

30 American Presbyterian and Genesee Evangelist.

THURSDAY, OCTOBER 18, 1866.

JOHN W. MEARS, EDITOR. ASSOCIATED WITH: ALBERT BARNES, THOMAS BRAINERD, HENRY DALLING, GEORGE DUFFIELD, JOHN JENKINS, THOMAS J. SHEPHERD.

THE SERMON.—We have deviated somewhat from the usual course of this paper in publishing a sermon entire. We have done so with entire confidence that the sermon selected will more than justify—will rather make welcome the deviation. It has been preached by Mr. Adams in several different pulpits in our city, and repeated requests have been made for its publication. See fourth page.

ERRATA.—Our attention, in the last number, having been drawn almost exclusively to the report of the Jubilee of the American Board, at least one or two very marked errors in the editorial department escaped our notice. As our proof-reading is generally quite correct, and as we cannot learn that any harm was done by these errors, we trust our readers will accept this as an apology for them.

THE SLAVE TRADE AND THE P. E. DIOCESAN CONVENTION OF NEW YORK.

The recent diocesan conventions of the Episcopal Church have proved unfortunate in their issues. There is, however, no connection between the causes of the indignant tumult of honest churchmen, turning their backs upon the imperious and apparently unscrupulous Witherspoon at Chicago, and the parliamentary skirmishing and abrupt adjournment by which Mr. Jay and his friends were denied a hearing on the slave trade at New York. The facts of the latter case are these. Early in the meeting of the Convention held in New York City two weeks ago, Mr. John Jay offered a Preamble and resolutions, setting forth the fact of the re-establishment and increase of the slave trade in the city of New York, claiming it as the legitimate business of the convention to take cognizance of the fact, and calling upon the Bishop to write a pastoral letter upon the subject, the clergy to preach, and the laity to use their influence to stay the traffic. Mr. Jay was proceeding to address the convention, when the question was raised whether the house would entertain the motion, and in the midst of his speech the whole matter was laid upon the table. Subsequently the motion was renewed in another form, i. e., in its bearings upon the missions of the Episcopal Church in Western Africa, when it was again laid on the table by a vote of 98 to 13. The third attempt was made by Mr. James B. Silkenan, of Westchester county, who was not even allowed to read his resolutions. The president of the convention, after some hesitation, decided it to be in order for him to read them, but an appeal was taken, and while the appeal was yet undecided, in the midst of great confusion, and a cross-fire of argument between the Chair and several delegates, on points of order, Dr. Vinton moved that the Convention adjourn sine die, after reading the minutes, and the usual devotional exercises, which was carried.

The Churchmen say: "The minutes, however, were in a crude state: the Journal had not been ordered to be printed, and no provision had been made for the missionary deficiency of \$8,000. Notwithstanding this, the rough sketch of the minutes was read, the means will, doubtless, be made for the missionaries."

We regard this result as unfortunate in many ways. It is a mere postponement of a subject which, troublesome as it may be, we opine will have to be fairly met sooner or later, in this, as well as in other ecclesiastical organizations. It tends to place the leading diocese of the Episcopal Church of this country, in what we would fain believe to be a false position. It tends to form and establish an erroneous and exceedingly injurious opinion of the purposes of church organizations, and of the relations of the church to the social and business arrangements of men. It leaves a great and growing evil, already enjoying a large degree of immunity from the just censures of religionists, unrebuked of a body of Christians representing much of the wealth and influence of the community, perhaps the most deeply implicated of any in the civilized world, in the mercantile and marine ventures of the traffic.

The defence put forth for this summary refusal to entertain the subject has not escaped us, neither the applause with which the determination of the convention to maintain its "conservative" character has been received in some quarters. This matter of the slave trade, it is said, is Congressional business; whereas the convention is purely an ecclesiastical body. This is the strong point of the defence. This in substance was the strong and oft-repeated reiteration made against the discussion of the slavery question in our own General Assembly. This is the result to which Dr. Thornwell's resolution, passed by the other Assembly in 1850, to the effect that the church is not concerned with the merely moral and secular bearings of things, would lead. It is a position utterly untenable with us, and at variance with the established usage of the Presbyterian Church, and ought to be so in every organization designed to advance the interests of the Redeemer's Kingdom in the world. What are men to think of the church which has exalted claims as a benevolent agency, if she stands by in silence while vice, and wrong, and outrage increase with rapid strides, and multiply their hydra heads in the field of her labors, and the minds and consciences of men are growing insensible to their heinousness; if her highest representative bodies, meeting in the very opprobrium of an abominable traffic, reject repeatedly, with contempt, and with parliamentary violence, any proposal to bear testimony against the evil; if she presides at ecclesiastical business, convention routine, that more tinkering at the wheels of the machinery, the tilting, as we might say, of mine and unminion, while justice and mercy, as wronged and outraged recognition? What wonder, if, when torn away from these barricaded doors for want of the magic word "ecclesiastical" to admit them, they have recourse to what the church will not grant them?

We are not familiar with the constitutional rules and precedents of Episcopal conventions. We do not know whether such a complete divorce between church and society as this action implies, is contemplated in them. We cannot easily be led to believe that it is. The condition of a church in which everything is arranged to obstruct the free expression of opinion and the taking of a decided, unequivocal stand on the part of her

representative bodies, towards great crimes and evils in society, is certainly deplorable. An organization whose very principles justify, and even demand, that any attempts to procure a testimony against vice and error in the community should be resisted and frustrated in the most summary manner, may be ecclesiastical, may be most venerable with churchly associations, but it would be a fair question whether it were Christian, or, indeed, whether it were humane. We believe a necessity on the church to define its position towards the great evils of slavery and the slave trade. We believe a reasonable, clear, and scriptural antagonism towards these evils may be taken by our church courts without fanaticism or the peril of fanaticism. We believe this satisfactory and safe position will be reached sooner by entertaining the question as in the course of Providence it is brought within our range, than by violently repelling and postponing it. We are sorry therefore that the convention, meeting in New York, has ignored the question in the most palpable and easily-managed form in which it could have come before it.

LOVE FOR OUR CHURCH.

It is with sincere grief that we see evidence, from time to time, that there are those, nominally connected with our church, who are not in sympathy with it—who show no signs of gratification at its prosperity, and who industriously expatiate upon its supposed errors and delinquencies, and labor to put its past history and present condition in the most unfavorable light. Those who enjoy the happy lot of belonging to a church like ours, ought to know and appreciate their privilege. And though we confess to a feeling of indignation at times at their blindness, our predominant feeling is that of pity. We pity them the absence of a noble glow of enthusiasm, such as may well arise in contemplating the honorable position of our church as the inheritor and representative of American Presbyterianism. We are sorry they cannot enjoy a thrill of satisfaction at the growing strength and recovering prosperity of a church which, for mainly adherence to principle, has suffered on the right hand and on the left. We profoundly pity the joylessness of their connection with a church in which such an animating, hopeful, healthful spirit is breathing. We sincerely wish they could taste it, instead of covering in one corner, like sulky children looking gloomily on, and trying to persuade themselves that what they see is not true—that the gloomy frow, if all right, while the hopeful, active and harmonious may be all wrong. For our part, we know of no joy, because that of direct communion with the Saviour, so pure, so unalloyed, and so happy in its effects, as that which arises in beholding evidences of the prosperity of our own Zion—in detecting the proofs of Divine favor upon her, and in perceiving that our labor is not in vain in the Lord; while, on the contrary, to hide these evidences, dishonors the Head of the Church from whom they come, and tends to weaken the hands of those who are laboring in His vineyard.

EDITORIAL CORRESPONDENCE.

Boston, Oct. 6th, 1866. (Concluded.) This also was a pleasant feature in the Jubilee. Pastor Fish, of the Evangelical Society of Paris, who spoke so well in English that we can well believe him to be no ordinary speaker in French; Rev. Dr. Warren, of the Baptist Missionary Union, acknowledging the American Board as the parent of the Union; the address of Chancellor Ferris, of the Foreign Missionary Society of the Dutch Reformed Church, a denunciation so recently in connection with the Board; and then the reply of Pres. Hopkins to these brethren—this was a portion of the Jubilee that could not well have been dispensed with. Something would have been wanting, in the play of kindly feeling, that we should have missed exceedingly. As it was, it allowed those feelings of Christian union to come out, without which, in these days, true Christian-fellowship does not seem to be complete.

RELATION OF THE BOARD TO OUR OWN DENOMINATION.

From all that we have seen and heard at the meeting, we believe that both on the part of secretaries, and of all the leading friends of the Board, there is the most sincere desire for continued fellowship and co-operation with our body. It has been an "era of good feeling" all around. All the time that we have been here we have felt ourselves delightfully oblivious of any such thing as the "Albany Convention" had ever existed, and certainly our Congregational brethren seemed to have forgotten all about it also. When, therefore, Dr. Brainard stated, that "so far as advised, our church did not desire any other channel of missionary labor than through this Board, and would not for fifty years to come," and when Dr. Bemis, the "old man eloquent" in his speech on Thursday evening, said substantially the same thing, we believe that of all the other ministers of our church who were present, there was scarcely one who did not respond with a hearty Amen. The time may come, and probably will come, when a division of labor will be called for, because of the abundance of her work (the yoke break "because of the amounting" it) when it does come, let it be an amicable division, something like that which has taken place between the Board and the Reformed Dutch Church, in an equally kind spirit, to be followed with equally desirable results. "The single condition," said Mr. Dodge, "on which our church is willing to remain and co-operate with the American Board, is Progress!" and so said we all. With "Progress" as our watchword, progress in our domestic policy, progress in the foreign field, the Fathers may die in peace, and leave the sacred compass still to be cherished by their sons.

THE MORNING STAR.

The history of the CHILDREN'S MISSIONARY SHIP will be read with eagerness by many who contributed their dimes and cents to the purchase and outfit of the little vessel. It has been prepared by Mrs. Jane S. Warren; and published by the American Tract Society, of Boston, in fine style, and with many illustrations. A good supply has been procured by the Presbyterian Book Store for the benefit of the many friends of the Missionary Ship. They will be pleased to find so beautiful and instructive a history of the vessel. The price is sixty cents.

ARRANGEMENT FOR THE SYNOD.

Unfortunately, our editorial on the Synod appeared just one week too soon. We hope, however, the error had the effect of calling attention not only earlier but more generally to the subject. We have reason to believe that special efforts will be made on the part of many of the brethren in this part of the Synod to be present. The table of the Pennsylvania Rail Road gives us the following hours of starting from the Passenger Depot, S. E. corner of 11th and Market Streets: Mail train leaves Philadelphia at 7.30 A. M. Past line " " 11 50. Express train " " 10 45. P. M. There are also two accommodation trains, which leave at 2 and 4 o'clock, P. M. Returning, the train leaves Harrisburg at 1.15 and 6.15 A. M., and 1 P. M. Accommodation trains at 6.40, A. M., and 8.50, P. M. By the courtesy of the Rail Road Company, those in attendance on the meeting of Synod will be passed over the road, to and from Philadelphia, at one fare. In order to secure this, the brethren, on paying their fare at 11th and Market Streets, will ask for "Excursion tickets to Harrisburg, for the meeting of the Presbyterian Synod."

MILMAN'S HISTORY OF LATIN CHRISTIANITY.

We wish our space allowed us to speak as fully of this noble work as its merits demand, and as our indications would lead us to do. Its plan among Church Historians is somewhat peculiar; indeed, it avoids the title of Church History, and is, in part, because it traverses but a specific portion of the field, but because the vigour of its style, the breadth of its handling, and the consecutive flow of its narrative, would not suggest themselves to the reader under that rather ponderous title. For our Church Historians, it must be confessed, are generally overcome with arrangement. The scientific skeleton stares at you in the multiplied divisions and subdivisions, sections, chapters, paragraphs, foot notes, indexes, &c.; flesh and life are wanting to give harmonious proportion and beauty to the whole. In the work before us we seem to escape from the formal and hyper-systematic style of the Germans and their imitators, into the steadier, common sense methods of British historiography. Dean Milman has been true to his expressed aim: "to give with as much life and reality as I have been able the result, not the process of inquiry." If it is a style less adopted to the class room, it is one from which the mature and cultivated may derive higher pleasure.

THE BEAUTIFUL CITY AND THE KING OF GLORY.

THE BEAUTIFUL CITY AND THE KING OF GLORY, by Hon. Woodbury Davis, of Portland, Me. Philadelphia: Lindsay & Blackledge, 12mo. pp. 377, 75 cents. This is a cursory history of the plan of Redemption, concluding with the author's views of the personal coming and reign of Christ at the end. It originated in the Bible class instructions, given by the writer, who, as a layman, seems somewhat timid about "entering the field of another profession." He has, however, produced a book which those who differ from him in his view of the millennium, must pronounce a highly creditable performance, pleasingly written, and adorned with many gems of poetry, but little known to the public. The author has studied Mr. Barnes' excellent commentary on Isaiah very faithfully.

to prevail was like that expressed by the apostles on the mount: "Lord, it is good for us to be here." So we thought it was good for us to be present as a bond of union and sympathy between the churches. There is something repulsive, cold, and selfish in the idea of standing isolated and alone from every body else in the world. It has always seemed to us that the only system of church polity is peculiarly peculiarly hospitable and well adapted to keep the churches pure in doctrine and active in well-doing. By a free conversation always had on the state of religion, the members of the body become acquainted with the points of interest as well as those of discouragement; so that, as when they come together, each one may be strengthened for the conflict with the principalities and powers. It is not uncommon to hear elders exhort, in their devotional exercises that they may be strengthened for the conflict with the principalities and powers. It is not uncommon to hear elders exhort, in their devotional exercises that they may be strengthened for the conflict with the principalities and powers.

BOURNE HOSPITALITY.

Though taxed to the utmost, was nevertheless, with the assistance of the various villagers around, adequate to so great an emergency. The doors swung easily on their hinges, and were widely open; the tables were extended to their utmost capacity, and every place that could possibly be converted into a "prophet's chamber" was made to do its full duty. The scenes at the family altar are not the least of our pleasant remembrances.

PLACE AND PREACHER FOR NEXT MEETING.

The committee found no difficulty at once in fixing upon Cleveland as the place of next meeting, a place whose hospitality will always be remembered by at least one member of the committee with no little gratitude. The choice of preachers was not quite so easy. "Hard task to choose were all alike, fair!" but at length, the lot fell upon the Rev. Dr. Storrs, of Brooklyn, L. E.; as principal, with Rev. Dr. Smith, of Cincinnati, alternate. Though a year in advance, we bespeak a full attendance at Cleveland. Let brethren who read this make up their minds, God willing, to be there, and make their arrangements accordingly. It is not lost time to what the scribe, and as "iron sharpeneth iron," so does a man the countenance of his friend." G. D., Jr.

THE STATE OF RELIGION IN THE CHURCHES, WITHOUT PRESENTING ANY MARKED FEATURES, WAS UNIVERSALLY FAVORABLE.

The Stated Meeting of this body was held in the Walnut Street Church, West Philadelphia, commencing Tuesday, October 2d. The sermon by the retiring Moderator, Rev. J. M. Davis, on Isaiah 26: 3, contained touching allusions to the dying experience of the sainted woman from whom the speaker has but recently been separated.

NEWARK, N. J.

Our Churches in this city have "a goodly heritage," and are doing a great work. They are eight in number; and embrace a large proportion of the wealth and culture of the place. Some of their houses of worship—at least six of them—are large, costly, convenient, and with splendid specimens of architecture. The noble old First Church, is almost without a peer; and, as a building in the purely Gothic style, it would be hard to find in this country anything more perfect and beautiful than the High Street Church. Its "situation" too, on the height, overlooking the city, and lay, and surrounding country for miles away, is indeed "beautiful."

LARGE CHURCHES.

The North Carolina Presbyterian claims for the "Brick Church," New York, (Dr. Spring's,) the largest membership of any Presbyterian Church in the country. Its numbers last spring were 797. Our contemporary, though generally well awake, must have been slightly under the Rip Van Winkle influence when he uttered that assertion. The minutes of our last Assembly give 994 as the membership of the Seventh Church, New York, T. Ralston Smith's, and 810 as the membership of the First Church, Kensington, in this city. We doubt not that of the thronged Scotch-Irish Churches of our cities could produce a roll even more extensive than these. Other large churches in our connection are, Rev. Dr. Burdick's, 13th Street, New York, 719 members; Dr. Shaw's, of Rochester, 697; Mr. Seely's, of Albany, 678; Dr. Bemis's, of Troy, 648; Dr. Adams's, New York, 647; Dr. Fowler's, of Utica; Dr. Spear's, Brooklyn; Dr. Brainard's, Philadelphia; each over 600.

BRIEF BIOGRAPHIES.

THE NEW PUBLIC SCHOOL SINGING BOOK, by Professor JOHN BOYCE, Teacher of Music in the Public Schools of Philadelphia. Philadelphia: LEIST & CO., 322 No. 4th St.

THE MOTHER-IN-LAW.

THE MOTHER-IN-LAW, a tale of Domestic Life, by Mrs. LARNA D. E. N. SOUTHWORTH, Philadelphia: R. B. Peterson & Bro., 12mo. pp. 497.

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THE PROTESTANT INSTITUTE OF SCOTLAND.

LETTER FROM THE REV. DR. BEGG, EDINBURGH. Dear Brethren: May I beg that you will kindly insert the enclosed documents in your Journal. We are especially anxious to reach the scattered children of Scotland, and such as trace their spiritual descent to our land, in America, and we do not know in what other way to accomplish our object. The people of Scotland are engaged at present in an important work, that of erecting a great Protestant Institute, as a worthy monument to John Knox and the Reformers of 1560. We have celebrated at Edinburgh the Tricentenary of the National Abolition of Popery with great enthusiasm. Another important historical period is just before us, on the 20th of December next, when the first General Assembly of Scotland was held, the precious germ out of which almost all the Presbyterian Churches in Great Britain, Ireland, and America have since sprung. We propose to hold public worship and thanksgiving on that day; we earnestly trust that our brethren in distant lands will join with us. We propose also to make a collection on that day for the Protestant Institute of Scotland, as a suitable token of gratitude; and we are anxious that our friends in other lands, whom the Lord has prospered with worldly means, should join their contributions with ours. Scotland needs their help at the present moment, for a great struggle to destroy the Reformation in Great Britain has begun, supported by grants from the Papal propaganda, the Hussites in England, and creeds and grants from the British treasury. There is, on the other hand, great apostasy and division amongst ourselves; and we look forward to the Protestant Institute as a tower and centre of strength, a great means under God of arousing and concentrating the nobler spirit of our nation, and our best energies to the re-erection of a central point to establish the Institute free from debt. The contributions of our brethren from all lands will be most welcome, and as Scotland seldom makes a formal appeal, we trust that this one, made in such interesting circumstances, will be cordially and liberally responded to. I am, &c., JAMES BEGG, CONVENOR.

TRI-CENTENARY OF THE REFORMATION AND PROTESTANT INSTITUTE OF SCOTLAND.

DEAR STRA:—Some time ago [had the honor of addressing a circular to several ministers of the Presbyterian Church, regarding the Tri-Centenary Commemoration of the Reformation from Popery in Scotland. You have doubtless heard of the very great success with which the National Commemoration meetings were crowned in this city in August last, and I have now to solicit your interest in the final celebration of the glorious events of 1560.

It is now confidently anticipated that special services will be held in every congregation of all the branches of the Presbyterian Church throughout the world, on the 20th of December next, being the Tri-Centenary of the day on which the first General Assembly of the Church of Scotland was held. On that occasion, besides thanksgivings and confessions before God, it is hoped that the attention of the people will be specially directed to the nature and inroads of Popery. As every portion of the great Presbyterian family must trace their inheritance of blessings and aid to Scotland, nothing can be more appropriate and important than their co-operation with her in the completion of that great practical memorial of the Commemoration of 1560, viz., the establishment of the Protestant Institute of Scotland, as a suitable monument of living power to the memory of our Reforming ancestors, and of spiritual Reformation.

Up till this hour no external monument of this national deliverance, or of John Knox, its chief promoter, exists in Edinburgh, the capital of the kingdom. This year, 1860, affords an admirable opportunity of supplying this defect by the permanent establishment of this Institute as a memorial of our gratitude to God. The Institute will have two great leading objects in view: first, to train generations to come in correct views of the truth of God, in opposition to the errors of Popery; and second, to carry the Gospel to ignorant and deluded Roman Catholics, who are found in great numbers in all our large towns. Besides, what has been done already, upwards of four thousand pounds are wanted for the building, of which the foundation-stone was laid on the 17th of August, and it would be desirable to have as much more of an endowment to carry on special missions to Romanists.

This is the only practical result that has been proposed, and I need not inform you—looking at the unparalleled exertions of Rome to regain her lost ground, and the immense sum which she is spending in Scotland for this purpose, of the importance of such an undertaking for the future well-being of our Churches and of the world. As every Presbyterian is interested in perpetuating the memory of the Reformation, as well as in sending his descendants to carry the Gospel to the remotest part of the world, it would be a noble tribute to the memory of the great men who were honored of God in effecting the greatest spiritual triumph of modern times, if every Presbyterian congregation throughout the world were to unite with Scottish Christians in contributing to what has been named, so as worthily to complete this national Institute. As Scotland has already furnished a large sum towards this object, it is needful and right that Presbyterians generally should be invited to contribute to the testimony of their united gratitude to God.

I trust that I may rely upon your kindness in using your influence, at the first meeting of any of your Church Courts, as well as through the press, or otherwise, that such steps may be taken as will lead to the extensive adoption of both of these suggestions. I am, Yours faithfully, JAMES BEGG, D. D., CONVENOR.

P. S.—Remittances for the Institute may be made payable to James Blair Porteus, Secretary of the Protestant Institute of Scotland; 6 York Place, or to Peter Robertson, Treasurer, Commercial Bank, South Bridge Street, Edinburgh.

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It is now confidently anticipated that special services will be held in every congregation of all the branches of the Presbyterian Church throughout the world, on the 20th of December next, being the Tri-Centenary of the day on which the first General Assembly of the Church of Scotland was held. On that occasion, besides thanksgivings and confessions before God, it is hoped that the attention of the people will be specially directed to the nature and inroads of Popery. As every portion of the great Presbyterian family must trace their inheritance of blessings and aid to Scotland, nothing can be more appropriate and important than their co-operation with her in the completion of that great practical memorial of the Commemoration of 1560, viz., the establishment of the Protestant Institute of Scotland, as a suitable monument of living power to the memory of our Reforming ancestors, and of spiritual Reformation.

Up till this hour no external monument of this national deliverance, or of John Knox, its chief promoter, exists in Edinburgh, the capital of the kingdom. This year, 1860, affords an admirable opportunity of supplying this defect by the permanent establishment of this Institute as a memorial of our gratitude to God. The Institute will have two great leading objects in view: first, to train generations to come in correct views of the truth of God, in opposition to the errors of Popery; and second, to carry the Gospel to ignorant and deluded Roman Catholics, who are found in great numbers in all our large towns. Besides, what has been done already, upwards of four thousand pounds are wanted for the building, of which the foundation-stone was laid on the 17th of August, and it would be desirable to have as much more of an endowment to carry on special missions to Romanists.

This is the only practical result that has been proposed, and I need not inform you—looking at the unparalleled exertions of Rome to regain her lost ground, and the immense sum which she is spending in Scotland for this purpose, of the importance of such an undertaking for the future well-being of our Churches and of the world. As every Presbyterian is interested in perpetuating the memory of the Reformation, as well as in sending his descendants to carry the Gospel to the remotest part of the world, it would be a noble tribute to the memory of the great men who were honored of God in effecting the greatest spiritual triumph of modern times, if every Presbyterian congregation throughout the world were to unite with Scottish Christians in contributing to what has been named, so as worthily to complete this national Institute. As Scotland has already furnished a large sum towards this object, it is needful and right that Presbyterians generally should be invited to contribute to the testimony of their united gratitude to God.

I trust that I may rely upon your kindness in using your influence, at the first meeting of any of your Church Courts, as well as through the press, or otherwise, that such steps may be taken as will lead to the extensive adoption of both of these suggestions. I am, Yours faithfully, JAMES BEGG, D. D., CONVENOR.

P. S.—Remittances for the Institute may be made payable to James Blair Porteus, Secretary of the Protestant Institute of Scotland; 6 York Place, or to Peter Robertson, Treasurer, Commercial Bank, South Bridge Street, Edinburgh.

THE BEAUTIFUL CITY AND THE KING OF GLORY.

THE BEAUTIFUL CITY AND THE KING OF GLORY, by Hon. Woodbury Davis, of Portland, Me. Philadelphia: Lindsay & Blackledge, 12mo. pp. 377, 75 cents.

THE MOTHER-IN-LAW.

THE MOTHER-IN-LAW, a tale of Domestic Life, by Mrs. LARNA D. E. N. SOUTHWORTH, Philadelphia: R. B. Peterson & Bro., 12mo. pp. 497.

HOW TO READ THE BIBLE.

HOW TO READ THE BIBLE, with most approved methods, by Rev. HOMER WATSON, M. A., Non-Confessional Minister, ejected in 1862. Presbyterian Publication Office, 1384 Chestnut Street. 32mo. pp. 64.

THE DUTIES OF OUR LAYMEN.

THE DUTIES OF OUR LAYMEN, by a Retired Elder, Reprinted from the Presbyterian Quarterly, Review, October, 1865. Philadelphia: W. S. Lothrop & Co., No. 29.

THE JESUIT IN NEW YORK.

The correspondent of the New York World in Constantine writes as follows: "It is currently reported here that all the Jesuits in Turkey have been ordered by the French Government to leave their country. This statement has been published in the Constantinian papers."

made a remark to this effect:—The New School Presbyterian Church, said he, is too much like an indulgent and inconsiderate parent, who, when he had any sugar plums to give to his children, always gave them through the hands of his uncles and aunts; but the switch must needs be used by himself. "So with our Church: 'All the aid' for our churches passes through the A. H. M. Society, while they receive nothing at our hands, but discipline and exhortations to duty." Now, added Dr. Nelson, give us a sugar plumb to take to those our brethren who are to form that new Presbytery. "I have no doubt that when the organization shall take place, it will be highly acceptable to them to find that this Synod has sent to them a 'sugar plumb' in the shape of a new Book of Records." The suggestion was wonderfully gratifying to us all. The passed around, and there was enough collected to buy two "sugar plums" for the New Presbytery, and one for the Presbytery of Kansas. And with such evidence of unity and brotherly kindness we separated to take our respective places in the vineyard of our Lord and Master. We trust that He also met with us, and that he is even now with us. T. T. Newark, Missouri, October 4th, 1866.

THE PROTESTANT INSTITUTE OF SCOTLAND.

LETTER FROM THE REV. DR. BEGG, EDINBURGH. Dear Brethren: May I beg that you will kindly insert the enclosed documents in your Journal. We are especially anxious to reach the scattered children of Scotland, and such as trace their spiritual descent to our land, in America, and we do not know in what other way to accomplish our object. The people of Scotland are engaged at present in an important work, that of erecting a great Protestant Institute, as a worthy monument to John Knox and the Reformers of 1560. We have celebrated at Edinburgh the Tricentenary of the National Abolition of Popery with great enthusiasm. Another important historical period is just before us, on the 20th of December next, when the first General Assembly of Scotland was held, the precious germ out of which almost all the Presbyterian Churches in Great Britain, Ireland, and America have since sprung. We propose to hold public worship and thanksgiving on that day; we earnestly trust that our brethren in distant lands will join with us. We propose also to make a collection on that day for the Protestant Institute of Scotland, as a suitable token of gratitude; and we are anxious that our friends in other lands, whom the Lord has prospered with worldly means, should join their contributions with ours. Scotland needs their help at the present moment, for a great struggle to destroy the Reformation in Great Britain has begun, supported by grants from the Papal propaganda, the Hussites in England, and creeds and grants from the British treasury. There is, on the other hand, great apostasy and division amongst ourselves; and we look forward to the Protestant Institute as a tower and centre of strength, a great means under God of arousing and concentrating the nobler spirit of our nation, and our best energies to the re-erection of a central point to establish the Institute free from debt. The contributions of our brethren from all lands