# American Presbyterian God of nations, who has shown himself such a Genesee Grangelist.

THURSDAY, DECEMBER 13, 1860.

JOHN W. MEARS, EDITOR,

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

To AID IN INTRODUCING OUR PAPER where it for the remainder of the year 1860, to any address upon the receipt of six cents in postage stamps. We will also send a copy to any new address

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. Any one sending us two new names and four dollars, shall receive a copy of the PRESBYTERIAN QUARTERLY REVIEW free for one year; or Osborn's FRUITS AND FLOWERS OF PALESTINE, or, if preferred, a copy of the Publication Committee's NEW DIGEST. For three new subscribers, with payment in ndvance, a copy of Lindsay & Blakiston's splendid edition of Mrs. Sigourney's Poems.

### A REVOLUTION WITHOUT A REASON.

We presume that our readers generally have had opportunities of reading the President's Message in the secular prints, and we shall therefore not occupy our limited space either with the whole or an abstract of it. We will merely call attention to two positions of the message which we regard as of special significance in the present unhappy state of affairs. One is that secession is revolution, and the other is that no adequate ground for revolution exists. We are glad to have this expression of opi-

nion from Mr. Buchanan. Events are now taking place which in all probability will leave their deep mark in the pages of all future history. A violent effort is being made to break up this Union. Its political power and material greatness, its influence for good among the nations the capacity for self-government, on a grand scale, of enlightened men, its proof of the progress of the human race, in a word all its priceless advantages as one free and great government, are to be sacrificed, if the schemes of the disunionists can be accomplished. All those ties of association so inexpressibly dear to the patriot's heart, arising from the recollections of a common and glorious struggle for freedom, in the call of every other, and freely poured out their blood upon its soil, those rich historic meborne aloft upon the wings of our eagle, heard in the familiar and stirring strains of our national songs and melodies; all these, it seems, are to be rudely severed, and numbered among the relics of a glorious but departed era. The high hopes which the Christian and the philantheir children's children, in increasing millions and remote generations, thronging this glorious heritage from ocean to ocean, and from the great lakes to the unknown South, one in religion, one in language, one in great material interests, one in laws and customs, steadily advancing in a line of true Christian civilization, removing evils from the body politic, and contributing largely to, if not actually leading on. the grand march of humanity throughout the world, these high hopes are to be dashed. One spectacles and one of the grandest visions of abundant in goodness and in truth? the friends of man. We do not by any means admit that this will actually prove to be the result, even if the avowed objects of a few seces-

such is without doubt a possible issue. It would be difficult to form an adequate conhave it from a source so little likely to be pre- to sink." judiced in that direction as Mr. Buchanan. History will accept his testimony as that of a competent because an unwilling witness, one who a fearful imputation if he could have done it.

The London Times, of November 21st, taking substantially the same view on this point as Mr.

"We cannot help being forcibly struck by the absurdity of breaking up a vast and glorious

madmen will go down to posterity, not only as ness and in truth. without adequate reason, but as absurd! Of one thing we are sure; posterity—and God grant it may not be a suffering, ruined, crushed posterity—will hold the actors in this drama to of the authors of this government, must be the fragments of Italy into one powerful vital orof applause, so will the destruction of this far grander confederacy receive and deserve the ex-

ecration of mankind. We say with Mr. Buchanan that the various reasons urged as justifying secession are insufficient. "It is not every wrong," he says, "nay, it is not every grievous wrong, which can justify

a resort to such a fearful alternative." We see little reason to hope that the people of the Gulf States will be restrained in their James Smith, of Cheltenham, England. Presbyterian mad career to secession. Our hope is in the Publication Committee.

wonderful Providence in this nation in times past, that every patriot heart may well turn to him with a feeling of inexpressible trust, calmness and hope. "What time I am afraid I will trust in thee." Let us every day make earnest mention of our beloved country in our closet, at the family altar, and in the assembly for prayer. The churches of New York city do well in instituting a daily prayer meeting for the country exclusively. And if any members of the sisterhood of States persist in withdrawing from us, we who remain will draw closer the bonds of a great, and free, and glorious confederacy, while is not yet known, we offer to send it, post paid, of those that depart it shall be written, THE WOULD-BE DESTROYERS OF THE GREAT AMERICAN UNION, who could give no better reason for their attempt than their failure to make our Union the from the present time to December 31, 1861, upon | instrument of upholding, perpetuating and extending human slavery, a reason which the muse of history will blush to write, but which her falling tear will not blot out forever.

> STRONG CONSOLATION.\* "He that believeth that God is gracious, nerciful, long-suffering, abundant in goodness and in truth, and that he intends to display and illustrate these glorious perfections in his experience, will find his mind calm and his soul enjoying repose under all the changing circum-

stances of time." This sentence, from the pages of our Committee's last very excellent issue, conveys a great truth which deserves to be reckoned among the highest sources of consolation. It is something to know and to be able to realize that a divine purpose and providence is concerned in the direction of our affairs-in the plan of our life It is, beyond measure, soothing to feel assured that all things are working together for our good, even when the sorest afflictions befall us. By such elevating, calming views as these, the Holy Spirit often has breathed true gospel consolation into troubled souls. But in the words we have quoted appears a still higher view to which he can lead us. Through our sufferings the perfections of the divine character shine

forth. One of those endlessly varied ways of displaying his glory in this world which God has chosen, is the experience of his tried, afflicted, chastened children. In their dark hours. his upholding power, his wise, paternal love, of the earth, its illustrious exemplification of his unchanging faithfulness, often most clearly appear. Man's extremity is his opportunity. When human resources fail, that is the fit occasion for the divine interposition. When pride and self-confidence are cast down, then our vision is clear to recognise his wise and mighty and gracious working. In our sickness and bereavement, in the prostration of our own affairs, and those of our friends, God's most marvellous attributes may be shining forth to the eye of which the sons of one State gladly hurried to faith with clearer and more convincing lustre than they did to Moses amid the overpowering splendors of Sinai, when, hid in the cleft of the mories inwoven amid the folds of our flag and rock, he heard the Lord pass by, proclaiming himself merciful and gracious, long suffering. and abundant in goodness and truth.

What Christian would not feel it a consolation of uncommon strength and sublimity to know, that his infirm and suffering body had become the vehicle for the manifestation of the thropist have cherished, as they looked down divine glory? that the experiences of a bed of the vista of ages, and beheld their children and pain, however humble it might be, were not only working out a gracious purpose of refinement and sanctification in himself, but were as much a method of revealing the divine character among men, as the glories of the visible creation, or the pillar of cloud and of fire, rising before his people in the wilderness? What Christian would not calmly pass through seasons of calamity, if he felt that they were not only a wholesome discipline for himself, but that in themselves, and in his own experience of them, they were an ordained and effective means of of the guiding stars of civilization is to be put exhibiting, first or last, the glorious perfection out; the curtain is to fall on one of the grandest of a gracious, merciful, and long-suffering Deity,

The danger in trying to gain consolation in trouble is, of looking too intently upon ourselves. We are too much taken up with our sorrow, and sion States are carried out; but such is their | even with its intended good effects on ourselves. tendency; such is, we believe, the expectation | Our views, to be truly comforting, must expand, of some who are pushing these movements, and and we must rise to contemplate the wider purpose of God in our experience. As says our author once more: "Taking the eye off creatures, cirception of the melancholy and disastrous results | cumstances, and self, and fixing it intently upon of a thorough, or even partial breaking up of God as revealed in Jesus, and as working all this Union. It would be, indeed, as if the sha- things after the counsel of his own will, will dow on earth's dial had gone backward fifteen | bring rest to the soul and preserve the mind in degrees. Those who, without adequate ground, peace. \* \* \* But the moment it is taken have taken the responsibility upon themselves of off the Lord, there will be agitation, fear, and working with might and main for the destruc- painful perplexity. Like Peter on the water, tion of a nation—and such a nation, ought to be so long as he kept his eye on Jesus, he was fully aware of the murderous work they are safe,—he could tread the waves under his feet; about. We are glad that, if any light was needed | but the moment he began to listen to the winds in settling the question of the responsibility, we | and look at the billows, that moment he began

Reader, if you are on the point of sinking, overwhelmed and confounded beneath your cares and distresses, cease to think of yourself, cease would rather have shielded the South from such | to revolve the relation of events to yourself, or to any mere material interest, but believe that God is in them; that they are one of his chosen ways of revealing himself to men; that by your suffering you are aiding to display the divine glory; that God is showing himself the sole stay and happiness of your soul and of men; confederacy like that of the United States, from that out of this darkness there shall come a the dread and auger inspired by the election of broad beam of light, marking this epoch in your such a man [as Mr. Lincoln] to the office of chief history, or the history of man; that at the end it, and your own humble share in it, shall ap-This is the judgment of one of the most po- pear to have been necessary to revealing the tent leaders of public opinion in the civilized full orbed majesty of the gracious, the merciful, word. It seems to indicate that the act of these and the long-suffering God, abundant in good-

### For the American Presbyterian. ACKNOWLEDGMENT.

The subscriber takes a pleasure in acknowa fearful account, and, it may be, will stamp ledging a gratifying occurrence which took place at their names with the deepest infamy that history his house, a few evenings previous to his leaving has ever visited upon her most detested charac- Middleport. Several friends made an unexpected ters. Exactly proportioned to the peerless fame call, and after usual salutations, and a short season spent in friendly and social conversation, Mr. E. shame of those who, without reason, dismember V. De Graff arose, and, after making a neat and and destroy it. As the reunion of the decaying appropriate address, presented in behalf of the company an elegant Royal Quarto Turkey-Morocco ganism, is greeted by civilized man with novel Bible. And after many expressions of kind feelings and wondering hope, and with wild enthusiasm toward us, and our family, they bid us an affectionate farewell, and returned to their homes.

It was on the whole, one of those peculiar incidents happily adapted to give encouragement and comfort to a pastor's heart, and make an impression never to be obliterated from the memory. O. C. BEARDSLEY.

\* THE STRONG Tower; or Strength, Salvation, and Joy for the Believer. Selected from the works of Rev.

DECAY OF DENOMINATIONALISM .- THE CHURCH JOURNAL.

The Church Journal, high among the High Church Episcopal newspapers, honors us with nearly four columns last week. A Ruling Elder in our Church wrote an admirable Article in the Presbyterian Quarterly Review, on the "Duties of our Laymen," parts of which were copied by the German Reformed Messenger with high commendation, and parts by ourselves. The Church Journal does us the honor of quoting the extracts from this Article, as though they were editorial in the AMERICAN PRESBYTERIAN, and takes occasion thereby to read our Church a terrible les-

We do not so much desire to flav off the skin of the Church Journal, which it has exposed to us, as to teach it, and the very narrow Church which it represents, a little plain truth. It tempts us strongly, we must confess, and we stood awhile. scourge in hand, considering whether we had not Narrowness is ignorant and very often vulgar. We have been thrown at times—a part of that martyrdom which we must all undergo with High Church people. Their specialité is ignorance of all Christian Churches but themselves. They are cousins-german of the Chinese.

But, as we said, we are content, Uncle Tobylike, to let the Journal buzz, without impaling it even upon the smallest pin. We prefer to teach it something, as it does not often fall in the way

of enlightened Christians. In the first place, we beg leave to mention to the Journal that the Church which it nicknames "New School Presbyterian," instead of having been born in 1837, is an Apostolic Church, one thousand years older than the Episcopal body, of which the Journal is one of the representatives. The Episcopal Church began under Henry VIII. A. D. 1534, or thereabouts. The Presbyterian Church, one thousand years before that, was established in the West of Scotland. It came directly from the Apostles, through the Culdees, and was never Popish, as to the bulk of its people. Hence, when the Reformation was preached, all Scotland adopted it as the very form and pressure of its primitive faith. This is the reason that the Journal's religion, though backed by those gentle preachers, Claverhouse, Dalzell, and Lauderdale, never made any progress in Scotland; the primitive, apostolic faith was, therefrom, the beginning and the semi-popish religion, which the Journal affects, was stopped by the preaching of John Knox and the three-legged stool of Jenny Ged-

The affectation of the Journal in talking of the "forty or fifty sects of Presbyterians," cannot be excused even by the dense ignorance of High Church Episcopacy. It is, to be sure, stupid enough for almost any thing, but nobody that can read and write, is as ignorant as that. We beg leave to say to Episcopacy, that the Presbyterians of America have a common "historic life," which they show by being united in a common "Historical Society," the very valuable library of which we shall be happy to show the editor, if he will call on us in Philadelphia. Presbyterians differ about some minor points, but not so much as Episcopalians. The light blue of the "New Schoolman," and the deep blue of the "Covenanter," blend far more congenially than the three-quarters popery of the Journal, and the only one-quarter popery of the Philadelphia Episcopal Recorder. The Confession of Faith, which not only lies "on the centre-table of Presbyterians," but is their Standard of Faith and Order, is identical in both the General Assemblies of our Church, as well as in its Seceding and

Covenanting branches. Our object in writing, as we said, is not the merited chastisement of the Journal for its foolish gabble, but the utterance of some needed truth. We therefore acknowledge freely that out of a weakness, of which that editor has not so much as the faintest conception, our Church was led astray for a time from the ecclesiastical idea, by an effort to gather into one fold all who love Christ. A Presbyterian's conception of the Church is never narrowed, like the Journal's, by a confinement, to one small sect, but is always colored by the significant thought of the Church Universal,-the view of the Apostle in the Epistle to the Epbesians. A Presbyterian always looks to that mighty transaction, before all worlds, which is to be consummated in the eternity to come, by which the elite of the universe—the elect of God—are to be gathered in one in Christ, out of all ages, and kindreds, and sects. Hence it is difficult for him to be denominational at all, and for him to be the starveling thing that calls itself High Church, make himself so little.

The great Voluntary Associations were based on this grand Presbyterian idea—the destruction

It was a mirage, but it was a magnificent one an aurora whose crown was in the centre of Society, three fourths will be spent on their mithe highest heavens, and which streamed its glo- nisters and churches. This may seem very fair, ries far and wide over the entire firmament. But that those who give much should receive much, it was not God's way, and those glorious gleams and those who give little should receive little.

Only it is to be observed, that this rule of dis-

"--- into the light of common day." The Journal has one right idea. It is that of a visible Church Catholic. Our Presbyterian con- years. In the beginning such a discrimination was ception of it has been too much that of a Church | not only not contemplated, but was most explicitly invisible and universal. Hence our conceptions and solemnly disavowed. must grow smaller, that our Church may grow larger. We must undergo the conditions of a Presbyterians gave three-fourths of all that the So-Church, that we may bring all into the condiciety received. Five years after the Society was tion of the Church. When the Presbyterian started [i. e. in 1831, all New England gave to it Church is wrought into this idea, when that but \$16,089 39, and the single State of New York, possible way the great interests they had been thought pervades its stern and serried masses, when it is content to be a little child in God's byterians then claim that the bulk of appropriations plastic hand, that it may learn His way of work- should go to their churches? So far from it, in the ing out the one problem to be settled in the Church year 1831, 144 missionaries were laboring within on earth, which is the type of the Church in the bounds of New England itself, while but 160 heaven, then, we say, the Episcopal Church will England had 163, and the Middle States but 169. see the problem after which it strives so weakly That is, New England had about one-half the beand stammeringly wrought out on a scale that will | nefits, while contributing but about three-eighths give them ideas of Christianity, to which that of to the general funds. If we extend this examinathe Puseyite school are as the babblings of an infant, compared with the themes that glow and it employed in New England 239 missionaries, and irn on the lips of scraphs.

### CORRECTIONS.

By a mistake of our printer in the receipts of the American Board, as published last week, the \$242.03.

Also in our Chicago letter, "Detroit, Mich.," should have read Beloit, Wisconsin.

THE PRESBYTERY OF MONROE.

We copy from the Evangelist the following no-

tice. It may be well to mention that the apparent discrepancy between the statements of the Presbytery and the Church Extension committee, (see their Report: minutes of the assembly, page 305,) arises from the fact, that the committee voted 200 dollars to the Presbytery at their request, in December, 1859, but the Presbytery did not ask for the payment of it until July and October, 1860. Hence the Presbytery reported their year of labor previous to July, 1860, as completed without aid from beyond themselves, considering the aid as included in the following year. The committee on the son touching denominationalism and "historic other hand, considered the Presbytery as auxiliary from the date of the original appropriation. There is therefore, no real discrepancy. The expression "foreign interference and dictation," has no reference to the Church Extension Committee:

The Presbytery of Monroe held its semi-annual meeting in Blissfield on the 13th inst. A large number was in attendance, and an interesting meeting enjoyed. Rev. Dr. Hogarth, of Detroit better draw a little of that vulgar blood which Presbytery, by request, preached the opening sermon. Rev. George G. Curtis was chosen Moderator, and Elder M. Teddy, Temporary The Committee on Domestic Missions reported

very favorably touching the work of aiding the feeble churches, and supplying the destitutions within our bounds. Our five missionaries, ministering to her or arghes. have received their salary in full; and the without any arrears to pay, we have completed one and a half years since we were left to take care of our own field, without being subjected to foreign interference and dictation. It has been pleasant to observe with what spirited and harmonious action Presbytery have all along prosecuted this good work, and it is cheering to witness its results.

Rev. J. W. Baynes, one of the missionaries of this body, was at his request dismissed to the Presbytery of Michigan (Old School;) but his place was immediately supplied, and the laborer is now at work on the field. Presbytery received the sad intelligence that the Rev. Paul Shepherd, the missionary at Dover and Clayton—he having organized in the Spring at the latter place a Presbyterian church as the result of a precious revival of religion in that once destitute village, has just deceased, and adopted the following Minute, as expressive of their views and feelings regarding

Whereas, In the holy providence of God, Rev. Paul Shepherd, for many years a valuable mission ary of the cross, and a useful and faithful member of this body, has been suddenly called away from the scenes of his earthly toils to the rewards and the rest of heaven, as we doubt not; there-

Resolved, That as a Presbytery we humbly re cognise the hand of God in this bereavement, and submissively bow to it; feeling the meanwhile that it becometh us to do with all diligence what is appointed us to do in our respective fields of labor, not knowing how soon the Master may call

Resolved, That we tender to the bereaved family of the deceased oursy mpathy and condolence in this the hour of their sorrow, praying that the consolations of Him who calleth Himself the God of the widow and the fatherless, may abide with ministered, the assurances of our continued interest in their welfare, and our purpose to help them in their efforts to obtain and support another of Christ's ambassadors, that so they may again be blessed with the labors of the living ministry.

Rev. H. C. Hovey was, at his request, dismissed to the Presbytery of Coldwater, he having been invited to the pastoral charge of the Presbyterian church of Coldwater. Presbytery ordained to the work of an evange-

list Mr. Augustus Marsh, a graduate of Auburn Theological Sent Try, and a licentiate of this body. The sermon was preached by his father, Rev. Justin Marsh. Mr. Marsh was, at his request, dismissed to the Presbytery of Marshall, inasmuch as he is supplying with much favor the Presbyterian church of Brooklyn, within the bounds of that Presbytery.

Presbytery erased from its roll the name of the Clinton Church, which, united with Presbytery rating Presbyteries, chosen on the principle on the plan of union, and for many years has sustained a mere nominal relation to this body, though in good and regular standing in the Congregational Association of Michigan.

A. K. STRONG, Stated Clerk. Monroe, Nov. 22, 1860.

### THE A. H. M. S. ANOTHER NEW MEASURE.

It would seem as if the managers of this Society were animated with such hostility to one of the denominations represented in the organization that every turn in its affairs is made the pretext for fresh legislation of an unfriendly character. The last stroke of policy is thus described, and its character justly set forth in the Evangelist:

At a meeting of the Executive Committee, held last week, Nov. 19th, the Treasurer's Report revealed the fact that the society was in arrears to its missionaries \$26,000-a deficiency which arose. it was said, mainly from the fact that Presbyterian is literally impossible. He can by no possibility churches, which once gave freely and largely, now stood aloof, and gave sparingly or not at all. This led to the introduction and passage of the following

"Resolved, That in view of the increasing inof all sects, by creating a Church universal that adequacy of funds to meet the claims upon the will be taken. should be the fused result of the melting down of all | Treasury, amounting at the present time to \$26, church boundaries by universal Christian activity 000, appropriations to feeble congregations be made, until otherwise ordered, with the condition and love. The life-blood of Presbyterianism went that the denomination with which each congregainto that idea, and it came near-we do not deny tion is connected furnish the means of paymentit-to the killing of the grandest Church the ages | unless there be surplus funds from other sources at the disposal of the Society."

The effect of this will be seen in a moment. the Congregationalists give three-fourths to the criminating between churches, according to their ecclesiastical connection, is in flat contradiction to the early principles of the Society, and to the policy which it has professed to follow for more than thirty

Further, there was a time when the giving was the other way-when not Congregationalists, but \$25,826 46! The year following the contributions called to consider were about in the same proportion. Did the Presin the Middle States but 170; and in the 8th ve 287 in New England, and but 201 in the Middle building the house. Seven persons were added States. We do not take into account the mission- to its numbers by profession, four of them rearies supported at the same time in the Western States, because their relations cannot be accurately ascertained. Probably half and half would not be far from the truth. The missionaries in the Midcontribution of the Church at York, Pa., was die States, we have set down as all Presbyterians, given as \$42.03, when it should have been though as a matter of fact, there were among them Congregationalists, while in New England almost every man belonged to the same denomination.

For the American Presbyterian. "ANNALS OF THE POOR."

THE history of the sufferings among the poor s so filled with cases of distress that we fear in continuing them week after week, that the reader may turn from the "Annals" and say, that every door we knock upon only screens from our sight a whole family of beggars, and that our mission is a hopeless effort. Such is not the

There are many families living close by, and who come within our influence, who would scorn this character-many who when approached and asked, "How are you getting along?" will put on assumed brightness and say, "Very well," when, if you knew their real circumstances, you would shudder, and looking upon their children's feet, and seeing the mere apology for shoes, the cold chill would creep around your own heart, when you think of yonder little one upon a cold frosty morning, picking cinders from the ashheap. Nay, nay, the impostors come to your back gates with bloated cheeks, and a dirty appearance, while the needy poor are often unwilling to tell their distress. Our plan among them is to visit from door to

door among Catholics and Protestants, and upon every fitting opportunity to set up the cross of Christ and entreat them to look and live; thus we hope to spend our life-time. To accomplish this we want to draw together a congregation of working people, who of themselves will be able to support a moderate church establishment, and to clothe the destitute children surrounding them, draw them in and have them grow up like ourselves, instead of in the old way. You will readily see that in the beginning we want your assistance, but that ultimately (before many months,) we would be able to stand alone. Lend us then your contribution so that when we ferret out the needy, we shall not be compelled to leave the gospel seed to be devoured by the gnawings of hunger.

The debt of which we spoke in our report will not be paid off by the contributions sent to us but by the proceeds of the Fair. The articles for the latter gradually increase in number, and will continue to do so, until the afternoon of the 24th of December, when we expect all of our friends to call in at No. 936 Arch Street. to purchase their Christmas presents at store prices, and during that week to be often among B., 1334 Chestnut Street.

For the American Presbyterian LIND UNIVERSITY. IMPORTANT MEETING OF COMMISSIONERS IN CHICAGO.

Dubuque, Iowa, Dec. 5, 1860 MR. EDITOR.—In accordance with instructions herewith transmit to you a statement of the proeedings of a meeting recently held in the city of Chicago, for publication in your paper. A meeting of Commissioners from Presbyteries

the North Wast was hald in the lar room of the Second Presbyterian Church, Chicago on the 20th, 21st and 22d days of November last. Eighteen Presbyteries and seven Synods were represented. The chief objects of the meeting were to determine the relations of the Presbyteries of the North-West to the Theological Department of Lind University, and to take initiatory steps for the early opening of the Seminary. Both these objects were accomplished to the mutual satisfaction of the Trustees of the Universi ty and the representatives of the Presbyteries.

According to the convention agreed upon, the Theological Department of the University will be placed under the absolute control, its property alone excepted, of a Board of Theological Instruction, to be composed of Commissioners from co-opeobserved in the selection of Commissioners to the General Assembly, and of the Trustees of the University. No professor to be chosen or dismissed without a vote of two-thirds of this Board. A revision of the Charter of this Institution will be

immediately obtained to meet this arrangement. Upon its appearing that the endowment of two professorships in the Seminary is already secured, the first through the liberality of Mr. Lind, and the second by pledges obtained within the City of Chicago; it was resolved to undertake the immediate raising of a third endowment, upon this field; the neccessary steps were taken for inaugurating the undertaking. Also, to provide for the commence. ment of a library for the Seminary, and for making provision for the assistance of students.

A committee was appointed to whom was delegated the important work of determining the course of study to be pursued, and another to select and nominate to the next meeting of the Board suitable persons to fill the professional chairs already endowed. These committees will report to meeting to be held not later than the 10th of March next; when it is hoped that final definite action for the opening of the Seminary to students

The discussions upon the subjects brought before the meeting, in connection with the above business, were of the most earnest and animated character. A perfect unanimity of sentiment prevailed as to the vital importance to the interests of the cause of Christ in this region, as connected with our branch of the Church, that this Institution should be early in operation, and that it should be inferior to none in the land in the facilities and inducements it should offer to students. All were more than ever impressed with the magnitude and the urgency of the enterprise. The subject of a denominational newspaper, t

be published at this point, was brought forward and met the decided approval of all. A resolution pledging the hearty support and co-operation of Commissioners to such an undertaking was unani mously passed. The Commissioners separated with the convic-

ion that an important work had been accomplished by the meeting, and resolved to forward in every

J. H. TROWBRIDGE,

## THE CITY CHURCHES.

NORTH BROAD ST .- Twenty-eight person nited with this Church on last Sabbath morning; three by profession, the remainder by letters chiefly from churches of other denominations The present membership numbers ninety-three. KENDERTON.-We are glad to learn that the

divine favor is resting upon this enterprise while truggling through the difficulties attendant upon ceiving the ordinance of baptism. Rev. Mr. Walker, the supply, speaks of hopeful indications still prevailing on the field.

KENSINGTON.-Rev. Mr. Eva, the recently installed pastor, is much encouraged by the thronged audiences which fill the pews and aisles of this Thus the Presbyterians, gave much more than they got in return, and the Congregationalists much less. of his earnest labors among them.

EDITOR'S TABLE.

By James Parton, author of Life of Aaron Burr. New York: Mason Brothers. 3 vols., 8vo., about 2000 pp. above. LIFE OF ANDREW JACKSON. In three Volumes. Every American will confess his obligations

to Mr. Parton for the full and able manner in

which he has portrayed the eventful life of one

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LIFE AND RELIGION OF THE HINDOOS: with a Sketch of my Life and Experience. By Joguth Chunder Gangooly. Boston: Crosby, Lee, Nichols & Co. 16mo., pp. 306.

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> COUSIN BERTHA'S STORIES. (RANDOLPH.) OLDER THAN ADAM. (BROWN & TAGGARD.) NELLIE'S FIRST SCHOOL DAYS. (Brown & Tag-

We have also received, from the Presbyterian House, a volume of QUESTIONS ON THE GOSPEL HARMONY, by Walter King, A. M., (M. W. Dodd,) with notes and an appendix, which appears like a thorough work, worthy the attention of teachers and Bible-classes.

Also, Dr. Winslow's "Go AND TELL JESUS," from the 75th London edition. (Randolph.)

PAMPHLETS.

Rev. WM. T. BRANTLEY'S THANKSGIVING SERMON on our National Troubles. Published by request, by T. B. Peterson & Bros. THE OLD FRANKLIN ALMANAC for 1861.

Philadelphia: Haslett & Winch, 320 Chestnut Street, with very full and valuable information, historical, statistical, and political. Price 10

MAGAZINES.

North British Review for November, 1860. Leonard Scott & Co., New York. Contents. Modern Thoughts, Disturbances in Syria, Leigh Hunt, Spanish Republics and South America, Logic and recent British Logicians, Macaulay's place in British Literature, American Humour, Revivals, Martyrdom of Galileo. The Sicilian

THE BOBBIN BOY .- The fruits of the "Bobbin Boy" begin to appear. In a village about twentyfive miles from Boston, several youth read the book when it was first issued, and they immediately decided to form a "Debating Club" like Nat's. At first no spectators were admitted to their discussions, but soon the doors were thrown open and the public welcomed. Every week now the hall is filled with parents and other friends, delighted TOM BROWN AT OXFORD. A Sequel to School Days to witness the progress these boys of fifteen or sixteen years of age are making in the excellent exercise of debating. For sale by W. B. Zieber.

> Rev. Mr. Bushnell, of the Gaboon mission, in a etter just received, says:
>
> The emigrant slave trade has closed. We do not suppose it will be resumed here; and the influence of the nefarious American slave trade scarcely reaches us. We hear of its ravages, and are ashamed, and tremble for our country in view of the fearful guilt she is accumulating in this matter. The religious interest which has prevailed among our pupils and some of the young people in the towns, during the last few months, has not entirely disappeared, but its results are not as marked as we could wish to see. A few individuals hope they have been born of the Spirit, and will apply for admission to the church at our next communion, but will probably be advised to wait a season longer. The members of my Bibleclass, now numbering more than thirty young men, are much scattered in commercial pursuits, but when ever present, appear interested in divine truth.

> A letter from Sierra Leone, dated Sept. 7th, says: "This port is very healthy, and so is the Republic of Liberia. The English and American vessels are vigilant in suppressing the slave trade, and the works of the missionaries are wonderfully successful in converting thousands of heathers to Christianity. The settlers are retiring from the coast into the interior spreading the glad tidings of gospel reformation, and reclaiming lands that now produce cotton, sugar, coffee, tobacco, which promise to become staple products in a few years."

The Patagonian Mission.—The Voice of Piety, the monthly organ of the Patagonian Mission Society, states that the "Allen Gardiner," mission oner has been recovered, after tossing off the blood-stained shore of Woollyah from November to April. The chains of the schooner were much twisted, and a miracle almost saved her from the rocks She was distant from them fifteen fathoms, and had forty-five out. Her chain had caught under a submarine rock, and so was shortened, otherwise her destruction would have been inevitable. The rescue of the vessel was effected by Captain Smyley, of the "Nancy." The interior of the "Allen Gardiner, Most of these poems are already well and fa-vorably known to the public by a previous edi-moval has been broken, or torn away, and approprition. The present edition contains eight sacred and fifteen other poems, not included in the former. The spirit of these productions is emiformer. The spirit of these productions is eminently healthful and Christian. There is no affectation of obscurity, or over-refined sentimentality; every thing is straight-forward, simple and sensible, without being prosaic. The translations appear to be well done. English biting the south of Chili.

Allen Gardiner's son, who, as the Rev. A. W. Gardiner, is about to open up an entirely new mission-field among the Araucanian Indians, a people inhabiting the south of Chili.