

American Presbyterian and Genesee Evangelist.

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CHRISTIAN EMIGRATION.

Why should active participation in the work of Foreign Missions be limited to clergymen, their families and those engaged with them in the specific work of evangelization? Why should we send them forth, a feeble band, amid the limitless wastes of heathenism, cut off from all human sympathy? Why should personal exposure and self-denial in this work be regarded as their peculiar business? Why, again, should practical, everyday Christianity be commended to the heathen exclusively by those who are professionally engaged in its propagation? We doubt whether these questions admit of a satisfactory answer.

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 hindrance 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 gain of the traffic in slaves. Ville creatures from nominally Christian countries infest the coral islands of the Pacific, and resist the planting of missions upon them. The base passions and aims of men are thus seen to be sufficient to carry them to the ends of the earth, if need be, for their gratification. Why should a holier seal 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 of Home missions. Colonies of Presbyterians and Congregationalists, and perhaps of other denominations, have been organized, have joined in the purchase of a plot of ground in the new country, have transferred an oratorical or an enlightened Christianity bodily from the old to the new, and have rallied around them as their central and leading peculiarity. Such a course could hardly fail of producing the most desirable results. A religious character is stamped upon the community almost indelibly, and its influence round about must be salutary. It would thus seem that, in the work of planting the gospel on the frontiers of our own country, Christian people are not unwilling to bear a part with the Home missionary. If the work of spreading the gospel is to be limited to our own borders, why should such lay co-operation be limited? Why, in fact, should we not be willing to follow our missionaries wherever we expect them to go? While there may be parts of the heathen world where the Christian workman, mechanic, farmer, and capitalist would be unable to find a sphere of actively wide enough for his support, there are certainly others in which every branch of civilized activity might find an opening. Some heathen countries would, doubtless, be found to offer more inviting fields of enterprise than the crowded communities of the more civilized regions, where the capital, the skill and the industry of Christian men often go a-begging for employment. We have not the slightest doubt, but that the most inviting fields for such Christian enterprise are now opening. Dr. Livingston has pointed out such openings in the south of Africa, and already a German Missionary Society has set a dozen or twenty Christian families in connection with their missionaries, to colonize that interesting, increasingly promising field.

We conclude with a few remarks from the report made to the Liverpool Missionary Conference on this subject, which has fallen under our eye while preparing this article. Why, says the report, should not the arts, and agriculture, and mechanic skill of our British Protestants be called to pay tribute to missions through their own characteristic channels, in rearing the foreign factory, cultivating the tea, indigo, rice, sugar, and cotton; and by prosperous industrial settlements, exemptly to barbarous or half-civilized nations, the arts of Christian social life? As a capitalist who has ten thousand at his command, and business skill to use it in a foreign field, he is desirous of dedicating his skill and his capital to the gospel, why should he be compelled 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 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 eyes the results of the word spoken by the ear, and more surely than by words, training them to moral habits 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 an instance of the improper manner in which the subject is often discussed. The Journal's remark is slanderous. There is as much free speech on the subject of slavery in the Southern States as in the Northern. Scores of New England men now at the South, would give their testimony, if desired, to the truth of this remark."

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 proposed treaty with the United States, if it were an acknowledged construction of our Constitution that any one, or all of the States could withdraw, at their option, from the Union, and leave a few, or none at all, remaining, to carry out the provisions of the treaty? What capitalist would notice the most tempting offers of the government for his money, if he knew that, before the first instalment of his interest was due, he might be obliged to look to a mere fragment of the original borrowing party for his pay?

The doctrine of allowable secession is criminal, because if carried to its legitimate conclusion, it undermines all government based upon the principles of confederation, and tends to loosen 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 prevent the application of the principle to the 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 utter breaking up of the system of national, state, 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 Monstrum horrendum, informe, genitum, cuius in imagine nihil est nisi horrore et terrore.

Its fruits are already showing themselves. A Southern Confederacy has not yet been organized, 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 has seriously proposed to withdraw that city from the State, of which it is a part. His proposal has, indeed, been decided, 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 as theirs. And here is the very strength of the blow given to government and social order. The separate individuals and communities do, in fact, separate themselves from the Union, in forming a political union. The surrender is mutual. New York State would be better off, in many respects; would have a purer political system, better laws, less tolerated vice in all her rural districts, if it were not for the influence of the city upon her legislation. She surrenders these advantages for the sake of union. The refusal to make such surrender, is the very essence of anarchy. Without it, federated governments, or free governments of any kind, or, indeed, social order at all, is impossible. Mayor Wood, by insisting upon, and exaggerating the disadvantages of a connection between the city and the State, and by making them a ground for a dissolution, has struck at the key-stone of the arch—the self-sacrifice, which is essential to the existence of government, and of order. He has blown the signal trumpet to all the lowest and fiercest passions of the mob, he has summoned up the demon of self, and encouraged it to assume those swollen proportions which are utterly incompatible with the peace and order of community.

But as the South have raised this troublesome spirit, it is not remarkable that they should already begin to realize its workings in their midst. In the Secession Convention of Alabama, the seceding and coercing policy have been partially developed within the boundaries of the State itself. Northern Alabama threatens to disregard the action of the Convention, if it be not submitted to the vote of the people, while Southern Alabama, under the lead of Yancey, threatens to coerce the recalcitrant section. And if North Carolina and Tennessee abide by the Union, as is not improbable, this movement of Northern Alabama may become serious. Western Virginia, also, is showing signs of restiveness, in view of the secession policy of the Eastern section. It has been boldly asserted that in the event of the secessionists carrying the State, the Western portion will be detached, and remain in the Union as a free State.

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 a city declaring itself no longer an integral part of the State in which it is situated, as if such things stood upon the basis of acknowledged rights? And what barrier can be raised, in the practical reason, or moral sentiment of men, to prevent an extension of this license still further 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 jury sectional, and to quash all proceedings, 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 anarchy of every kind. But here we are met by the fearful probabilities of war—civil war. It is said, we do not admit the right of secession, it is said, we cannot escape this bloody result. And it is assumed that escape 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 anarchy in place of federal republicanism. That of itself, contains the germ of a score of wars. That involves the concession of the failure of republicanism. That involves a denial of one of the dearest convictions of philanthropists, viz.: that in our history, as a republican

nation, the world has made a positive advance. 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, unprovoked, 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. States which elected the President, or 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; or, if discontent with the action of a President, or with the passage of an onerous law by another State, or, it may be, a restrictive tariff, gives a State the 'right of revolution,' and permits it 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 Kolopou 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 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 reluctant to make such a publication; and they do this now only in compliance with the recently made earnest requests of many friends of the Board.

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 interview 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 judgment, fit 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 no appeal to the Board.

The continued occupancy of Kolopou 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 October, 1859.

ACTION OF MR. WILDER'S COMMITTEE. "Mr. Wilder and the Kolopou 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 Kolopou, 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 of Champlain Presbytery, given below, was taken after a very careful hearing and consideration of the correspondence and facts of the case, and after Presbytery had corresponded with the Prudential 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 relied upon their former correspondence.

As a committee having in charge the Kolopou 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 foreign field, and we are happy to add, that this judgment is confirmed by the written statements of more than two hundred of Mr. Wilder's brethren in the ministry, including some thirty corporate members of the American Board.

W. U. WHEELER, D. W. POOR, E. H. HARRIS, G. W. MEARS, ASHLEY, PARKER, E. J. BOYD, MOSES TEACHER, E. M. ROLLO, J. R. YOUNG, B. B. BECKWITH, J. W. MEARS, HOLLIS LEAD, G. RANSOM, T. H. LAUGHLIN, S. R. WOODRUFF, ANDREW KESLEY, JOHN S. SPONG, J. S. COMMISSIONER, RUFUS H. DEMING, JANUARY 5, 1861.

ACTION OF THE CHAMPLAIN PRESBYTERY REFERRED TO ABOVE.

"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, &c.

3. Resolved, That as brother W.'s health is now so far restored that he deems it safe, &c. to return to Kolopou, &c. we consider it very desirable that the way be opened to secure this important object.

Lord Jesus Christ, in the hope that he may be encouraged and sustained in his noble determination to return and resume his labors among the perishing Hindus of Kolopou. Attest, P. MONTAGUE, Register. Madrid, June 27, 1860.

NEW ACTION OF THE CHAMPLAIN PRESBYTERY. In view of the records 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 following minute:

The action of the Prudential Committee dismissing 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 the Kolopou 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 decided to 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 zeal and efforts to re-establish his mission. This encouraged him to write about it earnestly and openly, and the Lord blessed his endeavors, so that in six months he obtained some \$2000 in aid 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 was 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 prosecution and dismissal of Mr. and Mrs. Wilder unjustifiable—a grievous wrong to them, to the American Board, and to the cause of missions.

3. Resolved, That the conduct of Mr. and Mrs. Wilder under their severe and protracted trial involved in their treatment by the Prudential Committee, has increased our estimate of their Christian 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 movement 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 the part of their constituents. The words of interest in their work, when they come to them, are received with joy and gratitude. Such marks of sympathy the Prudential Committee and its Secretary have abundantly shown to knowledge.

Not 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 needed for a proper discharge of their duty—but they have made every effort in their behalf to acknowledge it. It is their fortune to have a cause most interesting to those who have the least money to bestow, our Frontiers-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 library, a Sunday school library, (of course,) and a library of the young people's Christian Association. I intend, some day or later, to have all your books if these different libraries according to their adaptation." A brother in Ohio, with a liberal collection, says: "I earnestly hope you will give the \$25,000. I sympathize with you in every fibre of my soul."

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 better for you another year, when our people more fully understand the benefits to accrue from a denominational literature."

A pastor in Illinois, writes: "I have ever felt a deep interest in your struggle to establish the Publication cause on a firm basis. I thank God that he has given you grace to persevere amid all the difficulties and discouragements with which you have had to contend. And I would give all honor to those noble Christian men in Philadelphia who have so nobly stood in the breach. There are not a few, but ministers and churches here in the West, who feel the same interest, but we are mostly poor, and have a hard struggle to sustain the means of grace, and consequently can do but little. But it will not be many years until the West will send up a power that will be felt and respected."

A pastor in Pennsylvania, with a liberal contribution, writes: "I herewith send you a draft for \$—. I am sorry it is not a great deal more, but the times here are hard. I have been watching the acknowledgments, and begin to fear that you will come far short of the \$25,000. But do not be discouraged—coil on for awhile, and brighter days will dawn."

Says an Indiana pastor: "Be assured that not a few of us appreciate the work you and the Committee are doing for our Church, and the difficulties you have to encounter. Better than this, may you have daily the 'well done' of the Master himself, in witness of the ample benediction 'and-by-and-by.'" (Amos 1.)

A pastor in Northern New York sending a contribution, says: "The Publication cause is on our docket for October. I think that the interest in the cause is increasing in the Church."

An Iowa minister, to whom a donation had been made, writes: "I received the bundle of Tracts and Hymn Books you sent me. Please accept my sincere thanks for this favor. I have found these tracts very useful in aiding me to prosecute my missionary labors in new places. While laboring in Illinois, before coming here, several important accessions were made to my

churches in M— and N— in a great measure 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 Baptism 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 thirty-two years, in the States of Indiana, Michigan, Illinois, and Iowa, and I never saw greater need of such aid than I do now."

But these extracts must not be extended beyond proper limits. Let them close with the whole of a brief letter from Ohio, in which every sentence is to the point: "Please put my name on your list of subscribers 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. Doubtless it has many friends from whom we have not yet heard, but from whom we shall hear.

FOR THE AMERICAN PRESBYTERIAN. "ANNALS OF THE POOR."

There is one feature of our mission to which the attention of the public has not, as yet, been directed; 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, an 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 meeting, 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 select—to 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—to 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 and see us at no. 1210 Shippen St., 2d and 3d Streets.

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; certainly 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 business, not ours. The Editor of an anti-slavery paper, now defunct, recently declared that our own Church was so far from anti-slavery, in character, that it would "rejoice" to add the Synod of South Carolina to our numbers. This was a mere flourish of ultra anti-slavery rhetoric, scarcely deserving serious acceptance. But what body of Christians bearing the noble name of Presbyterian, would be willing to receive that and other Synods of the South, who are hiding themselves indistinguishably with the monstrous system of American Slavery, and perverting the Presbyterian Church to its defence against the indignities 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 origin 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. We are compelled, however, reluctantly, to believe that no body of men can be too pro-slavery for these brethren. They will cheerfully prepare the way for union with them, while nothing is easier than to be too anti-slavery for them.

A VOICE FROM DELAWARE.

Mr. Jno. M. Clayton, the late Senator from Delaware, in a speech in the Senate of the United States, August 8, 1848, said:— "Does any man expect that, from this time forth to the end of the republic, the North will ever again consent to extend slavery by act of Congress into any free territory, and thus increase that alleged inequality of representation in the other House, arising out of the enumeration of one-half dozen slaves for the sake of peace and efficiency in its action, than for this Union to be torn to pieces because of the wretched fanaticism of the North."

"I am no advocate of slavery, or of its extension. Like my friend from Maryland (Mr. Johnson), I hold no slaves, and I fully concur 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. Opinions go far beyond ours in the non-slaveholding States. They view slavery as an insupportable curse, and will 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. She 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 terrors."

THE FIRST REFORMED DUTCH CHURCH, SPRING GARDEN.

This church, formerly under the pastoral care of Rev. A. A. Willits, 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 needed, 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 American crisis, says:— "Considering the question what slavery is, and what it must be, considering the injury 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 territories of the American Union; that the soil of a free people should be a free soil to all, and that an institution which punished the innocent at the right of the world, should be abolished as soon as prudence would permit, and confined to the narrow limits possible until the time of that consummation should arrive? Nevertheless, that position of the Northern States is now utterly untenable. The character which the Union as a nation is left without a word of comment on 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 in themselves.

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 between the Northern and Southern States of the Union, was simply a difference of opinion on a disputed boundary, or a contested jurisdiction, which never gives a thought to the fact, that what the free 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 speaks of the long suffering—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 the institutions of Russia or Brazil; that their sympathy with the slave States is not a national institution left without a word of comment on 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 in themselves.

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EDITOR'S TABLE.

EVENINGS WITH THE DOCTRINES. By Nehemiah Adams, D. D. Boston: Gould & Lincoln. 12mo., pp. 416. If we mistake not, this volume supplies a great want in our current literature, namely, that of a simple, readable statement of the leading evangelical doctrines, devoid of formalities and technicalities, enriched 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 number of familiar lectures, delivered on Tuesday evenings, to the Trinity, Delity 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 skill in presenting these difficult but important subjects. For sale by Smith, English & Co.

MARION GRAHAM, or Higher than Happiness. By Meta Lander, author of "Light on the Dark River." Boston: Crosby, Lee, Nichols & Co. 12mo., pp. 566. This is a tale of love, duty, and sacrifice, somewhat overworked, marred with one or two scenes of the coarse sensation order, scarcely as healthful in tone as the writer seems to have intended and wished. The aim of the book is to exemplify the noble saying of Carlyle: "Man can do without happiness, and without the material elements; but without 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-Night's Dream, from the beginning to the end of the romance. The characters 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. Col. 4v. New York: Spotswood & Co. 12mo., pp. 555. We again call the attention of our readers to the American republication of this standard work. The volume before us completes half of the entire issue. It covers the period of time reaching from the year 1094 to 1200, and discusses such topics as the Crusades, St. Bernard, Abelard and Heloise, Arnold of Brescia, Thomas à Becket, &c. The paper, typography, and binding are all of the first quality. Congregations could scarcely do better than to present the series to their pastors. For sale by S. Mayhew, Astor, 406 Walnut St.

SINAI AND ZION, OR A Pilgrimage through the Wilderness to the Land of Promise. By Rev. H. B. Swain, D. D., Dean of St. Paul's. Philadelphia: 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 General 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. Bauman's point of view is eminently Scriptural. He aims to instruct by coming, as pilgrims should always be, to the land of promise, and to the Holy Land, the devotional with the descriptive element. We take pleasure in recommending 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 series of articles on the state of the country, entitled "The Fourth Union," is the leading feature of this number. It takes high ground as to the maintenance of the government, and enforces its views with illustrations at once novel and convincing. THE BOOK REVIEWER: carefully and searchingly done. Mr. Dixon's article on the defence of Lord Byron is regarded as one of the most successful of a very high character, embracing articles worthy of a permanent value. Published at No. 5 Beekman Street, New York.

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