American Bresbyterian Genesee Evangelist.

THURSDAY, OCTOBER 25, 1860.

JOHN W. MEARS, EDITOR.

GEORGE DUFFIELD JR. F ALBERT BARNES THOMAS BRAINERD.

RELIGIOUS AND POLITICAL EXCITE-

THE SPIRITUAL LIFE IN A PRESIDENTIAL CAMPAIGN.

Dr. Arnold, of Rugby, somewhere says: "I hold, with Algernon Sidney, that there are but two things of vital importance, those which he calls Religion and Politics." This would imply, in the yiew of these men, a closer connection between the two spheres of activity than is usually supposed to exist. In truth, the prevailing opinion is, that a deep interest in one is utterly incompaciting political campaign is expected to be disastrous to the spiritual interests of the community. All the operations of the church are expected to be carried on languidly, if they are not even partially suspended. Preaching is expected to be ineffectual, prayer meetings to be cold and thinly attended, sinners will continue to walk the downward road and drop into perdition in a state of more than usual obduracy. All hopes of a revifor an entire revolution of the mental and emotional condition. Men must cease feeling any special interest in politics before they can engage effectually in the duties of religion. Such anta-

religion. If this view were strictly correct, there would seem to be little chance for vital piety to flourish in this land of universal suffrage, where an appeal is made to the ballot-box on some issue almost annually in every district. And yet, among no people in the world does spiritual religion flourish as among the free voters of the United States. Convulsed as we are with political excitements, we are, nevertheless, pre-eminently the theatre of revivals of religion. These excitements do not seem either to exhaust our emotional natures or pervert them, at least permanently, from spiritual uses. Whatever may be the immediate effect of a political campaign upon churches and congregations, we certainly look in vain for evidence of permanent injurious effects. Either some powerful counteractive of the supposed evil tendency of political excitement exists, or the supposed evil tendency, is in a great measure, imaginary. We

We are not blind to the fact, that there is vast amount of evil accompanying these struggles. We are well aware that the term politics, as employed by the pure-minded Sidney and the thoughtful Arnold, is robbed of nearly its entire meaning and sadly perverted when applied to partisan strifes, which so often come in the place of principle, and play so important a part in our elections. We are party feelings, and devoting one's energies to the attainment of mere party and selfish ends, are destructive of spirituality. We know that there are many incitements to the carnal passions of men at such a time, and that professors of religion too often allow themselves to be carried away into neglect of church ordinances, and fall into a frame of mind to which spiritual exercises and efforts are utterly distasteful. And when we reflect to what a great extent American politics are infected with these and other evils-how many corrupt influences are at work, particularly upon those having the guidance of the political machinery, our wonder well may be, not that their evil influence upon the church and the community is so great, but that it is so small-that it cannot, and does not interfere with the great fact of the unexampled

The truth is, religion has every thing to hope from an alive, stirring race of men, whose thoughts are kept bright by excitement on some worthy subject like the common weal; whereas the stagnant mind, compelled by despotic restraint to a narrow range of subjects, furnishes unpromising material for it to work upon. It is inert. It is not in a condition to flash back the quick response to the stirring appeals of truth. Its own highest worldly interests taken out of its hands, it is prepared for a form of religious belief, which, in like manner, relieves it of personal concern for its spiritual welfare. Hierarchies and forms may be maintained. but true religion cannot gain foothold or spread rapidly in such a community. The common possession and exercise of political rights in a free country, form an electric wire of sympathy among the masses. Religious movements, therefore, are easily propagated and easily take the great social form of revivals. The individual mind is aroused and wakeful; the emotions, instead of being exhausted, are rendered mobile and susceptible, and the exercise of precious and inalienable rights, present a grand field for the preacher of righteousness in this country.

Let him not then look forward to an election with timid forebodings. While he may be compelled to exercise patience for a time, during the height of the contest, and while in some special cases he may be called to witness deplorable instances of faith made shipwreck, he should yet feel that these evils are but incidental, and that the exercise of its rights by a free people, are some of the hidings of his power and earnest of his suc-

some of their effects, after all, are not so very wide to do something for his memory. apart. Excitement about the one is not essentially unfriendly to interest in the other. Let the character of our politics be elevated, as we believe tary of this committee are Episcopalians, and I is beginning to be the fact. Let their objects be believe members of other denominations or even understood to be, not partisan but public—not of men not connected with any church are upon it. expediency but of principle—let polities, in fact, The Church has come to-day, as in the inception become the highest earthly concern of men, as of its enterprise, when it stood around the grave Arnold and Sidney regarded them; let their final of Stephen and made great lamentations over him. object be to prepare the exterior and secular con- We mourn to-day not as Presbyterians, or Episdition of men for the establishment of the king- copalians, or Methodists, or Baptists, but as Chri so far from being antagonistic to, will actually in- our brother is the property of every denomination aim does exist in many instances, which are des- come to rear this pure marble, a common tribute

differently, but with vigour and expectancy; and one of the texts he might profitably handle is that of the apostle in Galatians iv. 18.

INAUGURATION OF A MONUMENT TO REV. GEORGE CHANDLER.

The citizens of the old district of Kensington have just given ample proof of their grateful appreciation of the labors of this faithful servant of God among them for so many years past. As these labors were freely bestowed upon all that eeded and that sought them, without distinction of sect or name, so all classes of persons and denominations of Christians united in preparing this testimonial. It is a tastefully ornamented shaft of pure Italian marble, resting upon a base of blue marble, and bearing the inscriptions: "Pastor of the 1st Presbyterian Congregation in Kensington | their approval becomes a premium for the exer-45 years." "His last charge was be faithful to Jesus." "Born, January 24, 1790. Died, Feb-

ruary 15, 1860.". While the front presents a medallion likeness of the face-turned slightly towards the spectator of the venerable man himself. The likeness is strikingly good, though justice is scarcely done to the native gentleness and sweetness that tible with a deep interest in the other. An ex-Guaracterized his features. Beneath the medallion is the inscription, "Erected to the memory of Rev. George Chandler by his friends. He was the representative of Christianity in its purity." The whole monument is about 18 feet high, and was erected at a cost of \$11,000. It is prominently situated on the left hand side of the church lot as

Public services to commemorate the inauguration of the monument were held in the church on val are to be postponed until the tempestuous strife | Thursday afternoon last. A large congregation has quite subsided, and a sufficient period allowed was in attendance. After the preliminary exercises, including singing by the choir, Rev. Mr. Cox announced Rev. Dr. Brainerd as the first speaker of the occasion.

Dr. Brainerd said: "I feel embarrassed by the gonism is supposed to exist between politics and new circumstances in which I am placed. I have never been called on upon an occasion like this, and my mind labors to know what is appropriate. I have no hesitation, my friends, in congratulating you upon the completion of your labors. I have no hesitation in congratulating the intelligent, la borious, and self-denying committee, the skilful architect, and the large-hearted and the liberal hearted people, that an object dear to them has been so well accomplished. The monument they determined to rear now stands close by the house in which he preached, whom they sought to honor, in sight of the world, and destined to endure fo ages, so that through it, though dead, the good man still speaks. It is not only a memorial of your liberality, but of the large charity of this community.

"I have said the occasion is new. Have I failed in observation? Do I betray such failure when I say that here is an object which would be new to every clergyman in our land, and perhaps in the world? Affection often erects monuments for the lost and gone; congregations and denominations have thus marked their estimate of distinguished men among them; but has it ever hap pened in our own or in any land, that a monument has been erected by an entire community, by men of all classes and all denominations, and no denomination to testify their high estimate of one who was simply a minister of God?

"I have looked upon many monuments. In Dublin, that of Wellington; and in the Place Vendome, the magnificent memento of the deeds of Napoleon. The world is full of monuments erected to great geniuses, to conquerors, to statesmen; but where has marble ever before been tasked to preserve the memory of simple godliness? Our brother Chandler's greatness was not that of intellect, he laid no claims to that: it was not of profound, comprehensive learning. It was that of the plain, affectionate, village pastor; one who studied the word of God earnestly, who preached in plain language to plain men; who went from house to house, from sick chamber to sick chamber, to the poor and to the rich, challenging no man's admiration, asking no attention, expecting no tribute. Yet for these forty years your eyes have been upon him, all unambitious as he was. prosperity and efficiency of spiritual religion in in earnest only to do his duty to God and to the community. You have followed him with that which he never coveted, but of which conquerors might be avaricious, a monument which shall bear his name to remote times, a monument that says you believe the Christianity that he taught; that says he that honors God in simple fidelity, even on

this side of the final award, God will honor. "Many years ago, the people of Philadelphia thought a monument was due to William Penn. Their purpose was carried out, and a monument was erected to the memory of the peace-loving Quaker. It was erected, not as to one who had simply founded this great empire, but because, following the spirit of Christianity, he did it by deeds of peace. It was a monument to peace and virtue erected in this district. Kensington has to-day the honor of erecting once more a monument. not to soldiers that have made the world pale as they moved in their track of blood, but to another good man rendered famous, in like manner, by deeds of peace. It is pertinent that these monuments should stand side by side. You may take your children to the monument of William Penn, with no fear that it will suggest fields of the linked masses seeing eye to eye, as peers in slaughter, malice, ambition, a greatness not to be imitated but to be envied. You may lead them to the monument of George Chandler, not as commemorating a great man, or a mighty man, but a good man, one that endeavored to make the empire founded by William Penn worthy of the land

we possess, and of the God we serve. "It is much, very much, that any man could stand the scrutiny of forty years, and that every person of every class and denomination should stand around his grave and say, 'Well done good in this very stir and animation, inseparable from and faithful servant. When such a thing is done, it ennobles us all; it ennobles all our hones of humanity when one is found who can stand such scrutiny, and be so sheltered by the grace of God Politics and religion in their principle and in that it it is of the bursting heart of the survivors

"I have spoken of the novelty of these circumstances. I am told that the president and secredom of Christ upon earth, and interest in the one tian men. As such we feel that the memory of volve interest in, the other. Believing that this and every heart that loves Christianity. We tined greatly to be multiplied, let the preacher behold the stirring spectacle of an American campaign hopefully, seeking, in every way consistent paign hopefully, seeking, in every way consistent paign hopefully, seeking and profitable, and that the copious influences of the Holv Spirit may from the commencement be detained by sickness.

bigotry, and of the bad passions usually attending sectarian divisions, marks their act as large and noble. In the name of our denomination we thank you for this public expression of regard to our brother. In loving him you love our Master. We rejoice that we can feel the beating of your loving hearts in this common work.

"The love of praise, my friends, is universal The great God pays regard to the estimate in which he is held by his creatures. He has commanded us to protect the good name of our neighbor. To be remembered affectionately when our eyes are closed, to have living men stand around our ashes in tearful remembrance,—the world loves this. But when praise follows moral excelience this side of the final award; when good men rise up to honor virtue as you have done, cise of virtue. Your act of to-day lays its grasp on this tendency of our nature, and prompts men to noble living. Such applause ought not to be our first motive or our highest aim; but any man may covet what occurred to the martyred Stephen. It is worthy of the best man to wish to live so that at his death men of all parties and sects shall throw a stone upon his cairn.

"I have known brother Chandler for four and thirty years well, and of all men, I can say, he was the most unambitious. He shunned notoriety. He fled from the applause of his fellow men. But he fled in vain. The world may not not have fully appreciated him living, but as they stand over his grave they cannot refrain from building his monument. He humbled himself to the lowest service, and Christ has discriminated an honorable position for his grave."

Dr. Brainerd concluded his remarks by re newedly congratulating the people that their work was so tastefully, beautifully and adequately done, and by expressing his gratitude to persons of different denominations who had united in this memorial. It was his earnest prayer that the spirit of the good man might ever abide in this temple as his form on yonder stone, and that the rich blessing of God might rest upon the district.

After singing by the choir, Rev. Richard Newton. D. D., was introduced. "My boyhood," said Dr. N., "was spent in this region. Among my earliest recollections are the name and memory of this revered man. I belonged to a Bible class taught by a lay member of Rev. Mr. Patterson's church, Mr. Jos. Naglee. That excellent teacher and his brother Benjamin had their place of business near the Bridge, and in visiting my teacherthere, I met and was introduced to this revered man. From that moment I conceived a high tinued and deepened ever since.

"As Mr. Barnes has said the different denominations receive light from one another. I stand knowledge that I received my first religious im- of divine ordinances, and for the enlargement of spirit of my Christianity from this teacher. His Bible class was made up of youth of different deon this class, he said to us all: 'Boys, go home to your own church.' He sent me home to my

three ideas suggested to his mind by the occasion: one was, the profitableness of true piety, and he asked in what other sphere could the same stamp of character have made anything like the same impression on the age? The second thought was: Here is a monument to the fundamentals of piety. This is not reared to a minister of the Presbyterian Church: there is nothing denominational about it, it is not designed to perpetuate anything denominational. We go deeper down, nay, we go higher up, and leave all this behind. It is a monument to what all who love Jesus have alike, what they hold to in life, cleave to in death and what will abide with them when that monument has crumbled into dust. God grant such memorials may be multiplied a hundred fold. God bless the people of Kensington for raising this. It will tend to crush the spirit of sectarianism.

"Thirdly. It is a feeble representation of the immortality that belongs to the service of God. We read that the righteous shall be had in everlasting remembrance. Many passages of Scripture assure us that immortality belongs to those who are in Jesus, while the name and the memory of the wicked shall rot. Don't you suppose there the joyous marriage peal of the two churches were great authors and geniuses before the flood? The Free synod then formed outside of Knox's Where are they now? Where are their deeds, their names, their memories? Only those who served God are snatched from oblivion—those life. The same will be true by and by of those who have been great and famous in later times." Dr. N. concluded by exhorting all to be firmer in the service of God and by invoking the divine blessing upon the people.

After taking up a collection to aid in meeting balance due on the monument, the services were closed with prayer by the pastor elect, Rev. Wm. T. Eva. and one of the most remarkable and delightful services which it has ever been our lot to attend was brought to a close.

THE SYNOD OF PENNSYLVANIA. We have time now only to say of the recent meeting at Harrisburgh, that it closed on Monday night after a very delightful session, which was fittingly concluded with a sermon from the "Nestor of the synod," Rev. Mr. Barnes. The following action was unanimously taken in regard to the American Presbyterian. It will be remembered that at West Chester three years ago, the Synod revoked all former endorsements of religious papers.

The action of the recent meeting was as follows: Resolved that Synod has heard with pleasure of the accession of Rev. John W. Mears, to the Editorial department of the AMERICAN PRESEY-

Resolved that Synod has entire confidence the AMERICAN PRESBYTERIAN as a religious paper, advocating the principles and tending to promote the welfare of our denomination, and affected by the charge. would cordially recommend it to the patronage of

REV. WM. T. EVA.

Rev. Wm. T. Eva, of the Sixth Church, New-ark, has accepted the call of the First Church, Kensington, and will enter upon his duties in the minute of the synod of the Presbyterian church of minute of the synod of the Presbyterian church of the synod of the synod of the Presbyterian church of the synod of the synod

have been so large hearted. The absence of UNION OF PRESBYTERIANS IN NOVA | read the Basis of the Union, which was engrossed We give below a very full account of the pro-

ceedings at Pictou, N. S., on Thursday, the 4th of October inst, in which the projected union between the synod of the United and the Free Presbyterian churches of Nova Scotia was happily consummated. Our report is taken from the Colonial Presbyterian of St. John's, N. B., Oct. 11th, part of it being quoted from the Halifax Witness into the columns of the former paper.

We are extremely happy to be able to record bodies of Presbyterians in Nova Scotia. It would seem as if, in the povidence of God, it were reserved for the Colonies of Great Britain to inaugurate union among Presbyterians on a larger and broader scale than has ever yet been attempted in the parent countries. The Australian Union between the Free church, the United Presbyterian church and the church in connecti with the Established burch of Scotland, and now the Nova Scotian Upion, are decidedly great events, and may be expected to lead to cheering results beyond their own immediate sphere. This last union, through the grace of God, stands distinguished from the briner and every other that has taken place as yt, by these circumstances; that there are none hijeither uniting body who have not cordially wited in it there are to or civil kind have iterfered to mar or interrupt the harmony of he project.

The two Synods mit separately at Pictou, on the preceding day, and transacted such business as was necessary before the final dissolution. The following minute of the Free synod, adopted also in the same words (invatis mutandis) by the United Synod; was the ast item of business.

The Synod of the Fee church of Nova Scotia considering that a Basi of Union with the Synod of the Presbyterian of urch of Nova Scotia has been prepared, deliberately considered and cor-dially sanctioned by beh Synods; and having been remitted for the consideration of Presbyteries and Kirk Sessions, has me with their cordial and unanimous approval, aid considering that by the good hand of their (od upon them they have completed all other prparatory arrangements, do now with fervent grattude to God for past goodness to the Free church of Nova Scotia, and for having led them and their brethren of the Presbyterian church of Nov/ Scotia thus far, and in humble dependence of His gracious blessing the solemn and interesting step they are about to take, and with earnest prayer that He would pour down the rich influences of His Spirit on the united church, and would enable her ministers, elders, and people to improve the privileges they enjoy, and discharge the obligations devolving on hem, resolve and hereby record their Resolution forthwith to repair as a constituted synod to the place prepared (on the Hill above Pictou) in order fund to the extent of their ability. that they may there, as arranged, unite with their brethren of the Presbyterian church of Nova veneration for him, and my impressions have con- | Scotia, and form one synod to be known as 'The synod of the Presbyterian church of the Lower Provinces of British North America, and that they may henceforth work together in the fear of God and in the comforts of the Holy Ghosthere an example of this truth. I am free to ac- striving for the faith of the Gospel, for the purity essions from Presbyterians. I drank in the the church of Christ: And this synod declare that whereas they are the synod of the identical church which in the year of 1844 assumed the designation of The Presbyterian church of Nova Scotia nominations. When the Spirit of God came down adhering to the Westminster Standards,' and to your own church.' He sent me home to my church, in the exercise of the true spirit of Christianity. And I am glad of this as I am of every opportunity to come out, of the lines of my own denomination and minute with my fellow Christians. Dr. Newton proceeded to say, "that there were three ideas and proceeded to say, "that there were three ideas and proceeded to say, "that there were declare that each of the congregations and the congregations are constant.

The free church of Nova Scotia, is shall be considered the synod of the same Free church of the congregation, so they shall gard for their own denomination. It is well and forcibly written, and loses nothing by the kind and genial spirit it breathes. We are permitted to say that it is the work of Mr. J. W. Werre, of the Lower Provinces of Dand vested in all the authority, rights, and benefits to which it is now, or may become entitled? And this synod further the congregations are the congregations and congregations. It is well and be considered the synod of the same Free church for their own denomination. It is well and be considered the synod of the same Free church of Nova Scotia, it shall be considered the synod of the same Free church of Nova Scotia, it shall be considered the synod of the same Free church of Nova Scotia, it shall be considered the synod of the same Free church of Nova Scotia, it shall be considered the synod of the same Free church of Nova Scotia, it shall be considered the synod of the church of Nova Scotia, it shall be considered the synod of the church of Nova Scotia, it shall be considered the synod of the church of Nova Scotia, it shall be considered the synod of the church of Nova Scotia, it shall be considered the synod of the church of Nova Scotia, it shall be considered the synod of the same Free church of Nova Scotia, it shall be considered the synod declare that each of the congregations under its inspection, whether they shall adopt a name by

> this Union under the juspection of the synod o the united church, as in any respect changing their ecclesiastical connection, or affecting any of their civil rights."

which they have bitherto been designated, shall

not be held, though remaining in consequence of

The gloomy clouds of the previous days vanished, and the sun rose gloriously, giving promise of a delightful day. About 9 o'clock the roads leading to Pictou were thronged with a stream of carriages converging towards the tents. The streets of the town appeared filled with people. The tents had stood wind and storm remarkably well, and over one of them floated the bright Brue BANNER of our Presbyterian forefathers with the legend in white letters For Christ's Crown AND COVENANT," while over the other floated a pure white banner with the text "THAT THEY ALL MAY BE ONE." The two synods met in their respective churches, to transact all business that remained over from Wednesday night. This was done by half-past ten olclock.

THE PROCESSION. At a quarter to 11 o'clock precisely the bell of Prince street church commenced to ring-to ring church. The Moderator took the lead supported by the synod Clerk, Professor King and Dr. Forrester, the Dr. having been cordially invited

served God are snatched from oblivion—those whose names are written in the Lamb's book of Other ministers followed two by two. Then came life. The same will be true by and by of those appeared to great advantage. It numbered about sixty. R. P. Grant, Esq., acted as marshal, and showed the members their position on the platform. Just five minutes later the synod of the Presbyterian church of Nova Scotia walked in don under the circumstances. procession up the same hill, and entered the tent at the same door. It was much larger than the Free church procession, and presented an imposing aspect. The Moderator and Clerk led; then the Professors, and then the various members in order of seniority. The number of Elders in attendance was large, and no friend of Presbyterianism but would feel gratified at seeing so many intelligent laymen taking so warm an interest in the church. Clarence Primrose, Esq., acted as Marshal of the

THE TENTS.

On entering the tents I found them filled to overflowing. The platform was fully occupied by ministers and elders. The ministers of each synod were ranged on alternate seats, while the Committee, and Publication Committee, and Foelders sat promiscuously to the left of the Moderators. At the table sat the two Moderators and the two Clerks. The Platform was so raised that the occupants could see all present and be seen of all. The two tents were connected, and on the inside tee. I turned to the minutes of 1859, but found appeared like one. There were two doors, and at the same deficiency there. How is this? It is the two a stream of people continued to enter a few minutes after eleven o'clock till every spot and seat was fully occupied. There never was so large permanent record on this as well as other topics an assemblage under cover in Nova Scotia. Large and crowded as was the gathering we tees. A word of explanation from the Stated never beheld a more orderly one. Every face Clerk of the Assembly, or the Secretaries of the wore the aspect of thoughtful gravity. No Sab-bath day assemblage in any church ever behaved

The vast congregation hushed into the deepest silence as the Rev. Mr. Murdoch, the senior Mo- hours beyond the usual time, in consequence of ator, rose and gave out the Hundredth Psalm, the confusion produced by the fire which occurred which was sung by all the people standing, to the in the same building, in which the paper is print-

on parchment and ready for signature. The members of both synods stood up while it was being read. Rev. Mr. Murdoch then signed the Basis on behalf of the one synod, and the Rev. Mr.

The Rev. Mr. Murdoch then declared that the

Presbyterian church of Nova Scotia was from this

late merged into and should be known as the

to which it is now, or may hereafter become entitled. The Rev. Mr. Forbes having made similar declaration, the Moderators gave each other the right hand of fellowship-all the ministers and elders following their example, the choir and the whole audience singing the 133d Psalm Behold how good a thing it is," &c. This was most affecting scene, and the big tears rolled down many a cheek not used to weeping.

Mr. Murdoch then moved and Mr. Forbes conded, that the Rev. Professor King be now hosen Moderator. This was agreed to unaniously, and the Professor took the chair amid oud and repeated cheers. He then offered up solemn prayer; after which it was moved by Mr Bayne and seconded by Mr. N. McKay, that Messrs. Duff and McGregor be the Clerks of the synod, and agreed to unanimously. The roll of the United synod was then called, and every member requested to signify his assent or dissen from the Basis of Union. All gave their assent.

Devotional services and addresses of an interest ing character, including prayer and singing in aelic. then followed, which were renewed in an afternoon session; when the meeting adjourned.

Members then signed the Basis in order of seni

The attendance both morning and afternoon was very large—upwards of 3000. The day throughout was most beautiful and propitious Every thing occurred most satisfactorily. Thus ended the public proceedings of the mos important day in the ecclesiastical chronicles of esbyterianism in these Provinces. May God add His blessing.

THIRD PRESBYTERY ON PUBLICATION. At a late meeting of the Third Presbytery of Philadelphia, the following minute was adopted on the subject of Publication:

Whereas, The General Assembly urges upon the churches a special effort for the Publication cause, stating that it is indispensable to raise the sum of \$25,000 as an endowment fund, and recommending that a special collection be taken up in the present month:

Resolved, That Presbytery urge upon all their shurches, without exception, to present this cause during the present month, or, as soon thereafter as possible, and to contribute to this endowment

"DUTIES OF OUR LAYMEN."

We made two extracts from this excellent pamph let in our last number, entitled "The Social Christian Life," and "Denominationalism among our Laymen," which through some oversight were not credited to the proper source. The pamphlet is a most hopeful and welcome indication of the rise of a proper spirit among our laymen, and promises to be of great assistance to the clergy in one of the most onerous of their duties hitherto. which in 1848 assumed its present designation of viz.: that of instilling into the laity a proper re-The Free church of Nova Scotia, so they shall gard for their own denomination. It is well and

The Churchman of New York, the organ o High Church Episcopacy, says of the volume, The Benefits of Christ's Death," by Aonio Pa leario, which we noticed as issued by our Publication Committee, "Notwithstanding the fact of this little book's issue from a Presbyterian source, we have good pleasure in commending it to our readers, as well adapted for devotional reading and study." We certainly, as Presbyterians, are pleased to know that our High Church friends feel at liberty to commend doctrine so sound and so strong as that contained in Paleario.

To the Editors of the American Presbyterian. DEAR BRETHREN: -Please allow me space in your paper to say that a fire occurred on Thursday night, burning the upper story of the building in which the Presbyterian Quarterly Review is printed. By extraordinary efforts of our efficient firemen one of the most disastrous fires imaginable was prevented.

Three of the articles in the forthcoming Oct. No. of the Review have been reprinted in pamphlet form by persons interested in them. This had delayed the publication of the number, as it was necessary to get out the pamphlets before distributing the type, and of course before completing the Review. But for this the copies would have been distributed ere this.

I am deeply grateful to Divine Providence when say that none of the copies of the Review were dents. The Procession as it approached the tent burned, and only a part of the edition much injured by water. A part of the numbers will suffer in appearance, but this, as well as a few days' further delay. I am sure the subscribers will par-

Very truly and fraternally yours, BENJ. J. WALLACE. Philadelphia, Oct. 20, 1860.

For the American Presbyterian

THE MINUTES.—AN OMISSION

Desiring to know the number of students in the different Theological Seminaries which are connected with our Assembly, and which report to it or its Education Committee, I turned to the minutes of the General Assembly for information, but, to my disappointment, could find nothing on the subject. The report of the Church Extension reign Mission Committee, and Church Erection and Presbyterian House Trustees, were there, but not a line of report from the Education Commitcertainly to be desired that we should have some intrusted by the Assembly to permanent commit-Education Committee, and a statement of the more becomingly. A fee of 71d. was charged for number of students in our Seminaries would graadmission; still the audience was not apparently | tify me.

DELAY. The present number of our paper is delayed 24 with his profession, rather to guide than to restrain it. Let him not preach despondingly or instrain it. Let him not preach despondingly or instrain it. Let him not preach despondingly or inown, but of other denominations, and of Quakers,

own, but of other denominations, and of Quakers,

TRAVELLING AGENT.

We have secured the services of Mr. HERVEY SANFORD, a gentleman well known and highly esteemed in this community, as Travelling Agent, to collect funds due the paper in the States of New York, Pennsylvania, &c., and to secure new subscribers. He has the accounts of all sub- pression, and considerable mastery over language. scribers in arrears, and all bills payable in advance from this date, out of Philadelphia. We hope our friends indebted to us will prepare to meet him, and both facilitate his labors and aid in replenish-

The receipts of either of these gentlemen, or of Rev. L. C. LOCKWOOD, will be good for all pay-

MEETING OF SYNOD OF ONONDAGA.

The Synod of Onondaga held its annual sessions in the Second Church of Auburn, on the 9th, 10th, and 11th inst. Rev. S. B. Canfield, D. D.. was elected Moderator, and Revs. S. F. Bacon, and O. H. Seymour, Clerks. The opening sermon was by the Rev. John Tompkins, and the communion sermon by Rev. L. H. Reid.

Synod was addressed by representatives of different objects of church interest, with regard to some of which the following action was subsequently taken:

CHURCH EXTENSION. In the judgment of Synod the work intrus to the General Assembly's Committee for Church Extension, demands our cordial and substantial co-operation.

We regard the committee as an efficient agency for carrying forward the evangelization of our that man may have existed at first as a mere ani-

Synod therefore commend it to the churches in our connection, as a legitimate channel for their Home Missionary contributions.

PUBLICATION.

Synod also, highly appreciating the importance a denominational literature, rejoice in the establishment of the Assembly's Publication Committee, and regard as both wise and needful the proposed endowment of said committee, to the end that the church may be furnished for general circulation, and as speedily as possible, with such works as shall truly set forth the distinguishing and superior features of our cherished Presbyterian doctrine and polity.

EDUCATION .- AUBURN SEMINARY.

In the matter of educating young men for the ministry, it is gratifying to know that the leading facility for this the Theological Seminary, at Auburn-is in a highly prosperous, working condition, the professorships now so satisfactorily filled, having of late been generously placed upon a firm and remunerative busis.

It would, however be a cause for regret, should anv infer from this fact that nothing more remains to be done to give to our school of the prophots all the advantages of similar institutions

as in the past, cheerfully respond to the exigencies of this noble institution.

the duty remains, in obedience to the great Master, "to pray the Lord of the harvest to send forth laborers into the harvest," there will be no relaxation of Christian effort to assist those who properly aspire to the work, in their fullest prepara tion for preaching the gospel.

To this the Western Education Society, auxiliary to the General Assembly's Committee on Education, is cordially commended, and the attention of our churches is called to the recommendation of the last Assembly concerning an annual collection in behalf of the general cause.

In one of the morning prayer meetings of Synod, a deeply affecting reference was made by Dr. Condit and others to the sudden death of the tiful and creditable to the Boston Society. For youthful brother Roberts, of Cayuga, who, after a brief ministry of four months, lost his life by an THE LAKE REGIONS OF CENTRAL AFRICA-a accident, while walking on the track of the railway. He graduated from Auburn Seminary in the last class, and gave promise of extensive usefulness as an earnest and faithful ambassador for

Synod is to meet next year in the Presbyterian Church, at Binghamton.

Washington, D. C., Oct. 15, 1860. PRESBYTERY OF THE DISTRICT OF CO-

The stated meeting of the Presbytery of the District of Columbia was held on the 9th inst., in Rev. Dr. Sunderland's Church. Opening sermon by the Moderator, Rev. J. L. Bartlett. Rev. W. B. Evans was elected Moderator.

The call made by the congregation of the As sembly's Church, in June last, to the Rev. John C. Smith, D. D., to be their co-pastor, was placed by Presbytery in his hands, and being accepted, Presbytery appointed the installation services to take place at such time as the Rev. Dr. Smith may choose: the Moderator to preside; Rev. B. Sunderland, D. D., to preach the sermon; Rev. sumptive proof that it possesses peculiar elements W. M Lain, D. D., to give the charge to the pastor; Rev. A. G. Carothers (his alternate, Rev. H. Dunning, D. D.) to give the charge to the people. We congratulate the church on thus securing the barbarous portions of our race, and addresses itself services of Dr. Smith, and are gratified that these strongly to our love of the marvellous, but we may important interests are committed into his hands, thereby giving promise of continued usefulness. Elder William J. Redstreak was appointed a member of the Missionary Board, vice Rev. Mr.

Carothers, resigned. The Rev. Mason Noble, Chairman of the Missionary Board, made a most interesting report. \$1000 had been received during the year, from the Southern Aid Society. The country churches under care of the Moderator, Rev. Mr. Evans, had been greatly blessed. A new enterprise in the eastern section of the city was suggested.

Presbytery adjourned to meet at Lisbon, Md. on the first Tuesday in April, 1860, at 11 o'clock,

The Japanese on the U.S. Ship, Niagara.—A correspondent of the New York Observer writes as follows:

Mhile there are no direct attempts made to proselyte, I am happy to say there is much in the religious services on board our ship calculated, I think, to be suggestive, if not impressive to them, and to lead to are now more spots on the sun than have been seen thought and inquiry as to the truths and spirituality before for many years; some of these are visible of the Christian religion. We have regular worship of the Christian religion. We have regular worship —at which the whole ship's company attend, on the quarter deck, every morning and evening, as well as the public services of the Sabbath, when congregational singing by the officers and crew and a sermon are added to prayer. This worship is open to the free observance of the Japanese, and is regarded by them with respectful attention and interest. At first, the princes, when on the deck at the time the ship's company were thus assembled, retired to their apartments, but of late they often remain as silent spec-

EDITOR STABLE.

POEMS, by Sarah Gould. New York: Rudd and Carleton. Philadelphia: T. B. Peterson & Bros. 16mo. pp. 180. Blue and Gold.

There is much of real poetry and poetic feeling in this volume. There are happy turns of ex-The inspiration of the authoress is derived largely from Scriptural and religious sources, which, in many instances, she illustrates in a peculiarly happy and elevated manner. Although open to the charge of occasional vagueness and extravaing our needy exchequer. Mr. S. is already on his way northward, and will give our New York subscribers an early call.

Mr. M. P. Jones is our collecting agent in the city. and the faults above alluded to.

> THE ODES OF HORACE. Translated into English Verse, with a life and notes, by Theodore Martin. Boston: Ticknor & Fields. For sale by J. B. Lippincott & Co. 18mo. pp. 358. Blue and Gold.

This is a delightful volume. The translation gives us the spirit and a fair approximation to the form of the original. As a volume of English verse alone, it is a performance of much merit. The life of Horace, and the notes, are very valuable. While acceptable to the scholar, the book is mainly designed to give the English reader an idea of the most distinguished lyric poet of the Latin tongue. As such we would cordially recommend it.

THE PHILOSOPHY OF NATURAL HISTORY. By JOHN WARE, D. D. Prepared on the plan, and re-Brown & Taggard. 12mo. pp. 448.

This is a thoroughly revised edition of a work oublished in 1824, and which has been very popular in the schools of this country and Great prevalent among the votaries of modern so to put aside, as out of its sphere, all the views of nature which recognise any direct and continued personal connexion of the Deity and his works." He ventures a very bold suggestion to the effect mal, and he is prepared to allow a much longer term for his existence on earth, than revelation or history require. These are isolated and excentional blemishes in a valuable and entertaining work, which covers the whole field of natural history, and brings to view many of its less known aspects and relations. Its exterior, illustrations, type, &c., are excellent. For sale by J. B. Lip-

FRED. LAWRENCE, or the World College. By MAR-CARET E. TELLER. New York: M. W. Dodd. 16mo.

A deeply interesting story of an American youth, devoting himself with a lofty sense of duty to the support of a dependent mother and sister, and gaining a strength and manly independence of character by the discipline he undergoes, as well as cultivating his mind by a faithful and religious employment of his leisure hours. Why it was thought necessary to attempt to hide the name of the steamship "Arctic" under the barbarous cognomen of "Azoph," we are puzzled to imagine. For sale at the Presbyterian Book Store.

MEMORIAL OF THE LIFE AND SERVICES of the late Rev. Henry A. Rowland, D. D., pastor of the Park Presbyterian Church, Newark, N. J., with the Sermon preached at his Funeral. By E. R. FAIRCHILD, D. D. New York: M. W. Dodd. 12mo. pp. 191.

We are glad to see this memorial. Dr. Rowland's services to the church and the world as a zealous and faithful pastor, a practical and efficient worker in the church, and as the author of valuable treatises, deserves such remembrance. He is described in the memorial as one of the original But we are encouraged to believe that our and earnest promoters of the Union Seminary. churches appreciating its wants will, in the future Striking proofs of the success of his works in answering the end proposed by the author are given. The sermon by Dr. Fairchild is discriminating and appreciative, and while the volume will be is one that should be in the library of every minister of our denomination. For sale by the Presbyterian Book Store.

> THE MORNING STAR. History of the Children's Missionary Vessel, and of the Marquesan and Micronesian Missions. By Mrs. Jane S. Warren. Published by the American Tract Society. Boston. 16mo.

> This is a beautiful story—a peculiar leaf from the eventful history of missions. It gives the history of the building of the vessel, and of its voyages among the islands of the Pacific, and is full f instructive and romantic interest, and calculated to seize the young mind, and impress it deeply and favorably towards the missionary cause. The illustrations and mechanical execution are beausale at the Presbyterian House.

> Picture of Exploration. By RICHARD F. BURTON, Capt. H. M. I. Army, &c. New York: Harper & Bros. 8vo.

This is a valuable addition to the already rich store of information concerning Central Africa brought out by recent travellers. It is especially interesting as giving a full and accurate account of the situation and character of an immense fresh water lake, compared with which Ngami is but a mill-pond, stretching over five degrees of longitude, between the parallels of 3° and 8° south. The writer is very full and pains-taking, going extensively into the ethnology, geography, topography, &c., of the regions he visits in travelling from Zanzibar, on the east coast, to Lake Tanganyirki and return. Though the style is cumbrous, and the narrative somewhat overloaded with detail, the essential value of the work is indisputatable. For sale by J. B. Lippincott & Co.

ODD PEOPLE—Being a Popular Description of Singugular Races of Men. By Capt. MAYNE Reid. New York: Harper & Bros. . 16mo. pp. 445. For sale by

ODD PEOPLE (same work.) Boston: Ticknor & Fields. 16me. pp. 461. For sale by J. B. Lippincott & Co. The fact that two prominent publishers have re-issued this book simultaneously, is strong, preof popularity. The Boston publishers have exceeded in the beauty of their edition. The book will doubtless have considerable sale. It affords a complete view of the anomalies presented by the be allowed to question the utility of such a principle of grouping.

COURSE OF SIX LECTURES on the Various Forces of Matter and their Relation to each other. By Mi-CHAEL FARADAY. Delivered before a Juvenile Auditory at the Royal Institution of Great Britain, during the Christmas holidays of 1859-60. With numerous illustrations. New York: Harper & Bros. 16mo.

· A curious way to spend Christmas holidays, to go and hear lectures on physical science! We fear but a small audience of American youth could be assembled to hear even Faraday at such a season. And, for our part, we should not blame them for staying away. We emphatically protest against six lectures—six school hours being filched out of Christmas holidays by the most expert, accomplished and instructive lecturer, for such Faraday is, and such this little work shows him to be. It conveys leading ideas on scientific subjects in a simple and beautiful style, and should be read by all of our young friends, but not during Christmas holidays.

Is the Sun Growing Cold and Dark?-Ther ments, but of late they often remain as silent spec- present time about one per cent.—Scientific Ameri-