THURSDAY, DECEMBER 27, 1960.

JOHN W. MEARS, EDITOR.

ALBERT BARNES GEORGE DUFFIELD JR., HENRY DARLING.

THE WONDERS OF GRACE.

The emotion of wonder is among the most delightful that we experience; and, to the cultivated mind and heart, among the most elevating. The pleasures of childhood and of the early period of of great laws, no less than the vastness, splendor and majesty of the visible creation are designed far greater wonders, and furnish us the highest our divine Master and common Head. reasons for admiration.

the Author of creation, with the very nature of lie all these divisions, like the calm and changeless that fountain whence all these wonders flow, and depths of the ocean, slumbering beneath all the himself, may be expected to furnish the best and most abundant material for our wonder. See how the great central unity, and it has waited impathe whole course of true religion in the world has been attended with marvels. From the deluge and the call of Abraham, the history of God's chosen people was marked with wonderful interpositions. Our Saviour and his apostles attested the truth of their mission, by the most astonishing proofs of supremacy over nature. We are amazed as we read of the stilling of the tempest, the walking upon the sea, the multiplication of the loaves, the healing of the sick, and the raising of the dead. And we seek in vain to express the emotious which fill and well nigh overwhelm us, when we read of the stone rolled away from the sepulchre, and the joyful announcement-"The Lord is risen indeed!" The great events of the Gospel history are miracles. i. e., wonders.

As we enter more deeply into the spirit of the revelation, our wonder finds grander material, so that it not only expands, but is transformed into joy, adoration, rapture. It was for beings capable of such feelings, that the love of Christ in the gospel was revealed. In contemplating this love, spiration itself, instead of describing, uses language expressive of wonder only. "God so loved the world that He gave His only begotten Son." And, centuries before, the prophetic spirit exalted to catch a glimpse of this Divine love to be exhibited in the person of the Redeemer, commenced its sublime muster-roll of descriptive titles with Wonderful! It passes comprehension. Its length, and breadth, and depth, and height, cannot be measured. The riches are unsearchable. The gift is unspeakable. It has often seemed to us that one of the strongest proofs of the divinity of the Christian religion is just here. Human soul may be a witness of it.

sphere of observation.

But all these are only prelibations of that wonder which shall fill our enlarged capacities in the world of glory. There wender shall form a part of every emotion experienced by the soul. Inspiration, though cramped by the narrow ideas and to-night, it was a great era in Christian history. forms of speech it must needs employ, already amazes us with the glimpses it affords into that world. But we feel the power of its language most when it gives up the attempt, and is content to declare that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." There the grace, the majesty, the holiness of the Deity will be disclosed. There his wondrous works in nature, in providence, and in grace will be unfolded to our gaze. There new purposes and new commands of His shall employ the heavenly host in new manifestations of the Divine glory. And the enlarged emotions of our wondering spirits will find expression in raptures of praise, in adoring ecstacies of worship, in songs and everlasting joy. Because God is infinitely glorious, our wonder shall be ever new, and our praise, our adoration, and our joy shall be un-

## ACKNOWLEDGMENT.

The undersigned has received from John P. BENJ. J. WALLACE.

the donors.

Philadelphia, Dec. 21, 1860.

TERCENTENARY IN PHILADEL-

The recurrence of memorial days, marking great epochs in the progress of humanity and the church, makes us rise above ourselves, takes away our narrowness and prejudice, and inclines us to generous spmpathy with all others interested in these epochs. There can be no question that Presbyterians, as a class, are jealous, even to fault, of the individual rights of opinion. While they are among the most law-abiding people in the world, and while they yield absolute allegiance to the divine will, no class of men upon earth are keener to discern, and quicker to repudiate any unjust assumption of prerogative, any attempt to bind the conscience, any interference with the God-given rights of men! Without entering into particulars, this is quite sufficient to explain their divided condition. Even from their own brethren they will endure no attempt to lord it over the conscience; and to avoid life, are mainly derived from the wonder with it, they rather undergo all the inconvenience and which the new world of perceptions and experi- the expense of feeling and of means necessary in ences into which we have just entered fills us; forming a new and separate church establishment. thing to wonder at. The nature and but men—to all the feelings of mutual mistrust and jealousy which one sect can have towards ander in the mind of man. The order, the nice ad- other. We shall not undertake to apportion the justment, and the harmonious working together degree in which the several divisions of our church are guilty in this respect, nor are we disposed to admit that any great share of blame rests to awaken and gratify this sentiment. While the upon the branch which we represent; but there process of cultivation and the expansion of intel- is enough of the spirit of sect among us, to humlect deprive many objects of their wonderful ap- | ble us, to stain our repute in the Christian world, pearance, they open up through science a view to to cripple our usefulness, and grievously to offend

But the genuine evangelical piety and the single But religion, concerned as it is, directly with | Calvinist and Presbyterian sentiment which underwith the relations of his intelligent creation to waves and currents of the surface, must find expression. Our divisions misrepresent and hide tiently for an opportunity to appear in its strength and grandeur, without compromise of the minor truths involved in the divisions. Such an opportunity was providentially afforded in the anniversary of the meeting of the First General Assembly of Scotland, and it was joyfully accepted by the Presbyterian bodies of our city. For just such an occasion, they waited to pour out the pent up sympathies which swelled every Presbyterian heart towards his brother Presbyterian. Looking back on that single, lonely, heroic General Assembly, around which were gathered so many thrilling associations, in which, as in a little seed, lay the potent germ of so many civil and religious blessings to mankind; of strong, sound, vigorous doctrine; of multiplied Synods and Assemblies that should overspread the world with their active labors and testimonies for Christ; of schools, colleges, and universities; of missions; of free institutions, each and all rejoiced to have a share in a heritage of memories so precious, so elevating,

Thursday, the 20th of December, 1860, will b memorable day to the Presbyterians of this city. At an early hour in the evening, the vast audience chamber of the First Church was filled to overflowing-aisles, galleries, sitting-room, standingroom. The throng of Presbyterians of the five branches represented in our city, had come forth to celebrate the Tercentenary of the Scottish Re formation. The chair was taken by J. Ross Snowden, Esq., with a brief address; and the congregation, led by precentors, joined in singing to 'Old Hundred," the 100th Psalm-

## "All people that on earth do dwell."

reason could not, and would not have given such Prayer having been offered by Rev. Joseph T. a conception of the love of God as appears in the Cooper, D. D., the first address was delivered by person and work of Christ. It does not belong to Rev. Albert Barnes. Mr. Barnes cordially welearthly things, but to heavenly. When once it is comed the representatives of the various branches made known to us by the Spirit, it overwhelms us of the Presbyterian family to the mother church, with a ravishing glory that can be nothing less which, he said, was the oldest, with the exception than celestial. A religion with such a self-lumi- of a few small churches, in America. He then nous, central doctrine as this, cannot but be Di- proceeded to unfold the Distinctive Principles of vine. Yes! it is as truly a miracle as any wrought | Presbyterianism in his usual lucid and philosoby the open grave or the couch of the suffering; phical way. The Presbyterian, he said, was peand it has this advantage over such, that every culiarly a Bible man. Nothing could be made binding on his conscience, unless it was first shown Wonderful, too, are the works of the regene- to be required by the Scriptures. Again, by rearating Spirit and patent to every observer. The cor- son of the combination of the Presbyterian form rupt nature is purified. The Ethiopian changes of Government, and the doctrines of Calvinism. his skin and the leopard his spots. Scarlet be- acting upon his nature, the Presbyterian had a comes white as snow, and crimson as wool. The character. Everybody had an idea of what a profane and vulgar tinker of Bedford, becomes the Presbyterian was. After disposing, in a quietly saint-like dreamer of the purest, most Scriptural, humorous way, of the false notions of this character and most instructive of all allegories. The deeply which obtained among men, he proceeded to dedepraved son of Monica becomes the example of scribe the Presbyterian as devoted to the principles Christian experience, and the teacher of Christian of liberty and of law, and as calm and trustful amid doctrine, for all coming generations. The drunk- the changes of time. Finally, the Presbyterian ard becomes sober: the covetous becomes large- was a thorough-going Protestant. The Pope of hearted; the proud and passionate becomes meek | Rome always cherished a lingering hope of recoand gentle; the carnally-minded becomes spiri- vering England to his See, but, he believed, he tual. The most radical and sweeping changes, had altogether given up Scotland. (This sentiinvolving the ruling principles and inmost kernel | ment was received with very hearty tokens of apof the character, reaching through and becoming plause by the numerous Scotchmen and others clearer and clearer during the whole life-time; | present.) If it should ever happen that England sometimes transforming multitudes almost in a were brought buck to Popery,—and he prayed urging a dissolution of the Union are examined moment from devotees of self and sin, into tem- God that such a calamity might never befall our ples of the Holy Ghost: these are some of the mother country,—the denomination represented wonders of grace which transpire within our own by these five branches would stand firm to the principles of Protestantism.

Rev. Prof. James M. Willson followed, in a address on the First Scottish Reformers-their Position and Purpose. He said that when the Assembly met in 1560, three hundred years ago He then proceeded to group together, in a very lucid manuer, the great ecclesiastical epochs which had their beginnings in that period. As to the Scottish reformers:-They had considered the Church of God as one body united together. They met under the conviction that they would be the means of spreading the gospel. They also provided for a regular organization of a Presbyterian system. Order and liberty were taken cognizance of by that assembly. They declared that in every notable town and city should be established a col-

Prof. Willson here spoke of the wonderful acquirements of these men in ancient and modern learning. These, he continued, were men of the right stamp. They were men who were somewhat stern, whose understanding had been enlightened by God's Spirit. In conclusion, let me say, it is a good thing for us to meet here to celebrate that event, but it is much better for us to endeavor to imitate the ways of those men, and carry forward the work intrusted to us with similar zeal.

After singing the 78th Psalm, Rev. George W. Murgrave, D. D., addressed the assembly on the Robertson. Esq., from the 1st Presbyterian Reformation—the Restoration of the Pure Gos-Church. Ashtabula, Ohio, a draft for twenty- pel: the Importance of Union and Co-operation seven dollars and fifty cents, to be expended among its Friends. He handled his topics in a for the sufferers in Kansas, particularly for familiar and popular manner, and impressed upon some ministers of our own church, that may be his audience personally their indebtedness to the in distress. The draft has been accordingly Reformation for the clear knowledge of saving sent to Rev. J. C. Beach, exploring missionary truth. He insisted warmly on the superior imof the Church Extension Committee in Kansas, portance of the points on which we Presbyterians, to be expended according to the directions of though divided, are agreed, and told an amusing incident to illustrate his feelings of kindred to the

regarded as nearer than the lowest of the Low ry into which be may lawfully carry his ox or his church Episcopalians. He evidently touched a horse. He may bring them by hundreds and thousands into any state in the Union, and settle sympathizing chord in the hearts of the audience.

Rev. John B. Dales, D. D., then followed in a of the First General Assembly. He sketched the Scottish Parliament of 1560, and its act establishing Protestantism, and then described the assembling of the body whose three hundredth anniversary was being celebrated. It was composed of six ministers and thirty-six elders of the Scottish church; the elect of the land, the men chosen out of all the world to inaugurate so sublime a movement. He described the characteristics of Knox, and of the other ministers that sat in that memorable body, and he spoke of the high character of their learning, of their zeal, of their piety, and of the impress they have left upon history. His address was frequently interrupted by hearty ap-

Rev. T. W. J. Wylie, D. D., delivered the closing address, on the Influence of the Reformation on Succeeding Ages. In the course of his very interesting observations on this theme, Dr. Wylie spoke warmly of our divisions as Presbyterians, and described them as displeasing to God, and

unfavorable to our usefulness as Presbyterians.

After singing the Doxology, the congregation was dismissed with the benediction, by Rev. Jos. H. Jones, and the vast audience, which had remained in rapt attention for two hours and three quarters, dispersed to their homes.

In every respect this meeting, gotten up almost impromptu, was a complete success. As we heard one of the audience remark, there was but one thing omitted, and that was a vote of thanks to the Committee of the Presbyterian Historical Society, who had the matter in charge. It would have been given with a hearty good-will. For ourselves, we feel that if the Historical Society, ourselves, we feel that if the Historical Society, and expect these contents to remain unknown. in all its existence, had accomplished but this one We verily believe that it would be less dangerous thing-this gathering into one mass-meeting the five branches of the church in our city to celebrate so handsomely the Tercentenary of the Reformation, it would have been worth all the pains and their excellent design of stimulating the historic tion which will be contagious with all readers. feeling of Presbyterians, and of bringing into closer | He says: working sympathy the various portions of the church, more than all their previous labors have ecutive officers charged with this duty failed to perform it. So far from the judicial officers

We must not forget to speak particularly of the singing. The precentors, Messrs. Holloway and have been returned on their hands. They have Robb, performed their part admirably. Old Hundred rolled forth in a vast volume of harmonious song from the congregation, like the voice of many waters. The Psalms were sung in the old version, as a matter of courtesy to the scruples of many who were present, and to aid in giving a memorial character to the occasion. It was truly a delightful, indeed a heavenly, part of the services, gregations in this part of public worship.

It is a pity we cannot have a Tercentenary every vear. Can we not have something like it?

A full report of the exercises has been prepared ov one of the editors of the Christian Instructor, with which we shall be able to fill out the above sketch next week.

POSITION OF THE PRESBYTERIAN CHURCH IN THE EXISTING CRISIS.

First Presbyterian Church, New Orleans, and called upon his brethren in the other branch of pears an article in the Presbyter of Cincinnati, in are equal to twenty millions." which Dr. Palmer is termed a "rare specimen of

Dr. Palmer has studied the book of providence, and has found out that the church in the South extend and perpetuate slavery. Sublime mission! The signs of the times are ill-boding—We deprecate disunion. We dread civil warr What shall we do? Shall we all join the new Southern Mission Church, and go into all the world and preach slavery to every creature? Never! Shall we say to the South, go into the territories of the Union and "root" slavery wherever you please? Never! The trouble is that some people of the South are tired of the Union and the constitution. and are determined to destroy them. If they will, let the responsibility be upon them.

But a still more important and decisive indication of the sentiment prevailing in this branch of the Church, appears in the first article in the forthcoming number of the Princeton Review, on the State of the Country, the advanced sheets of which have been laid on our table. In this document, the question between the North and South is calmly and comprehensively surveyed. The reasons alleged by the Cotton States for and declared to be insufficient. "It has long been the conviction of our most enlightened men," says the writer, "that it is nothing but the protection which the flag of the Union spreads over slavery in this country, that prevents England arraving all her power for its destruction. Separated from the North, a Southern confederacy of the cotton-growing states would be at the mercy of the anti-slavery feeling of the world. The dissolution of the Union, therefore, in all human probability, would be the death-blow to slaverg."

He then proceeds to examine the grievances of the South. In regard to the first, the spirit, lauguage, and conduct of the abolitionists of the North, he says: "Mere moral disapprobation of the system of slavery would be no just ground of complaint." But as to the unjust and indiscriminate condemnation of slaveholding as criminal, he says, "The great mistake of our Southern brethren is that they charge this offence on the people of the North; whereas the truth is there is not one in a hundred of the people of the North who entertain these opinions and join these de-

We are so well pleased with his manner of disposing of a second grievance, that we quote at

The fact that abolitionists generally voted for Mr. Lincoln, is appealed to as one proof, at least, that the Republican is an abolition party. But does the fact that all the Southern disunionists himself belongs to that class? The reverse is notoriously true. Why, then, should the Republicans be denounced as abolitionists, because abolitionists voted the Republican ticket? No rational man can believe that Pennsylvania gave Mr. Lincoln sixty thousand majority as the represen-

tative of abolition principles. The only question of principle, so far as relates | Presbyterian Book Store. They will find a days, and let the prayers, psalms, portions of to slavery, which distinguishes the mass of the most attractive assortment of books, for both Scriptures to be read, and sermons, be all, in a people at the North from the extreme Southern old and young, sold at reasonable rates. By special manner, adapted to the occasion. On fast party, is, whether a man's right to hold a slave the changes made in the arrangement of the days, let the minister point out the authority and as property rests on statute law, or upon the counters and of the fitting of the store, the providences calling to the observation thereof, and common law. If the latter, then a man has a shelves are all within the reach of customers, let him spend a more than usual portion of time "New School" branch of the church, which he right to carry his slaves into any state or territo- who can choose for themselves what they want. in solemn prayer, particular confession of sin, espe-

with them there. If the former, he can carry them no where beyond the legitimate authority of most able and discriminating address, on the Men the law by which slavery exists. Which of these views is correct, this is not the place to discuss. All that we wish to say on the point is, that this was the doctrine of all parties in this country until within the last twenty or thirty years. therefore, holding this opinion is a just ground for separating from the North, it was a just ground for refusing to submit to the administration of

Washington, Jefferson, Madison, Monroe, and every other President, unless our present chief magistrate be an exception. Holding this opinion many who view these messages of infinite affecas to the foundation of slavery, therefore, does not constitute the Republicans an abolition party, and does not afford a reason for disunion which can satisfy the judgment or conscience of any

As to the complaint that Northern abolitionists cendiary publications stir them up to insurrection, the reviewer, while admitting the fact and the criminality of it, reminds the South that their own newspapers, and those in their interest at the in diffusing incendiary sentiments, than are those of the abolitionists.

"Those, (i. e. their own), papers teem with extracts from the extreme and slavery publications." They labor to convince those who read them, that the North with its eighteen million of people is of one mind that slaveholding is a great crime. They constantly endeavor to prove that the Republican party is pledged to abolish slavery, to nterfere with the peculiar institutions of the South. Who read those rapers? The colored people read them. Their contents spread from mouth to mouth-exaggerited and distorted. You might as well fire cannon from one end of the country to the other, and complain of the slaves hearing them, as to allow such papers to circulate to the South to allow unrestricted circulation to the Independent than to the New York Herald or the Journal of Commerce.

.In regard to the alleged failure to fulfil the reexpense employed in forming and sustaining the quirements of the fugitive law the reviewer organization. And, we believe, it will further writes under the influence of an honest indigna-

"In not one instance have the judicial or exhave notoriously erred on the other side. They have sent free men to the South as slaves, who the law. The United States troops have been called out to secure its execution. Slaves have been returned to their masters, in some instances. at an expense of twenty, thirty, or forty thousand dollars to the government. Educated men, proimprisonment for attempting to interfere with the execution of the fugitive slave law. . . . Contrast the zeal of the general government in

-one calculated to set every one to thinking se- carrying out the provision of the Constitution in tendom, is reserved (to the degree in which we riously of the grievous defects of most of our conreference to fugitive slaves, with its conduct in have described it) for the Bible alone. It is the regard to the provision which requires that the deep response of man's needy soul to the divine citizens of one State shall have in all other States the same privileges as the citizens of those States themselves. This provision of the Constitution, so far as concerns colored persons, is a dead letter mally nullified by law."

South has lost its equality in the Union. "The thing claimed is this, viz., that the slave

interest should have equal political control with all the other interests of the country combined. In our last issue we referred to the "eloquent This is what is meant by equality." Less than secession sermon" of Rev. Dr. Palmer, of the this is declared to be inconsistent with their safety and honor. . . This supposes that the interest of the slaveholders is antagonistic to all others, and is so important that it may rightfully the church to disavow sentiments so false and so be dominant, or at least co-ordinate and limiting. unscriptural. Simultaneously with this call ap- It assumes that three hundred and fifty thousand

the clerical fire-enters," and his sermon is censured tion of the right of a State to secede, which he crown: so strong an attraction is it to us, who in the strongest language. We give one or two argues to be utterly inadmissible. "Secession." he says, "is a breach of faith. It is morally a share in his glory and his joy. crime, as much as the secession of a regiment from the battle field would be" He quotes from the is a missionary society established principally to Richmond Enquirer of 1814, to the effect that unless the consent of a majority of the States is given, "any attempt to dissolve the Union, or distract the efficiency of its constitutional law, is treason-treason to all intents and purposes." "And," says the essayist, "treason by the law of God and man is one of the greatest of crimes." Here is a paragraph for Dr. Palmer and the

> Synod of South Carolina! "We do not doubt that many excellent men. many sincere Christians at the South, have been brought to believe that secession is legally and norally right. But it is no new thing in the history of the world that great crimes have been thought right. There never was an auto da fe which was not sanctioned by the minister of religion. The greatest climes have been perpetrated by those who thought they were doing God service. The fact, therefore, that good men approve of secession, that they pray over disunion, mit the parricidal act, does not prove it to be right. It only proves how perverted the human mind may become under the influence of passion and the force of popular feeling."

> Some religious papers in this vicinity have labored to throw the onus of this secession movement entirely on the North. They receive little countenance from the estayists of the Princeton. While admitting that the North has its sins to answer for, he says:

> "But if the views presented in the foregoing pages are correct, the blood and misery which may labor to effect it, who wish for disunion as a means of prosperity."

This whole deliverance from the venerable and conservative Princeton is refreshing. It goes far to relieve the denomination in this part of the country from an equivocal position which was becoming painful to those, who, like ourselves, continued to cherish a faith in its latent fidelity to the principles of the fathers. Its utterances have a clear. bold, and manly ring, contrasting most gratefully with the despondent moanings of the great organ in New York city, and with the tone of sundry thanksgiving sermons of their own preachers, not only in New Orleans, but in Brooklyn and in this city. Beforehand we might have doubted whether such an article would really get into the Review. But there it is Princeton has spoken.

Princeton is for freedom. And in view of the feet that these brethren voted for Mr. Breckenridge prove that all who such an important juncture in the development of Shepherd's, and Logan Square, Mr. Patton's. favored his election are disunionists, or that he public opinion, we feel very much like forgetting

BOOKS FOR THE SEASON.

Our friends who are looking for books appropriate to the season, will do well to call at the

We can give no higher testimony to the worth of a friend than the careful preservation and oft-repeated perusal of his communications to us. To take out the well-guarded sheet, when no one is by, to con over its familiar expressions, and perhaps to drop a tear or draw a line by the most tender of them, is proof of their sweetness to our souls and of the strength of the tie which binds us to the absent one.

Our absent Father in heaven has sent us such

letters in the Scriptures. And though there are

tion with indifference, or who give them a pompous outward recognition, while treating their contents with deep neglect; and though, again, there are others who, admitting and feeling their preciousness, yet content themselves with a far too limited acquaintance with their coninterfere with the slaves, and by circulating in- tents; others there are, who cherish them as the dearest mementoes of an unseen friend. In quiet. out-of-the-way corners, in retired closets. there lie many familiar volumes of the Scriptures, which constant use has made dear, even North, which circulate without restriction among to their trifling externals; in which "the place" themselves, are more potent instruments by far can be found with greater ease than in any other copy, which show the marks of careful but constant handling, with scattered pencil marks, and it may be marks of tender emotion. indicating the points on which the soul has fastened itself, or to which it has been drawn with a peculiar attraction. Ah! those worn Bibles; companions and sweeteners of our pilgrimage; in what varied seasons have we turned their leaves: how their strains have aided our souls when, like the lark, we wished to sing "at heaven's gate;" how their reviving words have encouraged us in the day of gloom and declension; how from the same pages the balm has trickled, that alone could sooth the bereaved and wounded heart, and arrest the wild grie that was verging on rebellion, insanity and despair; how the promises have stayed and cheered and nerved us, when worn and fainting in the conflict with sin and with the burdens of life we have sought awhile our closets, and taking up the familiar volume, have been guided to the very passage which answered to our wants, or found new light and fitness in one we had often read without peculiar interest before. Unless it be in the hands of professed and

ormal devotees, we doubt whether Korans and Shasters can be found marked with such evidences of intimate interest and tender regard. shocked public justice in their zeal to carry out as many a Bible in the hands of unknown, retiring servants of God. The life-long invalid, in heathen lands, does not console himself by turning, and studying, and marking, and bedewing with tears the leaves of a volume in fessors in our colleges, have been condemned to which he finds materials for balancing the ills of his suffering lot. It is a spectacle peculiar to Christendom. It is a testimony which, in Chrisdeep response of man's needy soul to the divine provision for its wants.

And what a precious legacy for the departing Christian to leave to bereaved friends, is in some of the Southern States. It has been for such a worn Bible! What hallowed associations cluster at once around the gift! It is as The next grievance considered is, that the if the departed one had left behind the key by which he had opened the pearly gate. The very soiling of the leaves, the pencillings, the tear-stains, are the way-marks of his pilgrim journey to his home—the secret hints of his wrestlings and of his conflicts; the reports of his soul's communings with his Redeemer. The worn Bible of the departed saint, is the one earthly possession he would fain take with him to paradise; left with us, it is almost like a jewel shaken from his celestial crown, so clear The writer next proceeds to consider the ones- an indication is it of his possession of that remain, to follow in his footsteps, and aspire to

#### ANOTHER DEDICATION IN WASHING-TON. D. C. FOURTH PRESBYTERIAN CHURCH

Last Sabbath, our house of worship was reopen ed, and we enjoyed the blessing of three services. blessed to the large congregations that filled the enlarged and beautified edifice. Rev. John Chambers, my early, my devoted friend, preached morning and night. Rev. Dr. Samson, President of Columbia College, preached in the afternoon. These sermons were all in demonstration of the Spirit and in power. The house was filled with the divine presence, and there was life because of spiritual-mindedness. Every heart rejoiced in these tokens of the divine favor, which are received by us all, as the earnest of future good. With our increased number of pews, we hope to welcome many more to our Father's house than we have had heretofore, large as have been our that they rise from their knees and resolve to com- congregations. Already, we have rented more news than we had in the former house. Present dimensions, 61 by 100 feet.

The preaching of Rev. John Chambers made very decided impression, particularly in the last service. Eyes unused to weep, wept on that occasion. In all parts of the house, the youth, the stalwart man, and the gray-headed, were melted down. The word of God had free course, and was

A prayer meeting closed the services. In this we remembered our country in this particular day attend the dissolution of the confederacy must lie of trial, and such a scene, and such intense feelmainly at the door of those who for selfish ends ing we do not often witness. God was there, and when ten o'clock came, the congregation still lin-

> This record of divine love is made to encourage the hearts of God's people. Over this I thank all who have helped me in contributions and prayers. To the brethren and churches in Philadelphia, we are largely indebted for their sympathy and help in our time of need. JOHN C. SMITH.

ARRANGEMENTS FOR THE FAST DAY. In pursuance of the recommendation of the chief executive of the nation, the churches of our denomination will observe the 4th of January, Friday, of next week, as a day of fasting and prayer. It is proposed that the churches be opened for preaching in the morning at half-past 10 o'clock; in the afternoon at half-past 3 o'clock, union prayer meetings will be held at the First have come forward with their manly avowal at | Church, Mr Barnes'; Buttonwood street, Mr.

The evening will be appropriated to prayer meetings in the different churches, commencing the regular hour of service. As to the manner of observing a fast, the Di-

rectory, chapter xiv., Section vi. and vii., says: "There shall be public worship upon all such

aggravations which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God."

RESPONSE OF A LADY TO THE CHURCH EXTENSION APPEAL.

MESSRS. EDITORS:-The great Head of our Church has, I trust, inspired the following noble appeal. When Barak hesitated to deliver the chosen people, God raised up Deborab, a mother in Israel. She agreed to go forward, but warned Barak that a woman would have the glory of the deliverance. Our church, our men of wealth have been altogether too slow in meeting this great crisis, which is upon us. Let us stand aside and listen to a voice from one of those who

"Last at the Cross and earliest at the Grave."

B. J. W.

Barley Wood Cottage, Dec. 17, 1860. SIR:—As an invited spectator, I have, in imagination, been to your committee room, and listened to appeal after appeal from North, South, East and West, for help to sustain the institutions of religion among those who either belong to, or sympathize with our branch of the visible church of Christ. As it was the first appeal for many years, to us, as a denomination, on behalf of churches belonging exclusively to ourselves, it has made a deep, and I trust, last- now at hand, and we beg leave to remind all ing impression upon my heart.

There are marked events in the history of individuals, churches and nations, and their accupies a prominent position before the world: the eves of multitudes are turned toward her. How will she meet her new responsibility? of her history, until their identity was lost in her union with others. Dissevered by untoward crushing pecuniary pressure and of wild derangement in all regular business, again assume | so deeply rooted, as the custom of war?

the Free Church of Scotland, has been called, requisite under God for its full success. They in the providence of God, to meet such a reher five hundred and forty-three ministers and ministers and churches in our land, by their 1843, leaving meeting-houses, parsonages, funds. State patronage and all? Let her eight hundred churches, five hundred and sixty-five par- fearful account at the bar of God? sonages, six hundred and twenty school-houses. that question: and I have strangely misread the character of our American Presbyterians. if they are a whit behind their trans-Atlantic brethren. The trial is now being made; Christ, angels and men are watching the issue, and the pen of the historian waits to record the event. Fathers, mothers, brothers and sisters, on us, under God, rests what that historic page shall be. The completion of our whole church erection fund, of more than one hundred thousand dollars, the endowment of so many academies. colleges and theological seminaries. by our people, and the rapid increase of strong. wealthv and influential churches in our large cities, encourage my heart to hope and believe that the annual reports of our church extension and other committees, to the General Assembly, next May, will be all we could wish them to be.

I feel like doing what I can to help forward the good work. Can you find one hundred ladies in our church who are willing each to contribute fifty dollars, within the year, to the Church Extension Funds? If so, herewith you that the people assemble on that day, accordingly, will receive twenty dollars in advance, as I to keep it as a solemn fast. ONE OF THEM.

FROM MR. BENTON.

# ANOTHER LETTER JUST RECEIVED

MR. EDITOR: -The people of Bhamdun vesterday were required by a French gentleman, in compliance with the order of the French General, to give full information of all the property which the Druses have brought to them for safe keeping, and make out an inventory of the same, whatever has been subsequently taken away, what still remains in the village, with the names of the Druses who brought, and of the persons who received it. This gentleman resides at Bétatlier, an hour distant from us at the South, and is connected with a silk factory there. He has one or two hundred French soldiers with him to enforce his demand. It is certainly reasonable to require the restoration of the plunder taken by the Druses from the Christian villages. And in the execution of this order, it is probable that some property of the Druses will be taken with the things which are recovered for the Christians. The result of this order may be communicated in the sequel.

Bétatlier has already passed through this ordeal, and after the people had given up what they pleased voluntarily, the order was given to search their houses, and some thousands of dollars' worth of property, it is said, were recovered there. Bétatlier has a mixed population, and the Druses had taken much plunder from the Christians of other wrath he can restrain. Let me invoke every invillages, and of Deir el Komr and Zahleh. But dividual, in whatever sphere of life he may be Bhamdun is exclusively Christian, has taken no placed, to feel a personal responsibility to God and plunder, unless the Druses have deposited some with the people here. I was at Beirut on Thursday last, and under-

stood that the Turkish tribunal required four or five sessions more to determine the case of Said-Bey-Junblat, the chief Sheikh of the Druses, "the pillar of heaven," as they call him. The court has spent more than a month in the examination of his case. The examination of the other Sheikhs will follow. And the commissioners of Eurone are determined that justice shall be done. But all the Orient from ancient times has moved in a circle, or has perhaps not moved at all; and I am not very sanguine in my anticipations whether the time has now fully come for the predicted movement of the government and the people in the array of contributors such as must sustain and right direction. For that, unquestionably, the even, if possible, elevate the character of that exreaching of the gospel, is a more powerful instrumentality than all the governmental policy of Europe. And the condition of the people, in a moral Thayer, Mrs. Arey, and Mrs. Gildersleeve, has point of view, is much as when "Moses stretched also issued its January number. Its articles are forth his hand toward heaven; and there was a short and well written, with excellent aims, enthick darkness in all the land of Egypt three days: suring a miscellany of profitable and entertaining but all the children of Israel had light in their matter for the family circle. dwellings." Such, with a few individual excepdo not yet regard as a distinct community, but you give it greater clearness of vision. To strengther faith, exercise faith.

cially of the sins of the day and place, with their | they will soon be recognised as a separate organization, I trust, and have the light of truth in their hearts.

I returned from Beirut, accompanied by Mrs. B., on the same day. The new carriage road now in process of construction from Beirut to Damascus, passing within a mile of us, is a ray of light passing over these mountains, and makes Philadelphia seem much nearer to Bhamdun, than it

Thursday. Nov. 15 .- We have this morning eceived your papers of October 11 and 18, and the Missionary Herald for November. Thanks to God, our Heavenly Father, for so rapid a correspondence between our different hemispheres.

I have just visited Abadeiya, and found some 100 Christians returned to their houses, and found that I could not keep any money in my pocket. Heaven will certainly bless those who give of their abundance in the name of Christ for their relief and conversion to righteousness.

WILLIAM A. BENTON.

For the American Presbyterian PREACHING ON PEACE.

At the suggestion of ecclesiastical bodies representing most of the religious denominations in our country, the American Peace Society has been wont, for a series of years, to request ministers of the gospel to preach on the subject of Peace, and Churches to observe an annual concert of Prayer on behalf of the cause, some time in December generally on or near Christmas. That time is friends of Peace, how loudly the times, at home as well as abroad, demand their earnest and effec-

tive attention to its claims. We of course leave all ministers and churches tions, under these, shape their destiny for a long to observe this Annual Concert of preaching, while to come. I feel that our church now oc. prayer, and contribution on behalf of peace, in heir own way; but we earnestly hope that they will all observe it in some way that shall render it most effective for its great object. That object is confessedly of vast importance, and it is for them Her labors, her self-denial, and her sacrifices in to say, under God, what shall be done for its acthe cause of missions, are found on every page | complishment. Our request is certainly very

One sermon, one hour of united, special prayer. a solitary opportunity of contribution-is this too events, from an organization which she had much to ask once a year for such a cause? If we contributed mainly to originate and nourish ask anything at all, we surely cannot ask less: and into gigantic strength, she must, at this time of will the followers of the Prince of Peace refuse or grudge so little as this for the removal or abatement of an evil so gigantic, so wide-spread, and

the entire support of feeble churches in the At- Bear in mind that this cause belongs not exclulantic states, and the yearly addition of hundreds sively to the Peace Society, we are only its scrof new organizations in the interior and on the vants or instruments, but to all Christians of every means, and ought to receive the cheerful and zealous support of them all. If it is ever to triumph. No church in modern times, except our sister | they must make it their own, and use the name can do this if they will; and if they do it not, sponsibility. Did our Scottish sister fail when for the result? It is in the power of the 40,000 will not the God of Peace hold them responsible people came off in a body from the Kirk in May. | prayers, their example, and a right application of the gospel for the purpose, to insure peace, both among ourselves, and with all other countries: and if they fail to do this, will they not meet a

If ministers desire the aid of our publications presenting the subject before their will gladly furnish them without charge. We hope, also, that there will be, in every case, an opportunity given of contributing to the cause in me way, as it is very much needed. This cause cannot, any better than others, be carried on without means, and it is time for the friends of God and man to bear this fact in mind, as it needs full fifty fold more than it has hitherto received.

On behalf of the American Peace Society, G. C. BECKWITH, Cor. Sec. P. S. When a collection is taken, our periodi-

cal, the Advocate of Peace, is sent for the year to the pastor.

THE PRESIDENT'S PROCLAMATION. TO THE PEOPLE OF THE UNITED STATES .-- A RE-

Numerous appeals have been made to me by pious and patriotic associations and citizens, in view of the present distracted and dangerous condition of our country, to recommend that a day be set apart for Humiliation, Fasting and Prayer throughout the Union.

In compliance with their request and my own sense of duty. I designate Friday, the 4th day of January, 1861, for this purpose, and recommend

The Union of the States is at the present moment threatened with alarming and immediate danger; panic and distress of a fearful character prevail throughout the land; our laboring population are without employment, and consequently deprived of the means of earning their bread. Indeed, hope seems to have deserted the minds of men. All classes are in a state of confusion and dismay, and the wisest counsels of our best and purest men are wholly disregarded.

In this the hour of our calamity and peril to whom shall we resort for relief but to the God of our fathers? His omnipotent arm only can save us from the awful effects of our own crimes and follies-our own ingratitude and guilt towards our

Let us, then, with deep contrition and penitent sorrow, unite in humbling ourselves before the Most High, in confessing our individual and national sins, and in acknowledging the justice of our punishment. Let us implore Him to remove from our hearts the false pride of opinion which impels us to persevere in wrong for the sake of consistency, rather than yield a just submission to the unforeseen exigencies by which we are now surrounded. Let us with deep reverence beseech Him to restore the friendship and good will which prevailed in former days among the people of the several States; and, above all, to save us from the horrors of civil war and "blood-guiltiness." Let our fervent prayers ascend to His Throne that He would not desert us in this hour of extreme peril, but remember us as He did our fathers in the darkest days of the revolution, and preserve our Constitution and our Union, the works of their hands, for ages yet to come.

An Omnipotent Providence may overrule existing evils for permanent good. He can make the wrath of man to praise Him, and the remainder of his country for keeping this day holy, and for contributing all his power to remove our actual and

JAMES BUCHANAN. Washington, Dec. 14, 1860

### EDITOR'S TABLE.

Godey's Lady's Book for January, 1861. This veteran monthly opens the new year with marks of increased enterprise. The frontispiece, illustrative of the heroic and charitable acts of women, on the battle-field, in the prison-cell, on water, among the poor, in the hospital, &c., is admirably designed and executed.

We have also received the January No. of the KNICKERBOCKER, much enlarged, and with an

The (Boston) HOME MONTHLY. By Rev. W. M.

tions, is the present moral condition of all the various communities in Syria. The Protestants we