

American Presbyterian and Genesee Evangelist.

THURSDAY, NOVEMBER 22, 1860.

JOHN W. MEARS, EDITOR.

ALBERT BARNES, THOMAS BRAINERD, HENRY DARLING, GEORGE DUFFIELD, JR., JOHN JENKINS, THOMAS J. SHEPHERD.

TO AID IN INTRODUCING OUR PAPER where it is not yet known, we offer to send it, post paid, for the remainder of the year 1860, upon the receipt of the subscription price for one year.

We will also send a copy to any new address from the present time to December 31, 1861, upon the receipt of the subscription price for one year.

We also make the following liberal offers, to hold good until the 1st of next year. Any clergyman not a subscriber who will send us one new name and two dollars, shall have a copy of the paper free for one year.

THE PLYMOUTH BRETHREN.—An article on this subject has been crowded out by press of matter, but will appear next week.

PRAYER-MEETINGS WHICH ARE NOT MODELS.

Some time ago we published an excellent and stirring description of a MODEL PRAYER-MEETING, from the pen of Rev. T. L. Caylor. It is less agreeable, but perhaps quite as important duty to call attention to the very faulty methods of conducting prayer-meetings, which are by no means uncommon.

In the first instance a hymn of considerable length was read and sung. A long prayer was offered by the pastor, which expatiated on a great variety of topics, and which was largely of the descriptive or narrative style, and so far, a very poor substitute, indeed, for prayer.

Two other writers are at the head of colleges in Oxford. One of them, Mr. Jowett, Regius Professor of Greek, is described by the Westminster Review as "the foremost man of the foremost college," "the friend and guide of most of the ablest of the young students," who may "well be taken as the mouth-piece of all the fresher and younger intellect of Oxford."

What is their difference compared with their unity? The former is about matters which, if important, are not vital; the latter is vital, essential. The former separates them into various ecclesiastical bodies, the latter keeps them all together in one church, which is the body of Christ.

Our excellent Low Church brethren, whom we sincerely love and admire, must be aware that the recognition of other bodies of Christians with their ministers in words, which are regularly contradicted by acts, strictly taken, amounts to rather less than nothing at all.

Such methods of holding prayer-meetings should be known only to be avoided. On the one hand, if there is really a lack of fervor and spiritual life in the assembly, it only becomes the more discouragingly manifest by prolonging the meeting to a great length. On the other hand, to take for granted the absence of such fervor, and to crowd the meeting through at a half-voluntary breath speed, will just as surely quench the fervor that may be in existence.

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"THREATS OF DISUNION."

We have received two communications on the above topic, suggested by our article two weeks ago. One of them is from a "Kentuckian," the other from a "Subscriber" in New York. We must respectfully decline publishing either, as we desire to have no controversy on the subject such as these articles would be likely to initiate.

THE NEW OXFORD THEOLOGY.

Twenty years ago this caption would have signified something entirely different from what it means now. Then, it was the synonyme for a superstition approaching the borders of Popery. In fact, its originators, with the single and singular exception of the individual who gave it its current name, Dr. Pusey, have all gone over to the delusions of Popery.

A volume of essays and reviews has lately been published in London, and has reached its second edition, whose seven writers were, with, we believe, a single exception, professors, tutors, or fellows in Oxford, where some of them still hold high positions and exert a great influence.

Good people will be warned by the violence of these demonstrations of welcome. Even the Christian Register, conservative as it is among Unitarians, will shrink at finding itself in such familiar quarters with the Westminster. A reaction from the reaction will, in all probability, be promoted at Oxford, and the Essays and Reviews will prove a new instance of the wrath of man made to praise the God against whose appointments and institutions it rages.

REPUTATION FOR LIBERALITY CHEAPLY EARNED.

Our Low Church Episcopal brethren frequently receive great credit for liberality towards other denominations, by the utterance of sentiments like the following, which we take from the newspaper reports of Dr. Newton's sermon on the recent Centennial Celebration of St. Paul's Church, of which he is the rector:

"The Rev. William Gode, in his admirable work 'On Orders,' has shown, by an array of testimony that can neither be gossiped nor resisted, that at the time of the Reformation, and for long years afterwards, the Church of England and Scotland, in regard to what is called churchmanship, which regard to her ministry, which writers of the Tractarian school, and those who sympathize with them, are now disposed to press so offensively.

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OUR CHURCH IN DELAWARE.

On Wednesday evening, Nov. 14th, the Presbytery of Wilmington held an adjourned meeting in MILFORD CHURCH, at which they received REV. J. GARLAND HAMNER, from the Presbytery of the District of Columbia, and installed him pastor of the united charges of Milford and Mispillion. The occasion was an every day interest. Rev. H. J. Gaylord presided and proposed the constitutional questions, Rev. D. H. Emerson preached the sermon, Rev. Wm. Aikman delivered the charge to the people. This is Mr. Hamner's first pastoral charge, and he is the first pastor ever installed over the Milford Church.

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But all this is mere child's play compared with the response it has received from the Westminster Review in its recent article on Neo-Christianity. There is something almost terrific in the intense hostility to Orthodoxy which it afterwards with its welcome to these apostates. It sounds like the very drum beat of Diabolus under the walls of Mansoul. The monster of unbelief spreads its hundred arms and thinks that, like the huge octopus fish in the fable, it has seized the vessel, hull, spars and all, and will speedily drag it with all its horror-struck crew, to the depths below! We are not exaggerating. It is the Review that exceeds itself. "Much, very much, of what it (the Scripture) does contain, is actively injurious and positively repulsive."

"THE DUTIES OF OUR LAYMEN."

The last number of the German Reformed Messenger contains an extended notice of this excellent pamphlet reprinted from the Quarterly Review. It says:

This is a pamphlet of 22 pages, written by a prominent elder of one of the Presbyterian churches of Harrisburg. The object of the paper, as the caption indicates, is to open morally the field of lay activity in the Church of Christ; to show that "the pews," as well as "the pulpit," have their legitimate work to perform; and that unless the whole Church as such, is active—active in all her parts and simultaneously—she cannot hope for that full measure of prosperity which those exclusive and unchristian bodies of Christians who are excluded from the Church of Christ, may be called a pungent sermon for the times. It embodies the active, earnest spirit of the age; is full of Scriptural point bearing upon the general subject which it discusses, and is written in an easy, manly and practical style, so that all will not only be profited, but also deeply interested in its perusal.

After giving a summary of the contents, the writer continues: "Throughout, the subject is well handled, and the wide circulation of the pamphlet would, we have no doubt, result in great good to the cause of Christ."

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MIDDLETOWN CHURCH.

This church, after a temporary independence, has voted, with great unanimity, to renew its relations to the Presbytery of Wilmington. Its position, in the midst of one of the very finest agricultural regions, from which an immense amount of grain is freighted on the Delaware Rail Road, with a commodious and substantial church edifice and parsonage, renders it an important point. During the revival its numbers were doubled. We are confident it will be cordially welcomed to the councils of the brethren, from whom, indeed, the great majority of the church, were never estranged.

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THE ORGAN OF THE SECESSION TO BE TRANSFERRED TO PHILADELPHIA.

We clip the following from the last New York Observer: "The Presbyterian Witness, of Knoxville, Tenn., in its last editorial announces its discontinuance. Arrangements have been made to write it with this work, and to publish it simultaneously in Philadelphia and Richmond. This was the organ of the United Southern Synod, a secession from the New School Assembly."

testimony is never boldly sealed with the act. They stay in a church, they live in a church, they render obedience to a church whose organs laws contradict their eloquent paragraphs. They set over and over again, the conduct of the son in the parable who said, "I go, Sir," and went not.

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LETTER FROM MOUNT LEBANON.

Bhamdun, Mount Lebanon, Oct. 18, 1860.

DEAR EDITOR:—In my former letter of September, I attempted to give your readers a digested summary of the provocations received by the Druses from the Christians and expressed the possibility of communicating the result of the trial of both parties before the mixed Commission of Turkey and Europe, in another letter. But that result, perhaps, will not be known for several months to come. The Commission consists of the five Commissioners of England, France, Prussia, Austria and Russia, with Foad Pasha as their Chairman.

They have full powers to examine, judge and punish all the guilty parties, whether they are governmental, national or individual; and to inaugurate a future government for the mixed inhabitants of Syria. And as they have developed upon them so heavy responsibilities, which are so intimately connected with the precious interest of the Redeemer's kingdom for all the different communities and all coming ages, in this unhappy land, I beg to commend them in a special manner to the prayers of all the friends of Zion in the United States.

While I was preparing my first correspondence to your excellent paper, Sheikh Yusuf Abdel-Melik, the Druse Governor of Bhamdun, sent me his summons from his Excellency, Foad Pasha, to appear in the Convention at Beirut, and prove his innocence, or take the punishment for his non-appearance. Of course I advised him at once to comply with the summons, within the five days to which the order was restricted. I think no one of the Druse Sheikhs, however, appeared within the required time. But during the first three days after it was expired, thirteen of the noblest Druse families appeared, and were put under confinement on Friday, Sept. 21st. The rest who were summoned, ten or fifteen in number, disobeyed and fled. They were immediately proscribed, and their property was confiscated. The Christians summoned at the same time were left at liberty, only promising to appear before the Commission whenever they are called. The Druse Sheikhs under this confinement are separated from one another, and each is undergoing a particular examination before the Turkish Court, preparatory to their ultimate trial before the mixed Commission.

After their voluntary surrender and apprehension, his Excellency, Foad Pasha, left Beirut for Sidon where he apprehended a large number of Mohammedans, and sent them to Beirut. Then he came up into the mountains, advanced towards Hasbiya, and sought the Druse Sheikhs who had fled from Lebanon. He has a large force, 20,000 soldiers, it is said at his command, who are stationed at Beirut, Damnass, Sidon, in the Bukas, and other places. On Tuesday, September 25th, some 3000 French troops came up to the mountains towards Beirut; and the following day another detachment, 2000 strong, passed on the Damascus road, and encamped about three miles from Bhamdun, whither in company with several persons of this village I afterwards visited them, and was reassured from their commander that their object was not war, but peace, and the restoration of public tranquillity to all. This confirmed me in advising and urging the Druses all to remain quietly in their houses and villages, expressing the trust that their continuance as a nation in Mount Lebanon depended on the continuance of their families in their places of residence. And I am happy to say that they remained in most anxiety unharmed. But the Christians (so called) accompanying the first detachment, disturbed the peace, plundered a dozen or fifteen villages more or less, killed some forty persons, old people, men, women, and children, and brought much disgrace upon themselves and the French troops, who not only suffered, but also committed such things. Both these detachments joined each other at Baruk, and marched into the Bukas; and subsequently returned, and separated, marching in Lebanon.

A new phase of disturbances has recalled Foad Pasha to Damascus. The Mohammedans there threatened again to massacre the Christians, some 12,000 still remaining in that city, and the authorities requested his return. But all things are tranquil and peaceful in Mount Lebanon, excepting the new aggressions of the Christians upon the Druses and others. Last Sabbath they killed a Mohammedan at Betahiti; they hate the Druses, and threaten if the French do not fight and destroy them, themselves to fight. It will be in my opinion a more difficult part for government to restrain the Christians than to protect them from evil with the whole Druse nation. The anticipated trial of both parties in Beirut, after the return of Foad Pasha, will serve to evince the respective character and intentions of each party. And let justice in a Christian spirit be done to both.

It is a marvellous thing to bring up a most atrocious civil war for trial at Court. But this is the noble aim of Ottoman policy, laying down the sword of Islamism, and taking up the pen of constitutional diplomacy. And I most heartily wish them success, in putting an end to all such massacres, and in the re-assurance of tranquillity and security for all the inhabitants of Syria under a just and official government. And I am confident that all these terrible events, and the consequent intervention of Europe, will issue in the furtherance of the Gospel, and the introduction and advancement of true religion in this land of so interesting sacred and historical recollections. It is still as it was of old, the land of the Bible; the same customs, and cruelties, and measures of retaliation, and extermination of races, or their exclusion from their ancient possessions, prevail as they did in the days of Joshua, and of the judges of Israel. In the days of Shamgar, the Druses were unoccupied, and the travellers walked through by-ways. Since I have resided in Mount Lebanon, I have known no case of capital punishment. But as in old time, the avenger of blood is abroad, and "sin lieth at the door." We now anticipate from these terrible events, the inauguration of a strong government, in accordance with the will and providence of our ascended Redeemer.

Yours in Christian love, WILLIAM A. BENTON.

AMERICAN BOARD.

The undersigned, the District Secretary of the Board for Philadelphia, having now charge also of the Cincinnati District, which will require his absence for long seasons from the office at Philadelphia, requests that friends of the Board in this District, having funds to transmit, will send them to Jas. M. Gordon, Treasurer, Missionary House, 33 Pemberton Square, Boston; or if more convenient, to Samuel Work, Esq., No. 36 S. Third Street, Philadelphia, who kindly consents to act as receiving agent for the Board at Philadelphia.

JOHN A. McLEOD, Dist. Sec't. M. C. F. M.

THE FAMINE IN KANSAS.

EXTRACT FROM PRIVATE CORRESPONDENCE.

May I say a word to you, and possibly to some one through you, respecting what may be truly called the famine in Kansas? You may be certain the accounts you have seen are not over-estimated. I could fill many sheets with details if I had time. I met, a few days since, a man and his wife, and the weather was quite cold, pulling up buckwheat in the field, bare-footed. It was too short to cut. Provisions of all kinds, especially wheat from the river, are almost at famine prices.

I paid for a small heap of stalks, yesterday \$10. They could have been bought in ordinary seasons for \$2. I have no question but that there is a sympathy and Christian feeling at the east, that would have been reached, had there been a former occasion, such a perversion of funds, and so much fraud in their management, that people have lost confidence in furnishing aid. The only safe way is to consign aid to individuals who are known, and where you can be sure funds will not be misapplied. All committees, appointed to act for a large community, will be sure always to be a failure. Those who have friends here should make them the channels through whom aid may reach others. I make these suggestions to you, a stranger, in the hope that you may possibly be stirred up to do something for our relief. Any inquiries you may wish to make will be readily answered.

J. C. BEACHE.

Olath, K. T., Nov. 8, 1860.

OUR PRESBYTERIAN HOUSE.

CORRESPONDENCE IN NEW YORK.

I am glad we have one of our own; and I mean to aid the committee in the circulation of their publications. They ought to be sustained by the whole church. I have looked carefully over the American Presbyterian Almanac for 1861, and I find it a valuable Christian and denominational tract. How can its circulation be extended? At a trifling expense it can be placed in every family of our denomination. Will not every pastor, and where there is not a pastor, every session, see that this is done? I have just ordered a package of the Almanacs for my people. I intend to place one in every family of my parish.

It is full of just such information as is needed throughout the bounds of our beloved church. I have also sent for more copies of the Eclectic Tune Book. We like it. It must be a standard work for like years. Our churches are adopting it. It was published for us, let us use it.

R. S.

LIBERALLY ACKNOWLEDGED.

LEXINGTON, RICHMOND CO., O., NOV. 19th, 1860.

EDITOR OF THE AMERICAN PRESBYTERIAN:—As pastor of one of the feeble and needy churches in the West, with a great sense of gratitude, I hereby testify to the prompt and ready liberality of the pastors and churches of the N. S. Presbyterian order, in your large and very beautiful city. The kind sympathies of such men as Barnes, Brainerd, Jenkins, Shepherd, Duffield, Smith, Adams, Darling, Johnson, Helfenstein, Culver, and others, and the large-hearted churches they represent, have strengthened the hand, and cleared the heart of many a poor pastor and destitute missionary in the West. No one, perhaps, who has really needed, and properly desired help, has ever gone to these brethren and their intelligent and very liberal churches, without getting it. At the pastors' meeting, held every Monday morning at the Presbyterian Book House, there are constant appeals to the sympathies of these pastors from weak churches, and I presume it safe to say, that they always respond kindly and liberally. This is my testimony, and doubtless, that myself, have gone to Philadelphia with gloomy and desponding feelings, but returned cheered and blessed by God, through these his servants, and people.

PASTOR OF THE (N. S.) PRES. CHURCH.

PRIZE AWARDED.

The announcement of the offer, by a friend, of a Prize of One Hundred Dollars for the best Sabbath School Book, to be published by the Presbyterian Publication Committee, called out a number of manuscripts. The one deemed most meritorious and best suited to the purposes of the committee is entitled "Money; or 'The Attributions,'" by the author of "Day Dreams," "The Barley," &c. To it the prize is awarded. It has been put to press and will soon appear. The aim of the book is to illustrate the proper, as well as the improper use of money, by a skillfully constructed narrative, in which three boys are representatives of three classes of money-users. The unsuccessful manuscripts will be subject to the order of their authors.

JOHN W. DULLES, Philadelphia, November 17, 1860.

FOR THE AMERICAN PRESBYTERIAN.

"ANNALS OF THE POOR."

ALMOST DISCOURAGED.

There is a family of two persons only, a mother and daughter, living near our mission. We have known them for nearly 3 years. The mother, when the spring opened, enjoyed only possible health, and while the great drops of perspiration rolled down her face, she would often look up from her wash-tub, straighten her back, and sigh. Her room, which at first was occupied only by a pine table, bedstead, stove and two or three chairs, soon had a carpet covering over most of her clean floor, and the white walls were marked with a new color dress or two—trifly was marked upon their appearance. She regularly attended the meetings of our mission, and we believe became a Christian.

But one day early in the fall, a severe cold set itself upon her, and for some time she laid a-bed, while her little Kate kept despondency from her soul by her joyous prattle—though the room was darkened.

Time passed on, and all seemed well again. Her little story, laid by from her daily labor for the winter, truly had suffered in purchasing medicines and food during two or three weeks' sickness, but there was a balance left, and again she went forth to struggle with the world. Some weeks since she found her little Kate sick of scarlet fever, and now all must be given up, work dropped, and nothing done but nurse her only child—What more would not?

The writer believes her stores exhausted, and yet she cannot renew her work. B. N. B.—A number of ladies have determined to procure, by their own labor or otherwise, enough to hold a Fair in some good hall, perhaps on Chestnut street, about Christmas week. They meet every Thursday evening, at our room 1210 Shippen street, and request me to say in my "Annals," that they would be very glad to have as many ladies as possible join them in this meritorious work, either in their weekly meetings or in work at home. It is pleasant to think that Jesus says:—"Inasmuch as ye have done it unto one of the least of one of these ye have done it unto me."

RECEIPTS FOR THE KOLAPOOR MISSION.

Rev. R. G. Wilder desires to report the receipts of the following sums from friends in Philadelphia and elsewhere. We are authorized to state, that if there are others desiring to contribute to sustain Mr. and Mrs. Wilder in this important and promising field for the ensuing five years, they can leave the amount with Mr. J. S. Cummings, No. 321 Market Street, who will forward it to the missionaries.

Table with 2 columns: Name and Amount. Includes Mission S. S. of First Pres. Church \$10.00, M. Newkirk 5.00, Arch Street Church S. S. 5.00, Mrs. J. P. Wetherill 25.00, Mrs. Rebecca Gaudes 10.00, Ladies' Society of Philadelphia for educating heathen youth 125.00, Tabor Mission Sabbath School of Calvary Church 50.00, Total \$235.00.

PITTSBURGH.

Table with 2 columns: Name and Amount. Includes D. Bushnell, Esq. \$10.00, "Louisa W." 5.00, Total \$15.00.

Total \$250.00

EDITOR'S TABLE.

THE FOUR GEORGES. Sketches of Manners, Morals, Court and Town Life. By W. M. Thackeray. Wm. H. Colver, New York. Harper & Brothers, 12mo., pp. 241.

Interesting, lively, piquant sketches are these, bringing to view and relief the less known points of character and incidents of the daily life of four Kings of England and the courtiers, statesmen, and literati of their day. Satire, light and keen, mingled with severe denunciation, or with delicate pathos and appreciation of what is good in their characters. Royalty fares but ill in the hands of the most searching analyst of life and manners that our age has known, while Washington's resignation of his commission at Annapolis, fills him with admiration. Of course, every body will read the book. For sale by Lindsay & Blakiston.

LIFE AND CORRESPONDENCE OF JOHN A. QUITMAN, Major General, U. S. A., and Governor of the State of Mississippi. By J. F. H. Claiborne. In two vols. 12mo. Pp. 400, 352.

An extended biographical sketch of one of the most distinguished citizens of the Southern States, in the ranks of war and statesmanship alike. There is, of course, much that is interesting and worthy of perusal in the work, especially to those who are studying the political history of their country. The politics of both subject and author are of the most ultra freating-great preparation. For sale as above.

THE GREAT DISASTERS OF REDEMPTION DRAWN NIGH. By Rev. John Cummings. First Series. New York: Reed & Carlson. 12mo., pp. 229.

This is a series of lectures from the well-known Scotch preacher, Mr. J. F. H. Claiborne. Every thing from his pen is attractively and gracefully written, and exhibits a truly devout mind, though sometimes led away by brilliant fancies into wild speculations scarcely reliable. The volume before us is introduced by a view of the actual condition of things in various parts of the world, and contains portions of his prophetic issues. The peculiarities of his prophetic issues, and the conclusions drawn—as, for instance, that the Jews will return in 1867—are stated with all proper modesty. The study of prophecy in such a spirit does nothing but good, and we commend the book to general perusal. For sale as above.

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