THURSDAY, JANUARY 31, 1861. JOHN W. MEARS, EDITOR.

ALBERT BARNES

HENRY DARLING. CHRISTIAN EMIGRATION.

GEORGE DUFFIELD. JR

Why should active participation in the work of Foreign Missions be limited to clergymen, their proposed treaty with the United States, if it families and those engaged with them in the spe- were an acknowledged construction of our Concific work of evangelization? Why should we stitution that any one, or all of the States could send them forth, a feeble band, amid the limitless | withdraw, at their option, from the Union, and wastes of heathenism, cut off from all human sym- leave a few, or none at all, remaining, to carry pathy? Why should personal exposure and selfdenial in this work be regarded as their peculiar | talist would notice the most tempting offers of business? Why, again, should practical, every- the government for his money, if he knew that, day Christianity be commended to the heathen | before the first instalment of his interest was | exclusively by those who are professionally en- due, he might be obliged to look to a mere fraggaged in its propagation? We doubt whether ment of the original borrowing party for his these questions admit of a satisfactory answer. pay? They point, in great part, to that unwarranted distinction between the clergy and the laity, nal, because if carried to its legitimate concluwhich, contrary to the spirit of the gospel and of sions, it undermines all government based upon Protestantism, runs through the whole of our the principles of confederation, and tends to Christian life. It is because of an inveterate habit we have of regarding active labors for the kingdom of Christ, too much as a professional matter; a relic of the Popish habit of saving our souls and the souls of others by proxy. As we are not ministers, we say, or ministers' wives, or

have no gift for any of the peculiar missionary

has designated, and whom we may use as our

proxies.

Or, somewhat changing our position, we might ask why shall the love of gain or commercial enterprise alone, carry our laymen and their families into remote heathen countries, and plant them there for life; and yet zeal for the spread of the gospel be insufficient to produce the same result? Expatriation and the necessity of living under a heathen government, are not considered insurmountable difficulties when secular ends are to be attained, then why when religious ends are in view? The truth is, quite enough persons of irreligious character emigrate for the sake of gain from Christian countries into the vicinity of missionary localities, to prove a decided hinderance to the missionary work. There are plenty of white men ready to undergo exposure to the pestiferous miasma of the West coast of Africa for the immense gains of the traffic in slaves. Vile creatures from nominally Christian countries infest the coral islands of the Pacific, and resist the planting of missions upon them. The baser passions and aims of men are thus seen to be suffineed be, for their gratification. Why should a holier zeal avail to carry only a few missionaries to the same distance?

The principle of Christian emigration is already understood and practised upon, within the sphere Congregationalists, and perhaps of other denominations, have been organized, have joined in the purchase of a plot of ground in the new country, HAVE crausierred all the institutions of an enlightened Christianity bodily from the old to the new, and have rallied around them as their cen-

activity might find an opening. Some heathen proportions which are utterly incompatible with countries would, doubtless, be found to offer far the peace and order of community.

eye while preparing this article.

agriculture, and mechanic skill of our British in the event of the secessionists carrying the Protestants be called to pay tribute to missions through their own characteristic channels, in rearing the foreign factory, cultivating the tea. and remain in the Union as a free State. indigo, rice, sugar, and cotton; and by prosperous industrial settlements, exemplify to barbarous or half-civilized nations, the arts of Christian social life? If a capitalist who has ten thousand at his command, and business skill to use it in a foreign a city declaring itself no longer an integral part field be desirous of dedicating his skill and his of the State in which it is situated, as if such capital to the gospel, why should he be compelled things stood upon the basis of acknowledged to turn himself into a preacher, and his capital into a fund for the support of preachers, before he can lay himself and his gifts on the altar? Let him go forth, and be encouraged to go forth, to prevent an extension of this license still further the mission work as he is, and gathering the heathen around his African or his Indian settlement, he will prove more than a pioneer of the teaching missionary's work. He will be a choice fellow-worker, embodying to the eye the results of the word spoken by the ear, and more surely than by words, training them to moral habits, jury sectional, and to quash all proceedings, without which Christianity amongst a rude or

### half-civilized people can have no permanence. DIFFERENCE OF OPINION.

In a discussion with the Congregational Herald. of Concord, N. H., the Christian Observer of this city, in a late number, says:

This statement is one instance of the impro- chy of every kind. per manner in which the subject is often discussed. The Journal's remark is slanderous. There is as ties of war—civil war. If we do not admit the much free speech on the subject of slavery in the

To this the Congregational Journal replies:

on this mooted point.

ANARCHY OR ORDER. If we grant that the National Government is

a Government, then the arbitrary secession of

any one of its component parts is rebellious and anarchical. Because a State has, within itself, nearly all the elements of a complete government, and because comparatively few-(though highly important) powers have been delegated to the national government, men are apt to overlook the fact that our country is a single organized nation, responsible as such to the other nationalities of the world. The power to make treaties, and to borrow money, for example, necessarily involves this. What foreign nation would, for a moment, deliberate upon a out the provisions of the treaty? What capi-

The doctrine of allowable secession is crimiloosen all the ties which can bind a free people together. If a State may secede, at its option, from the general government, then what is to component parts of the States themselves, to districts of States, to counties, cities, towns, and even wards? Why is it not a signal for the utwork, we need but stay at home and give our ter breaking up of the system of national, state, money and our prayers to those whom Providence and municipal government, and for the entrance of universal anarchy, preliminary to a monarchy, or a despotism? In our view, it is pernicious and destructive to the last degree; a Ionstrum horrendum, informe gens, cui lumen ademptum

Its fruits are already showing themselves. A Southern Confederacy has not yet been organzed, but when it is, the opportunity will be given for their development on a grand scale. A confederacy, whose primary principle is the conceded right to go out of the confederacy, at the option and caprice of the members, will be an object of curiosity, but not of confidence, to its own members, or the world at large. As says the Evening Bulletin: "A Southern Confederacy, such as is proposed, must, necessarily, have instability as its fundamental idea, if such an absurdity can be comprehended. It must, in its Constitution, recognise the absolute right of secession, and that in no vague language." But the fruits, we say, have already appeared. The Mayor of New York city has seriously proposed to withdraw that city from the State, of which it is a part. His proposal has, indeed, been derided, and will never be carried out But it was well argued, and, at the bottom of its exaggerations, there was a residuum of truth. New York city does, doubtless, suffer some disadvantages from being subjected to the policy of a State, so vast, and with interests, so varied of Home missions. Colonies of Presbyterians and as theirs. And here is the very strength of the blow given to government and social order. The separate individuals and communities do. vantages, in forming a political union. The surrender is mutual. New York State would be better off, in many respects; would have a purer potral and leading peculiarity. Such a course could litical system, better laws, less tolerated vice in hardly fail of producing the most desirable re- all her rural districts, if it were not for the insults. A religious character is stamped upon the fluence of the city upon her legislation. She community almost indelibly, and its influence surrenders these advantages for the sake of round about must be most salutary. It would union. The refusal to make such surrender, thus seem that, in the work of planting the gos. is the very essence of anarchy. Without it, pel on the frontiers of our own country, Christian federated governments, or free governments of people are not unwilling to bear a part with the any kind, or, indeed, social order at all, is im-Home missionary. If the work of spreading the possible. Mayor Wood, by insisting upon, and gospel is not to be limited to our own borders, exaggerating the disadvantages of a connection why should such lay co-operation be limited? between the city and the State, and by making Why, in fact, should we not be willing to follow them a ground for a dissolution, has struck at our missionaries wherever we expect them to go? the key-stone of the arch-the self-sacrifice. While there may be parts of the heathen world | which is essential to the existence of governwhere the Christian workman, mechanic, farmer, | ment, and of order. He has blown the signal and capitalist would be unable to find a sphere of | trumpet to all the lowest and fiercest passions activity wide enough for his support, there are of the mob, he has summoned up the demon of certainly others in which every branch of civilized self, and encouraged it to assume those swollen

more inviting fields of enterprise than the crowded | But as the South have raised this troublesome communities of the more civilized regions, where spirit, it is not remarkable that they should althe capital, the skill and the industry of Christian | ready begin to realize its workings in their midst. men often go a-begging for employment. We have In the Secession Convention of Alabama, the senot the slightest doubt, but that the most inviting | ceding and coercing policy have been partially fields for such Christian enterprise are now open- developed within the boundaries of the State ing. Dr. Livingstone has pointed out such open- itself. Northern Alabama threatens to disre ings in the south of Africa, and already a German gard the action of the Convention, if it be not Missionary Society has set a dozen or twenty Chris submitted to the vote of the people, while tian families in connection with their missionaries, | Southern Alabama, under the lead of Yancey, to colonize that interesting, increasingly promising | threatens to coerce the recusant section. And if North Carolina and Tennessee abide by the We conclude with a few remarks from the re- Union, as is not improbable, this movement of port made to the Liverpool Missionary Confe- Northern Alabama may become serious. Westrence on this subject, which has fallen under our ern Virginia, also, is showing signs of restiveness, in view of the secession policy of the East-Why, says the report, should not the arts, and ern section. It has been boldly asserted that State, the Western portion will be detached.

> Who, previous to this crisis, heard of such a thing as one portion of a State violently separating from the remaining portion; or who, of rights? And what barrier can be raised, in the practical reason, or moral sentiment of men, to among existing social and political relations? Is there any extravagance in the following language of a writer in the last Atlantic Monthly?

> "Henceforth let every unsuccessful litigant have the right to pronounce the verdict of a and retain the property in controversy, by seceding from the court-room."

The right of secession must, therefore, be denied in toto. We must save posterity, if not ourselves, from the awful consequences of a precedent which would prove a shelter to anar-

But here we are met by the fearful probabili-Southern States as in the Northern. Scores of right of secession, it is said, we cannot escape England men now at the South, would give this bloody result. And it is assumed that there their testimony, if desired, to the truth of this re- could be nothing worse than civil war. We deny it. Bad as it is, there is something worse, and that is the installation of the principle of "We assert that there is not as much free speech on the subject of slavery, except in its favor, in the Southern States as in the Northern, and that scores of witnesses have in years past and that scores of witnesses have in years past and that scores of witnesses have in years past and that scores of witnesses have in years past and that is consistent with a state of the same of the sam given their testimony to the truth of this remark." ure of republicanism. That involves a denial We think Prof. O. M. Mitchell could give light of one of the dearest convictions of philanthro-

nation, the world has made a positive advance. | Lord Jesus Christ, in the hope that he may be | churches in M- and N- in a great measure That would deliver over the peoples, robbed of hope, and spiritless, to the confirmed sway of tyrants. That the American people, from fear of war, should sit idly by, while traitors, unmolested, were rending their government to pieces, would be a greater disaster to themselves, to posterity, and to the world, than half-a-dozen wars. Hear where we already stand in the estimation of the great exponent of British opinion, the London Times:

"Never, for many years, can the United States be to the world what they have been. \* \* The President has dissipated the idea that the States which elected him, constitute one people. We had thought that the federation was of the nature of a nationality—we find it is nothing more than a partnership, if any State may, on grounds satisfactory to a local convention, dissolve the union between itself and its fellows: if discontent with the election of a President, or the passing of an obnoxious law by another State, or, it may be, a restrictive tariff, gives a State the 'right of revolution,' and permits to withdraw itself from the community, then the position of the American people, with respect to foreign powers, is completely altered."

#### REV. R. G. WILDER AND THE AMERICAN BOARD.

Mr. Wilder's card arrived so late last week that we could publish but a fragment of it. We now publish again the action of Mr. Wilder's committee on the Kolapoor mission, together with the resolutions of Champlain Presbytery, referred to in that action, and the more recent Minute of the Presbytery adopted in view of the late action prevent the application of the principle to the | of the Prudential Committee of the Board. We refused to publish the action of the Prudential Committee when first sent to us; but now, for the sole purpose of laying the whole case before our readers, we insert it in connection with the documents already named.

ACTION OF THE PRUDENTIAL COMMITTEE.

Missionary House, Pemberton Square, Boston, December 11, 1860. At a meeting of the Prudential Committee of the American Board of Commissioners for Foreign Missions, it was ordered that the following notice be made public: -.

In view of various representations, made both publicly and privately, in relation to the case of Rev. Royal G. Wilder, late a missionary of the American Board, the Prudential Committee feel themselves called upon to state very briefly the grounds on which he has been dismissed from the service of the Board. They have been extremely made earnest requests of many friends of the

The question of Mr. Wilder's return to India was long under consideration; it was referred at different times to two different sub-committees. The report of the last of these committees agreeing substantially with the judgment of the first, was made and unanimously approved in January last. It was the result of a patient and thorough examination of the facts in the case, including a voluminous correspondence and oral statement of Mr. Wilder in a personal inteview with the sub-committee. The conclusion was that while the Prudential Committee made no charge of immorality against him, and were disposed to treat him with all possible kindness, he was not, in their ment a suitable person to be employed in the foreign missionary work, and that the funds of the Board could not with propriety be used to sustain him. From this decision there has been

The continued occupancy of Kolapoor as a missionary field, being a distinct question from that of Mr. Wilder's return to India, was decided against on the grounds set forth in the Report to the Board at the meeting in Philadelphia in Octo-

ACTION OF MR. WILDER'S COMMITTEE.

"Mr. Wilder and the Kolapoor Mission." A card with the above heading, published by the Prudential Committee of the A.B. C. F. M., has been some weeks before the public. We are sorry to see it. This attempt to disparage Mr. Wilder and to prevent the success of his mission in that dark kingdom of Kolapoor, which they had voluntarily abandoned for want of funds, is entirely unworthy of them.

It is proper for the public to know that Mr. Wilder is well endorsed and warmly commended by two large ecclesiastical bodies—that the action Champlain Presbytery, given below, was taken after a very careful hearing and consideration of all the correspondence and facts of the case, and after Presbytery had corresponded with the Pru-dential Committee of the Board during the interval between two meetings of its body, asking them to come in person, or send further statements to justify their action, neither of which they did,

but declined any further correspondence. As a committee having in charge the Kolapoor Mission, and in view of all the facts in our possession, we feel it our duty to say that Mr. and Mrs. Wilder are worthy of entire confidence, as faithful, efficient and successful laborers in the judgment is confirmed by the written statements of more than two hundred of Mr. Wilder's brethren in the ministry, including some thirty cor-

porate members of the American Board. W. U. WHEELER, D. W. Poor, G. W. MEARS. HIRAM HORTON. ASHREL PARMELEE. E. J. Boyn, Moses Thacher, E. M. Rollo, J. R. Young. A. K. STRONG B. B. BECKWITH, J. W. MEARS, HOLLIS READ, C. RANSOM. T. H. LAUGHLIN. S. R. WOODRUFF. LYSANDER KELSEY, JOHN S. STONE, J. S. CUMMINGS, RUFUS R. DEMING. January 5, 1861.

# ACTION OF THE CHAMPLAIN COMMITTEE REFERRED

"Whereas, from long and intimate acquaintance of some of us with the Rev. R. G. Wilder. and in view of his present circumstances and his earnest desire to return to his missionary field, we feel it to be a matter of justice to him and to the cause of our Lord Jesus Christ to express our sympathies and sentiments, therefore,

1. Resolved, That we have implicit confidence in the Christian and ministerial character of brother Wilder, his strict integrity and exemplary fidelity, while in the service of the A. B. C. F. M. [15 years,] as well as in his assiduous efforts to excite and increase in our home churches the true spirit of Christian Missions. 2. Resolved, That we consider him possessed of

rare qualifications for the Missionary enterprise, 3. Resolved, That as Brother W's. health is now so far restored that he deems it safe, \* \* to return to Kolapoor, \* \* \* we consider it very desirable that the way be opened to secure this im-

4. Resolved, That we will cheerfully assist him whose hearts the Lord may incline to aid him with the cause is increasing in the church." their prayers and contributions.

STEPHEN H. WILLIAMS, State Clerk. Chateaugay, June 20, 1860.

ments of Rev R. G. Wilder, returned Missionary from Kolapoor, India, we commend him to the

encouraged and sustained in his noble determination to return and resume his labors among the perishing Hindus of Kolapoor,

Attest, P. MONTAGUE, Register. Madrid, June 27, 1860. NEW ACTION OF THE CHAMPLAIN PRESBYTERY. In view of the recent card published by the

Prudential Committee of the A. B. C. F. M. disparaging Mr. Wilder, a member of this Champlain Presbytery, we adopt and publish the fol-The action of the Prudential Committee dis-

missing Mr. Wilder from the Board, was referred to us at an informal meeting last spring soon after it occurred. After a careful hearing and consideration of all the correspondence and facts of the case, members of Presbytery then present unanimously adopted the first three Resolutions of our action as quoted in the "Appeal in behalf of the Kolapoor Mission." We then corresponded by a committee of three with the Secretary and Prudential Committee of the Board until the next regular meeting of Presbytery. They having declined to be present with us or send any further statements to justify their action, Presbytery reaffirmed their previous Resolutions, and added the 4th, commending Mr. Wilder's wish and efforts to re-establish president of the statements are restablished by the statements of the statement went about it earnestly and openly, and the Lord blessed his endeavors, so that in six months he obtained some \$2000 in Mand and \$6000 in subscriptions, and though he needed some \$400 more a year to meet the full expense of his mission for five years, yet anxious to hasten back to his work,

he decided to leave at once. But being unavoidably delayed a few days after the time announced in the public prints for sailing, this ungracious card appears disparaging to Mr. Wilder, and calculated to prevent the success of his mission. In view of all these facts, while we are firm friends of the American Board, we feel it our duty to re-affirm our former action, and to add the following, viz.:

1. Resolved, That we regard the said card as public slander of a faithful and devoted missionary, and believe it deserves the severe rebuke of all who love the American Board. 2. Resolved, That we regard the whole prosecu-

tion and dismissal of Mr. and Mrs. Wilder unjustifiable-a grievous wrong to them, to the American Board, and to the carde of missions.

3. Resolved, That the conduct of Mr. and Mrs.

Wilder under the severe and protracted trial involved in their treatment by the Prudential Comreluctant to make such a publication; and they mittee, has increased our estimate of their Chrisdo this now only in compliance with the recently tian character, and their special fitness to the work to which they have devoted their lives.

S. H. WILLIAMS, Stated Clerk. Champlain, N. Y., January 9, 1861.

#### For the American Presbyterian. GRATEFUL WORDS AND DEEDS.

To those who are laboring in connection with the benevolent movements of the Church, nothing is more grateful than words of sympathy. Because money is the necessary condition of success in these efforts, men are ready to imagine that money is the one thing of which they think. This is not so. Appointed by their brethren to carry forward a certain enterprise, they are cheered and animated by every evidence of sympathy on and see us at no No. 1210 Shippen St., 2d and the part of their constituents. The warm words 3d floors. of interest in their work which come to them, are received with Joy and graduade. Such marks of sympathy the Publication Committee and its Secretary have abundant reason to acknowledge.

Nor is there less reason to acknowledge the manifestation of a practical sympathy which is carrying forward the work intrusted to them. True, they feel burdened for lack of the means needful for a proper discharge of their duty-but they have many efforts in their behalf to acknowledge. It is their fortune to have a cause most interesting to those who have the least money to bestow-our Frontier's-men and Home missionaries. Suffer me to give some samples of letters received at the Presbyterian House.

A pastor in St. Louis, Mo., sending a contribution, writes: "I would gladly send you a larger collection, but the times are very hard, and my people heavily burdened. They have a pastor's a library of the young people's Christian Association. I intend, sooner or later, to have all willing to receive that and other Synods of the your books in these different libraries according South, who are binding themselves indissolubly to their adaptation; and, I value highly your tracts for distribution."

A brother in Ohio, with a liberal collection. says: "I earnestly hope you will get the \$25,000. I sympathize with you in every fibre of my

A layman in New York, writes: "Enclosed find draft for \$---, for the Publication cause. We have this year, for the first time, placed this object among our regular list of causes to be presented to the congregation. We hope to do a denominational literature."

a deep interest in your struggle to establish the than to be too anti-slavery for them. Publication cause on a firm basis. I thank God that he has given you grace to persevere amid all Free Synod is pro-slavery, is in their view fanathe difficulties and discouragements with which tical, dangerous, and abolitionist. Here are a few vou have had to contend. And I would give all extracts, from the article referred to, headed "The honor to those noble Christian men in Philadel- O. S. Synod of S. Carolina." phia who have so nearly stood in the breach. here in the West, who feel the same interest, but til the West will send up a power that will be felt and respected."

A pastor in Pennsylvania, with a liberal confor \$--. I am sorry it is not a great deal brighter days will dawn."

Says an Indiana pastor: "Be assured that not few of us appreciate the work you and the Committee are doing for our Church, and the difficulties you have to enquiter. Better than this, may you have daily the 'well done' of the Master himself, in earnest of the ample benediction by-and-by." (Amen!)

tribution, says: "The Publication cause is on our | Congress into any free territory, and thus increase |

through their influence; others, already members, were enlightened and confirmed in their faith, in doctrinal truth, and in Christian practice, by the tracts on Infant Bantism and the perseverance of the Saints. In this State, too, I have found those tracts, and others on Presbyterian history and polity and theology, of great importance. I have been a Home missionary the most of the time for

need of such aid than I do now." But these extracts must not be extended beyoud proper limits. Let them close with the whole of a brief letter from Ohio, in which every

thirty-two years, in the States of Indiana, Michi-

gan, Illinois, and Iowa, and I never saw greater

"Please put my name on your list of subscr bers for the Assembly's Digest. If the money is to be paid in advance, please send me a line to that effect. I heartily wish you success in the Publication enterprise. I shall take up a collection for the cause in October."

We have heard from so many in this strain that we know that this cause has many friends. Doubt-

For the American Presbytems

There is one feature of our mission to which the ttention of the public has not, as yet, been di ected; permit me then, to-day, to depart from the recital of woes caused by the inability of our people to get any work, to a short description of one of the means we have of administering help at the same time the gospel is taught to the needy. An enterprising lady teacher, as opportunity occurred, procured, from different persons, a small fund of money; with which she purchased muslin. and other dry goods, and then taking the little children of the day school as guides, she went with them to their mothers, and invited them to join with her in a Beneficial Sewing Society. One Friday afternoon, several weeks gone by, they held their first meetings enrolled some six names. and adopted the following plan; -as each person would have occasion to purchase dry goods, they were to procure them from the Association. at the usual retail price, and pay for them, which money would then be deposited in a Beneficial fund, to be procured by any of their number when sick. The membership has now increased from

six, to some twenty-four persons; all of whom attend the regular weekly meeting, and sew up their own garments, when not prevented by outside causes. While they are in session it is customary for their officers to read a portion of Scripture, together, with any good book they may selectto guide the conversation, in deliberating upon the best way of performing the various household duties: and upon matters of morality, or religious duty, or anything calculated to advance the spiritual, or temporal condition of the membership.

There is, at present, great need of teachers to carry on the operations of our Sunday-school. Four new teachers could now be employed, with great advantage-two ladies, and two gentlemen. We hope that the servants of God, who are not now employed in Sabbath-schools, will accept of our invitation, and join our ranks—at least come N. B. We are glad to announce the receipt of

the following sums, to be used in our missionary effort-viz. W., \$20. B., \$20.

# THE SYNOD OF SOUTH CAROLINA.

We presume this Synod can take care of itself; ertainly it numbers among its members some of the ablest men in the other branch of the Church, or, indeed of any Church, misguided though they be. What course they will now take, as to their ecclesiastical relations, is their own busi-

The Editor of an anti-slavery paper, now defunct, roundly declared that our own Church was so far from anti-slavery, in character, that we "would rejoice" to add the Synod of South Carolina to our numbers. This was a mere flourish of ultra anti-slavery rhetoric, scarcely designed for library, a Sunday school library, (of course,) and serious acceptation. But what body of Christians bearing the noble name of Presbyterian, would be willing to receive that and other Synods of the with the monstrous system of American Slavery, and perverting the Presbyterian Church to its defence against the indignation of the entire Christian world; Protestant, Catholic and Greek? Is there one? We think there is, and the evidence is found in no remote quarter. The organ of the 'United Synod," published in this city, contains, in its recent issue, an article whose purpose it is to widen the breach between the Synod of South Carolina and the other branch of the Church, and prepare the way for a union with the United Synod. foreign field, and we are happy to add, that this better for you another year, when our people We are compelled, however, reluctantly, to believe more fully understand the benefits to accrue from that no body of men can be too pro-slavery for these brethren. They will cheerfully prepare the way A pastor in Illinois, writes: "I have ever felt for union with them, while nothing is easier

A body like ours, which, in the view of the

What then will our South Carolina brethren There are not a few, both ministers and churches | do? They have favored the action of their State in dissolving the Union, because of the abolitionism we are mostly poor, and have a hard struggle to their connection with a Church which the leaders sustain the means of grace, and consequently can of the Northern portion of it and their assembly do but little. But it will not be many years un- have declared upon an anti-slavery basis? \* \* \* We beg our South Carolina brethren at least to be consistent. They justify their State in dividing the Union on account of abolitionism; while. at the same time, they are willing to adhere to a tribution, writes: "I herewith send you a draft | Church which has sustained as strong an abolition document as was ever passed by an ecclesiastical more, but the times here are hard. I have been judicatory. For our part, we believe that it watching the acknowledgments, and begin to fear a half dozen branches for the sake of peace and would be better for the Church to be divided into that you will come far short of the \$25,000. But efficiency in its action, than for this Union to be do not be discouraged toil on for awhile, and torn to pieces because of the wretched fanaticism of the North.

# A VOICE FROM DELAWARE.

Mr. Jno. M. Clayton, the late Senator from Delaware, in a speech in the Senate of the United States, August 3, 1848, said:

"Does any man expect that, from this time forth to the end of the republic, the North will A pastor in Northern New York sending a con- ever again consent to extend slavery by act of three fifths of slaves in the apportionment of its An Iowa minister, to whom a donation had members, which has ever been the foundation of been made, writes: "I received the bundle of their most bitter complaints? Try that question Tracts and Hymn Books you sent me. Please when you may in that House, an overwhelming ACTION OF THE ST. LAWRENCE CONSOCIATION.

"Resolved, That having listened to the statements of Rev R. G. Wilder, returned Missionary from Kolapoor, India, we commend him to the While lebering in Ulipsia before coming bear.

"Resolved, That having listened to the state-found these tracts very useful in aiding me to prosecute my missionary labors in new places.

While lebering in Ulipsia before coming bear. of one of the dearest convictions of philanthropists, viz: that in our history, as a republican

Churches of Consociation, and to all who love our several important accessions were made to my volving the very existence of the Union.

"I am no advocate of slavery, or of its extenson. Like my friend from Maryland (Mr. Johnson,) I hold no slaves, and I fully concurs in the opinion which he expressed a year ago, 'that slavery is a moral, social and political evil—to be removed, however, only by those who are immediately interested in it. These are the deliberate opinions of thousands, and tens of thousands in Maryland, Virginia, Delaware and Kentucky, all slaveholding States. . . . far beyond ours in the non-slaveholding States.

never consent, in any event, to its extension, unless where the Constitution carries it. "Sir, it is time the South understood her true position. She can no longer control this question. He who supposes that a threat of disunion will alarm the potent men of the North, labors under a great mistake. To them disunion has no ter-

#### THE FIRST REFORMED DUTCH CHURCH, SPRING GARDEN.

This church, formerly under the pastoral care of Rev. A. A. Willitts, upon his removal to another scene of labor, called Rev. Mr. Smiley, a preacher in the Methodist connection, to fill his place. The Consistory refused to endorse the call on account of the Arminian tenets of Mr. Smiley. The majority of the congregation who had joined in the call, were dissatisfied, and persisted in their purpose to secure Mr. Smiley's services; and, if wished. The aim of the book is to exemplify the needful, to withdraw from the Reformed Dutch Church, taking with them the property. Other members of the church who were opposed to this course, appealed to the Courts to interfere and restrain them from such action. On 19th inst. Judge Allison delivered a decision, granting an injunction to restrain the preaching in the church of any doctrine not Calvinistic, which effectually cuts off Mr. Smiley and his friends.

#### IS THE NORTH RESPONSIBLE? The London Times in commenting on the Ame-

Considering the question what slavery is, and what it must be; considering the infinite evils which it necessarily engenders, will any one say that the people of New England had not a right to declare that it ought not to exist within the from the year 1094 to 1200, and discusses such territories of the American Union; that the soil of a free people should be a free soil to all, and that an institution which blemished the Union in the &c. The paper, typography, and binding are all sight of the world, should be abolished as soon as of the first quality. Congregations could scarcely prudence would permit, and confined to the nar- do better than present the series to their pastors. rowest limits possible until the time of that con-summation should arrive? Nevertheless, that position of the Northern States is now utterly overlooked. The character of slavery as a national institution is left without a word of comment. All the arguments proceed on the assumption that the controversy is one between the North and the South, in which the South holds one opinion and the North another, each with equal justice. . No one thinks of asking whether the principles for which South Carolina is contending are admissible

Mr. Buchanan especially addresses himself to

the subject as if such a view of it had never entered his mind. He argues as if the difference Union, was simply a difference of tariff, or a disfree States require they are morally justified in requiring; while, what the slave States demand. they can demand only at the cost of humanity and right. He even goes the length of affirming-so strangely has the contest degenerated—that the New Englanders have no right to discuss the question of Southern slavery at all. He says that the usages of the Carolinas are no more to them than nance of the government, and enforces its views the institutions of Russia or Brazil; that their with illustrations at once novel and convincing. Hing with such matters partakes of impertif nence. If this be so, we can only say that the done. Mr. Dixon's late attempt at the defence of "Union" of America must be so utterly unsub- Lord Bacon is regarded as in the main successful. stantial, that it may as well be dissolved at once. If the people of Massachusetts are so absolutely without interest or concern in the affairs of Georgia, that they have no title even to discuss the uestion of Georgia slavery, the separation of the sia, matters will not be changed by the dissolution 5 Beekman Street, New York. of a nominal confederacy, for the States cannot become more strange to each other than this people; not only as springing from the same stock, Education, &c. speaking the same language, and owning the same blood, but as acting under the same government, and sailing under the same flag. Whatever affects one State in the way of national reputation, affects Europe does not discriminate between provinces, either for praise or blame. When America's greatness is spoken of, Massachusetts and Mississippi share alike in the respect which is commanded, and when stories of slavery are circulated, it is on the national stars and stripes that scarcely necessary to recommend a work so well American people have no right to concern them-munity. selves with the acts of another portion on a question touching not only the eternal instincts of morality, but the character of the whole, is to aver what it would be impossible to maintain. As we have taken up this case for an impartial, lized Man, English Embassies to China, &c. though friendly judgment, we must, in honesty, go one step further, and declare our conviction, that even in the political agitation of the question.

the Southern States have sinned more than the Northern. No stretch of fanaticism on the part of the North has been so extravagant as the doctrines now openly avowed by the South. The slave States have long ceased to be content with sufferance. In their passionate effrontery they have loudly declared that slavery, so far from being a blemish, is a positive blessing to a country, that it is the only true basis of labor and the best cement of social institutions. They have claimed the right not only of preserving it for the present. but of perpetuating it for all time, and of extending it into every territory annexed to the American Union. One by one they have destroyed or set aside all barriers in the shape of limits or compromises, and have driven their principles by sheer force down the throats of their opponents. As a last resource they are preparing apparently to carry out a menace of long standing, and to destroy the very fabric of the Union rather than recognise the

the original question as is done on the other side public we give the items this query elicited: Bosand abominable. We know, and have repeatedly acknowledged, what can be said, if not precisely on its behalf, at any rate, against the views of fanatical abolitionists. We can understand that it Vt., 6; Fitchburg, 6; Biddeford, Me, 4; Belfast, would be hard for an independent and spirited Me., 3. The prominence of manufacturing places community to hold their institutions under suffrage, on this list will command the attention of ob-and by the tolerance, as it were, of others. We serving readers. We see by a paragraph in the Troy step by step, and under the impulse of unexpected five copies have already been subscribed for. This successes, to change their ground and raise their is well, but not at all peculiar, remarks the New terms till the present height of extravagance was York World. For in Albany forty-five copies 4. Resolved, That we will cheerfully assist him tribution, says: "The Publication cause is on our congress into any free territory, and thus increase ourselves, and we cordially commend him to all docket for October. I think that the interest in that alleged inequality of representation in the and the Americans may confidently assure them.

The Publication cause is on our congress into any free territory, and thus increase reached. All this we can well suppose and admit and the Americans may confidently assure them. other House, rising out of the enumeration of selves that there is no party in this kingdom which in many of the smaller towns from five to ten selves that there is no party in this kingdom which desires any thing but the maintenance and prosperity of the Union. We are more disposed, indeed, to advocate conciliation even at the expense of principle than to stand up for principle in the of principle than to stand up for principle in the face of such high political peril. But, for all this, we cannot disguise from ourselves that, apart from all political complications, there is a right belongs, with all its advantages, to the States of has been laid upon our table. An extended no-

EDITOR'S TABLE. EVENINGS WITH THE DOCTRINES. By Nehemiah If we mistake not, this volume supplies a great want in our current literature, namely, that of a simple, readable statement of the leading evange-

cal doctrines, devoid of formalities and technicaities, enlivened by apt illustrations, and by brief and pithy rejoinders to popular objections. The well-known pastor of Essex St. Church, Boston, gives us, in the volume, the substance of a num-They view slavery as an ineradicable curse, and will ber of familiar lectures, delivered on Tuesday evenings, to his own people. The topics are God, Revelation, The Trinity, Deity of Christ and of the Holy Spirit, Man, Atonement, Election, Regeneration, Perseverance, Christian Perfection, The Intermediate State, Retribution. The style is easy, sweet, and perspicuous. One would hardly believe, until he actually perused the volume, that such grave subjects could be treated in a really captivating manner. We cordially commend the volume to our laymen, and to such of

the ministry as are desirous of acquiring similar

MARION GRAHAM, or Higher than Happiness. By Meta Lander, author of "Light on the Dark River." Boston: Crosby, Lee, Nichols & Co. 12mo., pp. 506. This is a tale of love, duty, and sacrifice somewhat overwrought, marred with one or two scenes of the coarse sensation order, scarcely as healthful in tone as the writer seems to have intended and noble saying of Carlyle, "Man can do without happiness, and instead thereof find blessedness:" but while the characters and incidents, designed to illustrate the first half of the sentence, are described with a skill, power, and pathos not often surpassed, the latter part is but scantily realized. The course of true love is as contrary as in the Midsummer Nights' Dream, from the beginning to the end of the volume. The various phases of natural scenery are vividly and practically described, and the criticisms of Carlyle, Schiller, and Goethe are just and appreciative.

HISTORY OF LATIN CHRISTIANITY; Including that of the Popes, to the Pontificate of Nicholas V. By Henry Hart Milman, D. D., Dean of St. Paul's. In Eight Volumes. Vol. IV. New York: Sheldon

We again call the attention of our readers to he American republication of this standard work. The volume before us completes half of the entire ssue. It covers the interesting period reaching topics as the Crusades, St. Bernard, Abelard and Heloise, Arnold of Brescia, Thomas a'Becket,

SINAI AND ZION, Or a Pilgrimage through the Wilderness to the Land of Promise. By Benj. Bausman. With illustrations. Philada.: Lindsay & Blakiston. 12mo., pp. 543. \$1 25.

A very excellent, readable, and instructive book of travels in the Holy Land, written by a clergyman of the German Reformed Church in this State. Every traveller, as the author well remarks, if he has a mind of his own, will observe things and places from his own point of view, and receive impressions peculiarly his own. Mr. Bausman's point of view is eminently Scriptural. He aims to instruct by combining, as plainly as between the Northern and Southern States of the should always be done by Christian writers of travels in the Holy Land, the devotional with the never gives a thought to the fact, that what the | mending the book as calculated to diffuse correct and enlightened views on topics that cannot be too well understood. For sale by the Publisher.

### PAMPHLETS AND MAGAZINES.

THE ATLANTIC MONTHLY for February. A strong article on the state of the country, entitled "E Pluribus Unum." is the leading feature of this number. It takes high ground as to the mainte-The book reviews are carefully and searchingly

THE ECLECTIC MAGAZINE of Foreign Literature. W. H. Bidwell, Editor and Proprietor. February, 1861. The illustrations are very fine: Robert Stephenson, the great engineer, and The Morning of the 18th Brumaire, (Napoleon about two States cannot be much widened by a rupture to seize upon the dictatorship.) The selections of the Federal Union. If the South really stands are of a very high character, embracing articles to the North in the relation only of Brazil or Rus- mostly of a permanent value. Published at No.

THE EDUCATOR, by Rev. S. Findley, Pittsburg, Pa. We are glad to put this sterling Penusylvatheory would represent them to be already. But, of course, we dispute the fact. The people of the American Union are, in the eyes of the world, one for Common Schools, The Classics and a Modern

> SLAVERY SUSTAINED BY THE BIBLE, by John Richter Jones. Philadelphia, J. B. Lippincott & Co. As the writer begins by charging on all antislavery men a neglect to examine the Scriptures, and as he makes such men entirely responsible for originating the present troubles, we do not deem it worth while to wade through the rest. DINSMORE'S RAILROAD GUIDE for January, has

been lying on our table for several days. It is the discredit falls. To say that one portion of the and favorably known to the whole travelling com-BLACKWOOD'S EDINBURGH MAGAZINE, No.

DXLIII., for January, 1861. Leonard Scott & Co., New York. W. B. Zeiber, Philadelphia. The Political Year, The Purest Prayer-Book, Uncivi-

Arthur's Home Magazine for February. Thayer's Home Monthly. Hall's Journal of Health. Catalogue of Hamilton College, (number of students, 160.) Catalogue of Chicago Theological Seminary, (35 students, 3 professors.) Religious Statistics of Colleges and Theological Seminaries, (reserved for future notice.) Fast-Day Address of Thomas H. Stockton. The God of our Fathers; fast-day discourse of Rev. Geo. Duffield, Jr., (notice next week. "One of Them," by Charles Lever. No. 216 of Harper's Library of Select Novels, for sale by Lindsay & Blakiston. 8vo.

From the Presbyterian House, 1334 Chestnut Street, PRIDE AND HIS PRISONERS, by A. L. O. E. Carters. 18mo. GRAPES OF ESHCOL, by J. R. Macduff, D. D. Carters. 16mo. From Lindsay & Blakiston, CHILDREN'S BOOK OF QUADRUPEDS. Illustrated. Harpers.

SALE OF STANDARD WORKS .- We are pleased to learn that the new and beautiful edition of Bafact, that any other views than their own may pre- con's Works, published by Messrs. Brown & Tagvail in the councils of government. They cannot gard of this city, has been very favorably received profess to apprehend any interference with their throughout the country. The enterprise was such 'property." What they claim is, that no man an extensive one, that the English mode of pubshould be President of the United States who lishing voluminous works was adopted, and subdoes not regard this "property" exactly as they scriptions were solicited, but the demand has proved do-that is, who does not acknowledge that a so great, that the volumes might with success have black servant and a black portmanteau are chat- been issued in the usual manner. We have made tels coming under exactly the same category and some inquiries of the publishers, respecting the number of subscribers obtained in different places In this country we cannot so entirely overlook in New-England, and for the information of the of the Atlantic. We look at slavery as unlawful ton, 125 subscribers; Providence, 20; Lowell, 18; Lewistown, Me., 17; Worcester, 13; Lawrence, 11; Andover, 9; Salem, 9; Northampton, 8; Ha verhill, 8: Portsmouth, 7; Exeter, 6; Burlington, can imagine that the Southern States were led on Arena, that in that not very literary town twenty-

THE QUARTERLY.

The January number of the Presbyterian Quarand a wrong in this question, and that the right terly Review, with an inviting table of contents, tice will be given in our next.