regard to the recent action of the Assemblu and the attitude in which we stand towards the other branch of the Church, we may say in brief 1. The Assembly in moving towards a completely organized system of denominational action. has disclaimed, in express terms, the intention of exercising dominion over the faith of any in this matter. Corperation on the voluntary principle is not denounced nor broken off, except for those action prevails, and is designed to prevail in the Church on the subject.

2. We have established, and design to adhere to the more truly churchly and denominational form of action of a Committee, instead of a cumbrous better than the triumph of individual denomina- and almost irresponsible Board. Since the masterly exposition of Dr. Thornwell at Rochester our Old School brethren need not be instructed upon the difference between the two systems as with next-door neighbors, that their mutual Here we claim to have embodied in greater purity good feeling and affection are best secured when and simplicity the spirit of our Presbyterian sys-

3. We are gratified with the kind expression toward us of the Journals of our brethren of the other branch of our Church, and with their waking up to the "thorough Presbyterianism" of our body. As to the reunion hinted at by the Banner, we would say, we are no more desirous of perpetuating schism, than we were responsible for originating it. Our Assembly stands as a living protest against great injuries done to the Constitution of our Church and to individual members Assembly to the Congregational Associations of and ministers. When the two bodies can unite and arrange their difference in regard to the distribution of the funds of the American Home enjoying their full rights, then we may have the funds of the funds of the American Home union such as we would always have welcomed

4. Our record as a Church upon the subject of slavery is clear, honorable and scriptural. Non need be in doubt where we stand, nor yet need rians into the attitude of seceders from the So-ciety, leaving all its good name and funds and sition with ourselves, and, as such, would welcome The Associations last year felt that they had them to fellowship with us.

CHANGE OF TREASURER.

Mr. William Purves, the esteemed Treasurer o the Presbyterian Publication Committee, for whose gratuitous services from the organization of th Committee to the present time the Cause is so greatfifteen hundred churches attered over the East ly indebted, has been led, by the multiplicity of his engagements, to ask for a release from office.

> Persons remitting donations to the Publication Cause can address Mr. Hildeburn at the Presbyterian House, 1334 Chestnut Street.

The Committee adopted the following minute Whereas, Mr. William Purves, for the last six years the faithful and efficient Treasurer of the Presbyterian Publication Committee, is now obliged to resign this office in consequence of other duties pressing heavily upon him, therefore

Resolved, That the Committee hereby tender to 1835 and 1860," endeavors to show that the Mr. Purves their sincere thanks for the valuable action of the Assemblies of those years, both of services that he has rendered, and their great rewhich met in that city, both being largely occu- gret that they can avail themselves of these ser-

SURY OF THE A. H. M. S.

In speaking of the probable separation of the two bodies now in co-operation in the American Home Missionary Society, the Evangelist of last week makes the following announcement:

We are authorized to say that the policy here the church. Although there is a concealed and, it intimated, of crowding off the Presbyterians and these. No one has ever dared to name such a thing there. Nor have that Committee ever had -that what came from Presbyterians should go to Presbyterians." If this be generally understood. that such is the frank and honest intention of th Executive Committee, it will go far to allay the church as the Assembly of 1835 did. Had that natural indignation of Presbyterians at the oution to do justly, and it will make the separation

THE FEETON CHURCH.

This enterprise, situated in the most promising part of the missionary field of our church it Dela ware, is to be carried forward, as we are glad to learn, by the pastor elect of the Milford and Mispillion churches, Rev. J. Garland Hamner, Mr. Hamner is a man eminently qualified for the work he has undertaken in that interesting field, and carries with him in his labors an enthusiasm which his associates will we doubt not find contagious. A portion of the funds necessary to build the Felton church will have to be sought abroad, and Mr. Hamner is now engaged in the self-denying work of seeking contributions. We can most cordially recommend him and his cause to such of our friends as he may meet with in this errand.

THE RECENT FESTIVALS. The ladies in three of our city churches (the Logan Square, Kenderton and Walnut Street,) have lately been engaged in this pleasant, though somewhat laborious enterprises for raising money. There is no reason why these festivals We do not hope, in the few years which may be should not be actually conducive to the welfare of the church by bringing the members socially together, and by promoting social intercourse among the members of various churches, uniting them in mutual acts of kindness and in sympathy with the weaker members. So far as our observation has extended in these instances, this has actually been the case. And as to pecu-The organs of other denominations contemplate | niary results, with moderate expectations and this movement with interest, and justify our course moderate outlay, the income has, we are happy

THE YOUNG MEN OF THE CENTRAL CHURCH, WILMINGTON.

The Second Anniversary of the Young Men's Tuesday, the 12th instant. In this Association put up in the neatest style of the publishers, in the sixty young men of the church are organized for systematic effort in Mission Schools, Bible distribution, &c., within and for the church itself. They are a choice body of true assistants to the pastor, and their efforts tell promptly and visibly upon the community in which they labour, and are conserved by their immediate connection with the church around which they are specifically gathered. We think we read in this Association the secret, in part, of the remarkable success which has been allotted to the Central Church. Addresses were delivered on this occasion by Rev. Messrs. Chambers, D. H. Coyner, of Ohio, Mears and Wiswell, and by Mr. John C. Bliss. The Annual Report was read by Mr. John W. Day. Mr. Edward T. Taylor is the President for the current year. The choir rendered valuable assistance to the services.

"ANNALS OF THE POOR." HER DAYS ARE NOW NUMBERED.

The annals of the poor are filled with numberless cases, the recital of which makes our hearts turn away in sadness, and our eyes to drop many a sympathizing tear. Some five months ago, we found our way into a second story back room, and visited a very old, lone woman, who looked, even then, as if she was at the end of her journey of life, -age had wrinkled her face, and sickness had caused her to grow faint and weary of this world, yet her feeble step was directed early in the mornings to the wareroom, and with her hundred of yarn she again set down to her wheel and patiently earned all her aching body would allow. Month after month she had spun out a scanty living, but all this time her disease had been gnawing her frame, and she was sinking quietly down, almost untoil, but she had grown so feeble, that her wheel could not turn so fast as formerly, and when I counted up her book for the last month's earnings, there were but a few pennies over her rent, her sad heart had grown sick, and had it not would have sunk in despondency. We pub-By the assistance of some benevolent associahas returned, and is carrying her to his mansion, for her days are numbered, and but few are

months' rent are now due, and they, with the her good name by a factious spirit, called Nazauncertainty of her next meal's victuals, are like riteism. Their practices are a disgrace to Chrisclouds hanging over her path, sending down a tianity, and to attempt to justify them by claiming dark shadow upon her way. Dear reader, is it for these extravagances and disorders, the appellanot enough of a furnace of affliction to be tion of primitive Methodism; is a slander upon the lingering, drooping in pain, awaiting God's devoted and laborious fathers of the old Genesee time, without thus suffering in poverty? Let | Conference us remove one of these burdens. Four dollars THE HOMILIST: a Series of Sermons for Preachers will pay all the rent she owes, and another like amount will supply her daily wants as long as I think she will be among us.

She needs a kind Christian lady to visit her occasionally,-and if you could take or send her a glass of preserves or jelly, I know that

least of these." A note sent to the "Annals of the Poor," Chestnut St., can tell me where I may call for any contribution you may offer for this charity. I will also be pleased to accompany any person who may wish to distribute for themselves.

EDITOR'S TABLE.

THE SIGNET RING, and other Gems. From the Dutch of Rev. J. F. Le Liefde. Boston: Gould & Lincoln. New York: Sheldon & Co. Cincinnati: Geo. S. Blanchard. 16mo., pp. 302.

This choice volume comprises three stories. which for clearness, purity and richness in evangelical sentiment well deserve the name of "gems." The first story is already known to the public. and is, perhaps, the best of the collection. The story is more of a story, and has all the interest of natural life, besides conveying a lesson invavaluable to every young pastor struggling to realize the ideal of pastoral meekness and zeal. The others are told, not for their own sakes, but truths of the gospel are exhibited in an engaging and impressive manner. We commend the book

Carleton & Porter. Boston: J. P. Magee. 1860. 12mo., pp. 372.

Such a comprehensive manual of the Great Reformation has been needed, and our Methodist brethren deserve commendation for this attempt to supply the want. In so small a compass many important matters must be inadequately treated, yet space is invariably secured whenever there is the slightest opportunity for showing up the enormities disparaging light. Thus, not only is all credit for the Reformation in France withheld from Calvin, but any circumstantial account of the Reformer is kept back until the case of Servetus comes up, and for aught the readers of this volume may know, his connection with this case is the crowning fact of his life! Furthermore, the doctrines of Calvin are actually reckoned among the hinderances of the Reformation in France and Italy! MORNING HOURS IN PATMOS. The opening vision

coln. For sale by Smith, English & Co., Philada. Mr. Thompson accompanied Dr. Anderson as terested in French literature and biography. one of the deputation of the American Board THE ATLANTIC MONTHLY. to India. He availed himself of this opportunity to visit Asia Minor, and with a poet's ima- present publishers, it has sustained a good repugination and a Christian heart he views the seat, tation, and been conducted with dignity and go of the seven cities admonished by St. John in neral acceptability, Each issue seems to be an the Apocalypse. He writes more after the man- improvement on its predecessor. The July num ner of a paraphrase than an exposition, and ber discusses the following topics:—Meterology, there is an excellent vein of piety and eloquence Treasure-Trove, A Legend of Maryland, Hunting running through the whole. We have read the a Bass, The "Cattle" to the "Poet," More book with pleasure, and commend it as sugges- Words About Shelley, Clarian's Picture, Spring, tive in thought and rich in description, and will Rufus Choate, The Regicide Colonels in New tend to elevate the mind and heart to the con- England, To the Cat-Bird, The Professor's Story, templation of the riches of Christ, and the glory On the Formation of Galleries of Art, Darwin on

LUCILE. By Owen Managorn, author of "The Wanderer," "Clytemnestre," etc. Boston: Ticknor and Fields. For sale by Lippincott & Co., Philadelphia This is a poem of much merit and beauty, and

HOW TO LIVE. Saving and Wasting, or Domestic Eco nomy Illustrated by the Life of two Families of opposite Character, Habits and Practices, in a pleasant Tale of Real Life, full of useful Lessons in House.

Including the story of "A Dime a Day." By Solov ROBINSON. New York: Fowler & Wells. For sale by John L. Capen, 922 Chestnut St., Philada. This small volume pictures before the reader by striking examples, the advantages of order and conomy, and the disastrous effects of the opposite vices. The contrast is well drawn, and ex-

keeping, and Hints how to gain, and how to be happy

hibits many points to the life. COMMENTARY, Critical, Expository, and Practical on the Gospel of John. For the use of Ministers, Theological Students, Private Christians, Bible Classes and Sabbath Schools. By John J. Owen, D. D. New

York: Leavitt & Allen, 24 Walker St. This is the third volume of Mr. Owen's valuable commentary. The volume on Acts will complete his original purpose. The work is critical and practical, and adapted to Sunday Schools,

families or Biblical students. EARLY METHODISM, within the Bounds of the Genesee Conference, from 1788 to 1828; or the First Forty Years of Wesleyan Evangelism in Northern Pennsylvania, Central Western New York, and Canada. Containing Sketches of Interesting Localities, Exciting Scenes, and Prominent Actors. By GEORGE PECK, D. D. New York: Carlton & Porter. Philadelphia:

Perkinpine & Higgins. Dr. Peck is a distinguished Methodist clergynan, and is favorably known as the author of the "History of Wyoming," "A Treatise on Christian Perfection," etc. He was editor of the Methodist Quarterly Review, and the Christian Advocate and Journal. He was one of the pioneers of Methodheard of, to the grave. Her rent had been paid ism in Western New York and Northern Pennup to the time I first visited her by her patient sylvania; and was participant in many of the scenes and events described in this volume. Genesee Conference, like the Genesee county, has contracted its territorial limits, as its fields became more extensively cultivated, and its fruitfulness more abundant: Several Conferences now occupy been for her trust in her heavenly Father, she the territory which is described as the original Genesee Conference, and hundreds of stationed lished her case, and the purse of more than one ministers occupy what was formerly a single man Christian was offered to supply her want,—she | circuit. This history includes the time from 1788 has prudently spent every cent she has received. to 1828, the time of the first division of the conference by the forming of Oneida. Many of the ciation, she was supplied with a doctor and actors of these times are still living, and the book medicines, but her Saviour is at the door, he will have fresh interest with the Methodists in that region, where Methodism has been very successful. Should one be permitted to judge from present indications, we should say that Genesee I have just returned from visiting her. Two Conference is losing her prestige, and tarnishing

and Laymen. Original and Selected. By ERWIN House, A. M. New York: Carlton & Porter. For sale by Perkinpine & Higgins, 56 N. Fourth St., Phila-

This volume contains a large number of short discourses or homilies, collected from a variety of Jesus would say, "Well done, thou good and sources, mostly English. It is thought that they faithful servant, for when I was sick thou visitedst | contain the gist of the matter in brief, on a great me, inasmuch as thou hast done it unto the variety of topics, and will be suggestive to the reader who may carry out the thought more in

care of the Presbyterian Book-store, No. 1334 LETTERS OF HANNAH MORE ... ZACHARY MA-CAULAY, ESQ. Containing Notices of Lord Macaulay's Youth. Now First Published. Edited and arranged by ARTHUR ROBERTS, M. A. New York: Robert Carter & Bros. . For sale at Presbyterian Book Store, 1334 Chestnut St., Phila.

These letters are principally remarkable for the nopeful allusion to the developing genius of the young Thomas Babington Macaulay. He was a frequent visitor at Barley Wood, and attracted the attention of the gifted lady, who viewed his future with a seer's eye.

THE THREE CLERKS: a Novel. By ANTHONY TROL-LOPE, author of "Doctor Thorne." "The Bertrams," etc. New York: Harper & Bros. For sale by Lindsay & Blakiston, Philadelphia.

This is thought to be one of the most popular of the novels of Authory Trollope.

THE LIFE OF JACOB GRUBER. By W. B. STRICK-LAND. New York: Carlton & Porter. For sale by Perkinpine & Higgins, Philadelphia. Mr. Gruber was a Methodist pioneer who exer-

cised his functions as a minister, in this region, almost as allegories. The narrative is an admirably for some fifty years. He was what might properadjusted framework by means of which the prime ly be called an old-fashioned Methodist preacher, possessing piety, real and activity, coupled with not a little prejudice, austerity, and pharisaic as a real choice and addition to our narrative liter-strictness. He was abundant in labors, and, in many respects, adapted to the times, and was use-HISTORY OF THE GREAT REFORMATION in Eng. | ful. This book contains a great many incidents land, Ireland, Scotland, Germany, France, and Italy, and anecdotes which will amuse the reader, and by Rev. Thomas Carter. New York: published by especially those who knew Mr. Grüber, will be delighted with it.

RIGHT AT LAST, and other Tales, By Mrs. GASKELL, author of "Mary Barton," "Chifford," "North and South," etc. New York: Harper & Bros. For sale by Lindsay & Blakiston, Philadelphia.

The four stories contained in this volume were originally published in "Dickens' Household Words," and "All the Year Round." They are of Calvinism, and placing the Great Reformer in a full average of magazine tales. Their titles are "Right at Last," "The Manchester Marriage," 'Lois the Witch," "The Crooked Branch."

> FOREIGN CATALOGUE From F. A. Leypoldt, 1823 Chestnut Street, we have received valuable works in this line, particularly the Catalogue Annuel de la Libraire Française par Ch. Rheinwald; Vols. I, and II., for 1858 and 1859.

This is a complete and thoroughly systematized list of the issues of the French press, both permaof the Apocalypse, and Christ's Epistles to the Seven nent and periodical, for their respective years; Churches of Asia. By A. C. Thompson, author of first by the authors names, and next by the subjects. It is an invaluable aid to such as are in-

Since this monthly came into the hands of its of his kingdom awaiting his saints in the heavenly the Origin of Species, Vanity, Reviews and Liroffic. | city. | terapy, Notices, Recent American Publications.