

American Presbyterian and Genesee Evangelist.

THURSDAY, FEBRUARY 14, 1861. JOHN W. MEARS, EDITOR.

CHRISTIAN EMIGRATION.

Christian emigration is based upon the idea that laymen, as such, can and should share personally in the work of evangelizing the heathen world; that Christian society, and not a class only in that society, should acknowledge a direct duty to the heathen.

Here we may learn something from the missionary enterprises of the Church in the earlier periods of her history. The missionary monks who issued from the British Isles and spread all over the North of Europe, seeking the conversion of the Teutonic tribes, owed much of their great success to their skillful exhibition of the secular, in conjunction with the spiritual, advantages of the religion which they brought.

Thus Neander tells us of the famous Irish missionary, Columban, who, at the age of thirty, started with a company of twelve associates, to proclaim the gospel to pagan nations on the continent. He purposely sought after a spot on which to establish himself in the savage wilderness, which must first be reclaimed and rendered cultivable by the severe labors of his monks, not only for their own benefit, but that an example which would excite imitation, might be given to the untutored people.

The territory now occupied by the State of Louisiana, was purchased for the express purpose of taking the mouth of the Mississippi River, the great commercial artery of this continent, out of foreign hands, and removing all possibility of obstruction to the trade of the great valley, reaching from the foot of the Alleghenies to the foot of the Rocky Mountains.

Secession, disguise it as we may under State-right doctrines, is a stupendous political infamy. If our national government is a government, and if the United States is a nation, having a right to be treated with as such by other nations, there is no room for secession, open and unjustifiable rebellion, a murderous assault upon the national life, a fearful and atrocious crime against the best and freest of all governments.

There is one aspect of the case which we have not, as yet alluded to; it is the economical. Such a colony would render the most important assistance in sustaining the mission. Indeed we cannot see why it might not, under peculiarly favorable circumstances, render the mission entirely independent of foreign aid.

Such economizing of means, would enable the missionary societies at home largely to extend and multiply their fields of labor abroad. As the missions already established become independent, not like those in the Sandwich Islands, after the lapse of forty years, but, as we might hope, in three, five or ten years, if not almost at the very start, new missions could be organized; new colonies with their outfit could be sent forth; the world could, ere long, be over-

spread with Christian institutions; and the points thus settled be regarded as secure and permanent centers of gospel light and Christian civilization for all future time. Our laymen have already waked up to a consciousness of their duty in evangelizing the neglected masses at home. Here is a wide field, just as truly to cultivate, and offering just as great if not greater opportunities of doing good, on which they, as yet, have scarcely thought to enter. We commend it to their prayerful regard.

GULF STATE MORALITY.

We do not know but that, after all, it is a real relief that the Gulf States are out of our Union. The honor and profit of the connection were certainly theirs, not ours. In the halls of Congress, the absence of their representative men has, with few exceptions, been felt both there and throughout the country, as a positive improvement.

The fact is, the social and commercial system of the Gulf States is based upon slavery. The wealth of these States is derived almost wholly from cotton. Cotton can be cultivated so as to be largely profitable, only (as they suppose) by negro slaves; hence slavery must exist, be protected, be perpetuated and extended. The system being at the basis of the material interests of the community, its essential wrong must be overlooked. Bondage must be justified; theories of human rights and systems of morals must be modified, so as to make exceptions for that part of the African race which happens to be engaged in the culture of cotton.

With theology, morals, social science and the traditions of the fathers thus lamentably perverted on this subject, can it be thought wonderful that whole communities should be carried away into most flagrant violations of the plain principles of morality, justice and honor? Their diligent theorizing in justification of the gross wrong of slavery, has resulted in the inflation of judicial blindness and hardness of heart. They are bewildered and made reckless. Their career, since the first act of secession, has been a series of outrages upon government and upon the rights of property, sufficient to stir the honest blood of every man who has a spark of patriotism or of honor left.

The secession itself, of some of these States, was a sweeping act of robbery. Florida owes its whole existence to the Union, which bought and purchased it, and spent thirty-five millions of dollars, and we know not how many lives of its brave soldiers, in one of the most trying wars in its behalf, the country ever engaged in.

But for the Union," says the North American of this city, in a recent article, "the Indians and the Spaniards would still have remained masters of it; and other millions have been spent to survey accurately its coasts and harbors, to construct a buoy and guide to commerce, to build forts for its protection, and to maintain a costly mail service, which has steadily been a losing operation. And yet this State is mean enough to go out of the Union without paying a dollar for all these debts, and to make insolent demands for the cession of distant territories, while it has not people enough to fill a single county in its own area."

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drive manfully from her borders, the chieftain who offered prayer when the rightful owners showed a disposition to retain that million or two dollars' worth of property called Fort Sumter. Some plausibility might be given to the seizure of military posts; it might be regarded as a safeguard on the part of the rebels; as coercing the United States before the United States was in a position to coerce them. Even in that case the honorable course should have been to declare war. But it has come at last to naked acts of fraud and plunder, such as make the civilized world cry, shame! to Mexico; the mails are violated; the money of the government is pilfered in its vaults. State governments sanction acts, the perpetrators of which might justly be shot down in their tracks by night watchmen or the police.

AN INTERESTING MAP.

A very important and pleasing offering to the cause of Biblical Geography, is about to find its way to the public, under the form of a revised map of Syria. The work was suggested more than a year past in the North American Review, and Rev. Dr. Coleman and Prof. Osborn were named as the men to undertake it. We have lately been informed that the map is nearly complete, although its progress has met with many interruptions, some of which are worthy of remembrance.

Our readers will understand that a correctly raised map requires a knowledge, not only of the geography of a country, but the measurement of all the depressions and elevations of the plains, valleys, seas, and mountains of the entire surface. The latter have been obtained and sent through Dr. Coleman, and Capt. W. F. Lynch, of Prof. Osborn, who has undertaken the task of reducing all these elevations and depressions to a proper scale, for the whole of Syria and the Holy Land. Last summer an attempt of this kind was made at Cassel on the Rhine, and a copy of this same Prof. Gibbs' of Charleston College, a gentleman of excellent mathematical and scientific ability. Prof. Gibbs put this into Prof. Osborn's possession, and with these and many other levels taken during the last twenty years, a latter gentleman set to work, and the result is, a nearly complete map of the most interesting of lands, with a sculptured representation of all the principal mountains and hills, the valleys and plains, and the seas, together with the colored soils, bringing out to view the gardens and fertile districts, the waste places, the volcanic red districts, and the rivers. The seas, excepting the "great sea," are of glass, adding to the life of the representation, which, as a whole, is the most satisfactory and suggestive method, as well as perhaps the most correct of illustrating the country that could be adopted, and one by which even the blind might be instructed, as well as the best historical standard.

The most important fact in connection with the effort is to be found in the material. The model received by Prof. Osborn from Germany, was of "plaster of paris," which, besides being modelled after the surveys of a maping engineer, the admirable survey of Capt. Lynch, narrowed the classic valleys and plains of Golia Syria out of all proportion. After correcting these errors by a new cast, it was suggested to do away with the clumsy and brittle plaster, and substitute the light and durable paper model. The plaster cast was, therefore, after careful relooking, placed in an oven and baked for many hours that it might be free from moisture, and receive the molten iron upon its surface as a mould for paper models. But as soon as the iron touched the plaster, when poured upon it in the foundry, it exploded, sending the melted metal high into the air, and completely destroying the plaster cast. The labor of a renewed cast was patiently undertaken and completed with additional improvements, and after a third attempt, a most perfect iron negative mould, for paper impressions, was obtained. A most beautiful and successful experiment of relief every mark and point required, and after coloring and printing, it will afford all the pleasure of an imaginary ramble over the hills and plains of Scripture, and that, too, by use of a map more durable and lighter than the plaster models, at a cost putting it within reach of all.

PRESENT DUTY OF THE PULPIT.

In times of deep and universal agitation like the present, a light, almost as of revelation, is sometimes flashed upon great truths and important duties, before so very long overlooked. No duty, in our opinion, has been so grossly overlooked as that of bringing the principles of the Gospel to bear, from the pulpit, upon all the civil relations of men; and the times we live in are arousing the ministry from that timorous concession to an outcry for peace, (when there was no peace), and to the demands of a short-sighted and superficial worldly-wisdom which has been wont to warn the preacher from the sphere of politics as dangerous ground. We are pleased to find such a conservative attitude as the Princeton Review vindicates, with its accustomed ability, the rights of the pulpit in this regard.

The doctrine, that Christian ministers as such, and church courts, have nothing to do with politics, as all other theories either false or half-true, has given way like tow on the touch of fire, when the true occasion comes. If by politics be meant the policy of States in reference to secular affairs, then it is true that the gospel minister has nothing to do with them in the pulpit. But if by politics we mean the principles of civil government, and the duties there resulting, then politics belong to the higher sphere of morals; and morals is the science of duty, and duty is determined by the law of God. If ministers are not set to expound that law, to declare to the people what God would have them do, then they have in all ages sadly mistaken their calling. The faithful messengers of God under all dispensations of the church, have felt obliged to declare to the people and people their duty, and all that they could do, who is King of nations as well as King of saints, requires at their hands. The ministrations, that the clergy and the church have not hitherto faithfully discharged their duty in this matter.

It may be one of the gracious ends which God designs to answer by our present afflictions; to re-visit the church to a higher estimate of her vocation; to make her feel that it is her prerogative and duty as God's witness on earth, to testify in behalf of all truth, and against all sin, whether in magistrates or people, whether in legislation or private conduct, and to teach publicly and effectually, that States as well as individuals, are bound to make the law of God the rule of their conduct.

DEATH OF REV. DR. MURRAY.

We briefly noticed this sudden and afflictive event in our issue of last week. The New York Observer of the same date, (February 7th) contains a fuller notice, the most of which we copy below. Dr. Murray was out of it in the midst of a career of great activity and usefulness. But a few days before his death, he was in high health and "overflowing with life and buoyant spirits." His death is a public loss and a public warning.

Our friend and correspondent, (Kirwan), the Rev. Nicholas Murray, D. D., of Elizabethtown, New Jersey, died at home on Monday, Feb. 4th, in the 58th year of his age. Up to Friday last he was in his usual health. On that day, after attending a funeral, he was attacked with neuralgia in the chest, but with no symptoms that created alarm. He was going to Albany to spend the Sabbath with Dr. Sprague (an annual visit) but he was persuaded to abandon it. He continued unwell, but with no apprehensions of danger until Monday evening, when, just after walking from one room to another, at ten o'clock, a sudden change came over him, with faintness, and he knew that once that death was at hand. His family were around his bed. He told them that his hour had come. He gave them his dying charge: prayed for each of them; then for his church, for the elders and individual members; and then, raising his hands, pronounced the apostolic benediction on them all, and up to his spirit into the hands of his Redeemer.

Dr. Murray was a native of Ireland, of Roman Catholic parentage. Coming to this country in his boyhood, he was in youth converted in this city, and devoted himself to the Christian ministry. He was graduated in 1826, and then he studied theology at Princeton, New Jersey. After licensure in the Presbyterian Church, he spent some little time in the service of the American Tract Society, and then he came to this country, and was called to Elizabethtown, where he was installed, July 23, 1833.

Here he has labored with exemplary diligence and great success: having one of the largest churches and congregations in the whole country; Protestant and Catholic alike, under his faithful and able ministry. Abundant in labors with his pen and voice in the service of the Church-at-large, and in the advancement of every noble work in the community, a philanthropist, patriot, and friend; obedient to every call, he was nevertheless true and bold in his preaching and teaching. Nothing was allowed to interfere with his regular and thorough preparation for the pulpit; and he fed his flock with the finest of the wheat, and never went into the sanctuary with unclean lips.

As a writer, he had earned a reputation as wide as the Atlantic. Many years ago he contributed to us his purposes to prepare a series of papers, presenting his own personal experience in the Roman Catholic Church and faith: the steps by which he was led in early life to forsake it, and reasons to induce others to abandon that erroneous system. He encouraged the work, and the result was the production of the first series of letters signed Kirwan, addressed to Bishop Hughes, and published in the New York Observer. They arrested public attention. They were republished in scores of other newspapers. They were then gathered into a book, and more than a hundred thousand copies sold. Reprinted in other lands and in other languages, they had a yet wider circulation, and more important still, they were followed by great results. Circles of Roman Catholics were formed to hear them read, and many were led to renounce their church and become Protestants. Bishop Hughes attempted to reply to the series, but broke down in the midst of it, and has never resumed the effort.

These Kirwan letters gave a sudden and immense popularity to Dr. Murray, as a writer, and he became conspicuous as one of the champions of Protestantism in this country. He was called to the pulpit of the New York Observer, and he addressed his audience in this city, and other parts of the land, and perhaps no man in his church has been more frequently called upon to preach on special occasions of interest than he. Twice he has visited Europe, making frequent tours through Ireland, and in a letter before me, dated December 17th, written by G. L. Squire, chairman of the Central Relief Committee, I find words like these: "In this community, (of 330 persons), with the exception of four families, we are literally destitute of comfortable winter clothing. In a circle of three miles there are forty children without a shoe to their feet, with only one poor thin suit of clothing apiece. There are women in our community who are shoeless, who have been accustomed to all the comforts of eastern city life, and who, in consequence of the sickness of the husband and the father, are obliged to feed the cow and prepare the fuel. We have but a scant supply of poor woody hay for our stock. We are obliged to haul all our food from Atchison, sixty miles; and when we think what we are to do for seed in the spring, and for food till Providence blesses us with another harvest, the future looks gloomy and dark in the extreme." Those forty children belong to my own Sabbath school. Those suffering families are my own neighbors and members of my own parish. The people of the whole of interior Kansas are in a similar condition. Will the millions in the States, whose labors the past year have been so abundantly blessed, withhold from these destitute thousands the relief they need? It seems to me that this is impossible. If one-fifth of the twenty millions in the free States would each contribute a dime, their contributions would furnish a fund of \$400,000. If the people of Philadelphia would give in this proportion, a fund of \$12,000 would be raised here. Now I ask the editors and ministers of the Gospel of Christ in this city, if this thing cannot be done? All that is needed is the right concert of action. Can this be secured? It may be suggested that every pastor, not only in Philadelphia, but everywhere else as well, ask his people to hand in each his "two mites" at once for this purpose. You can send directly to Gen. S. C. Pomroy, of Atchison, the chairman of the State relief committee, or to Mr. Williams, of the Metropolitan bank, treasurer of the New York relief committee, or to Dr. Thomas H. Webb, No. 3 Winter street, Boston, the treasurer of the New England Kansas relief committee. I am the agent of the last named committee, and I would mention, as a special recommendation of their work, that they have instructed their agent, whom they have sent to Kansas to co-operate with the general and local committees there, in securing an impartial distribution, to look after and relieve the poor colored refugees from Arkansas, Texas and Missouri, who are found in great destitution in southern Kansas, and the Indians also, many of whom are in a condition of extreme need, as well as our own white American citizens. This charity, like the love of the Great Master, should enfold and bless all who are "weary and heavy-laden," whatever their complexion or race may be. To those poor starving men, "without a home or nationality," the committee have already appropriated several hundred dollars, and to the same object much more must be given. Shall the people of Kansas have food, seed and clothing, or shall they be left to perish? To you, American brethren, Providence propounds this question. "On your answer much that deeply concerns you and your children is depending."

THE RELIGIOUS PRESS AND COERCION.

Some of our contemporaries, whose faces, like sun flowers, are always turned south, greatly depreciate the execution of the law of the land by the government of these United States. They soft-hearted brethren have, without moving a muscle or whispering a rebuke, seen the flag of their country trailed in the dust by traitors; the property of the government—its forts, arsenals and revenue cutters seized by an armed mob; its unarméd sailors murdered and assailed by cannon balls; their crews only escaping death by want of skill in their assailants. These tender-hearted brethren think it a small thing to have Northern steamboats, engaged in peaceful commerce, brought to a raking shot at Vicksburg; or Northern citizens tarred and feathered anywhere in the South, if they fall to say slavery is right. These brethren can hear the boom of Southern cannon, and the tread of a Southern soldiery, and the disunion discord of Southern traitors, and it does not disturb their peace. They seem to think that the violation of an oath of allegiance to our Constitution, is a small affair, not savoring of perjury, but a very proper mode of gaining the rights of the South. But when the government at Washington begins to show firmness, and disposition to protect itself, its dignity, and the union, and liberties of the country, and thus to save a continent and posterity for a thousand years from anarchy, mob rule, and final despotism; then the good men lift their eyes to heaven and begin to pray that there may be no "coercion," that God would breathe over the North "the spirit of peace." True religion is "without partiality and without hypocrisy." Such men, and those who sympathize with them, ought to know that they are, to the extent of their influence, abetting perjury and treason; that they are striking at the foundation of all law and order in society; that they are sanctioning misrule and turbulence, and by encouraging traitors, making necessary and speedy that conflict of blood which they profess so much to deplore. If they have relukes for violence, let them be bestowed not on God's magistrates, "who bear not the sword in vain," but on the armed rebels whose crimes are provoking that sword to fall upon their own heads.

Our Episcopal brethren in the city of New York, seem to cherish these views, as the following extract from the Protestant Churchman bears evidence. One thing, however, is, we think, apparent; that the population of the country is rapidly resolving itself into two great classes—the law-abiding and the law-defying. Almost the entire north is becoming homogeneous in the first of these classes. We believe we may truly say to our friends and brethren at the South, that the deep and strong current of feeling and opinion here—a current swelled by all the highest and best elements of society, without distinction of party—is in favor of maintaining this Government at all hazards. The mass of the people feel that the very exist-

ence of American liberty and civilization depends on it, and Christians feel that the cause of the Master is involved in it. All feel that the quiet allowance of disorganization and revolution by a Government that has the power to protect itself, and continue to scatter its blessings over the whole land, would be to proclaim the everlasting disgrace, not only of our nation, but of our race, and by an invitation to lawless anarchy, since it would show to all who desired to inaugurate a reign of terror, that there was no authority to curb them.

For the American Presbyterian. SHALL THE PEOPLE OF KANSAS PERISH? This is the question which the providence of the hour asks of the American people. From forty to fifty thousand of our fellow citizens are to-day in a state of fearful destitution. The entire harvest of the last year has failed. With no accumulated capital or resources, resulting from the careful industry and savings of generations, this calamity brings absolute desolation and utter want upon the poor pioneers of that youngest State in our American confederacy. For months their touching appeal has been urged upon the twenty millions of the free States. They have asked, and they still ask, from the ample stores of their brethren, the bare necessities of living, till the harvest of 1861 shall again supply their wants. They need 500,000 bushels of grain for food, which would be barely ten bushels to each person for as many months—a bushel a month to each. They need wheat, corn, potatoes and other seed to plant 500,000 acres of ground this spring. They need fifty thousand pairs of boots or shoes, and warm garments for fifty thousand people, insufficiently clad and unable to get a supply. The western States, mostly Illinois and Iowa, have given 100,000 bushels of grain during the last four months. And the West and the East, in response to an appeal which has been sent to twenty millions of people, through the press and the pulpit of the free States, have given just about money enough to pay the freight on the food that two States have given. They have given, perhaps, also a tenth part of the clothing which is needed. But as yet no response to the cry of our suffering fellow citizens of Kansas, at all commensurate to the demands of the exigency of the suffering to be relieved, has been made by the people. The New England Relief Committee, and the New York Committee, and all other agencies at work, have not secured a third part as much for this object, by months of earnest effort, as this country contributed, in the same length of time, when there was not half the wealth in the country that there is now, for the poor famine-stricken Irish. I cannot understand why it is so. And yet I believe it is owing to the fact that the extreme distress of that distant people is not realized by their brethren, who are blessed with an overabundant harvest. It is impossible to bring this case of utter need on the one hand, and of patriotic and Christian duty on the other, home to the hearts of the American people? If so, then indeed have we fallen on evil times, and the golden age of our fathers is succeeded by a sordid age of brass. "I do not, I will not, believe it. With faith in the American heart, I appeal to the people to help their suffering brethren in Kansas. You have read the despatches from Gen. Pomroy and Hyatt, and perhaps have thought that these were sensation articles. But as a Kansas man, and speaking for the people of that State, from the standpoint of my own personal knowledge and experience, I do most solemnly assure you that there are distress and agony in Kansas, caused by the famine, wide-spread and fearful, such as no pen can describe and no mind realize, except through the stern test of actual suffering. In a letter before me, dated December 17th, written by G. L. Squire, chairman of the Central Relief Committee, I find words like these: "In this community, (of 330 persons), with the exception of four families, we are literally destitute of comfortable winter clothing. In a circle of three miles there are forty children without a shoe to their feet, with only one poor thin suit of clothing apiece. 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To you, American brethren, Providence propounds this question. "On your answer much that deeply concerns you and your children is depending."

General Agent of the Daniel Foster Kansas Relief Committee.

PRINCIPLE DONATION. The following instance of noble generosity occurring in the midst of the year, and exhibited towards interests of the greatest value to our Church, is thus welcome. It is especially gratifying to us because it is New York, in the person of one of her oldest and most benevolent citizens, expresses her confidence and cordial interest in the Publication Committee of our Church. We copy from an Auburn paper:—

GENEROUS GIFT.—We have received information from a reliable source, that on Tuesday of this week, Peter Douglas, Esq., of Senect, well known as one of the oldest, most respected and benevolent residents of Cayuga county, paid over to Rev. Frederick Starr, Jr., agent of the Theological Seminary of Auburn, Twenty Thousand Dollars of Bank Stocks.

Ten thousand dollars of the said stocks are given to the Trustees of the Theological Seminary of Auburn, and are to be added to two of the permanent funds of the said institution. It is worthy of note that Mr. Douglas was one of the original contributors to the funds of the Seminary in 1820.

The other ten thousand dollars of said stocks are given to "The Trustees of the Presbyterian House," in the city of Philadelphia, to constitute a perpetual fund, the interest annually arising from it is to be divided into five equal parts, which are to be expended for the five following objects, one part to each object respectively:—

- Foreign Missions. Bibles for the destitute of earth. Tracts and religious books. Sabbath Schools and Sabbath School libraries. The trustees of the Presbyterian House are to select from time to time the committees, societies or agencies through which to disburse the said interest for the objects named above.

This arrangement for distributing money for benevolent purposes, we are informed, meets the warmest approval of our highest authorities in such matters. We have often spoken of our Theological Seminary; in reference to Mr. Douglas, we can as public journalists express the gratification of the whole community at his gift, and commend his noble example.

THE PRESENT NUMBER.

We publish, on our first page, another valuable matter, the Fast Day Discourse of Rev. Dr. Breckenridge, which is interesting as presenting, from a Southern source, one of the most powerful arguments against the course of the Cotton States that has yet appeared. If Dr. Breckenridge had cherished as clear and elevated views of the nature of Constitutional obligations in regard to the Presbyterian Church, as he does in regard to our political Union, there would never probably have been a division of either. Inconsistencies, however, are often ably the only thing which saves men's characters. On the fourth page we find a large portion of Dr. W. M. Cornell's Sketch of the Life of Amos Lawrence. The remainder will appear next week.

LEGACIES TO THE CHURCH EXTENSION COMMITTEE.—DOUGLAS FUND.

We are happy to announce that the institutions of our own Church are taking so strong hold upon the affections of our people, that they are manifesting it by noble gifts and legacies, which they desire to place under the guardianship of our Church. We are happy to announce that the institutions of our own Church are taking so strong hold upon the affections of our people, that they are manifesting it by noble gifts and legacies, which they desire to place under the guardianship of our Church.

It will be understood, however, that not one of these legacies has yet come into the hands of the Treasurer of the Committee. They will be realized only gradually, and hence all the efforts that our churches can make to meet the wants of the Committee will be needed. The following appointments were made at the last meeting:—

- Rev. Louis Mills, Exploring Missionary in the Presbytery of Grand River Valley, Mich. Rev. Geo. W. Nicolls, Stillwater, Minn. Rev. Charles H. Fore, Ottawa, Ill. Rev. P. S. Van Nest, Iowa City, Iowa. Rev. Charles Gibbs, Lima, Ohio. Rev. Wm. Young, Roso, N. Y.

It will be seen that the Committee divided their appointments among six States. The appropriations are still far behind the applications. The legacies, therefore, for the present, are more valuable as an expression of cordial goodwill, than for their immediate pecuniary value; though, in this respect, they will do their work in good time.

A Plan for the Mule.—Messrs. Editors.—Will you permit me to take this means to suggest to the Managers of the Pennsylvania Central Rail Road Company, (other companies may also profit by the hint) that they should all their travelers with free tickets to Rarey's admirable "Mule." They would not only save much money, but more effectual is the power of kindness over any other mode of persuasion. I think it would pay well to do so, for the score of economy alone, to say nothing of the humanity.

REMARKS.—This is an excellent suggestion, and we hope all our railroad companies, who use mules and horses, will take the hint and do as suggested. It may be said that mules and horses are not the property of the freight railroad companies, but are hired, with their owners, and therefore it makes no difference whether the animals are well treated or not. But this is a short-sighted view of the matter pecuniarily, as well as a mistake on the score of humanity. Railroad companies in our cities have continual favors to ask of the public, and favors are willingly or unwillingly granted, just as of those whom they are asked happen to have a good or ill opinion of the parties asking, in the absence of any direct business advantage. The brutal treatment of mules upon our roads across everybody's indignation, and that indignation is partially transferred from the driver who beats, to the person who employs him, whether justly or not. The roars in the streets between the teamsters and their mules attract crowds, crowd obstruct the ways, and between the stubbornness of ill-treated mules and the interference of the public, there is frequently a great deal of time wasted on the road. Now, if the teamsters can learn how a mule should be treated, so as to get the greatest amount of work out of him without hurting him to the animal, it will be a direct pecuniary gain to them, and will enable the business of the country to be transacted with despatch, and relieve the public mind of their indignation, and their prejudice against the most every unfeeling and unfeeling of our cities.

MR. RAREY'S long promised last Exhibition in this city, will take place this (Thursday) evening at the Academy of Music.

A Good Prescription.—The Nashville Advocate has this sensible and valuable prescription:—"Read the Bible before you look into the morning paper. The soul can't live on sensation dispatches; the bread of politics, and of crime, you will have enough, anywhere, and to surfeit. Seek the company of those who fear the Lord and think upon His name. Make out every religious conversation. Lose no opportunity of assembling with those whose conversation is in heaven. You need it just now. Use the means of grace diligently, or you will be swept away by the current of the world, and you will be a stranger to your own heart in these noisy times. A great blessing is said that he found the second Psalm an excellent meditation for a crisis."

EDITOR'S TABLE.

A TREATISE ON THE PHYSICAL CAUSE OF THE DEATH OF CHRIST and its Relation to the Principles and Practice of Christianity. By Wm. W. Phelps, M. D. of London. With an Introduction by Samuel Hanson, Cox, D. D., L.L.D., Chancellor of the English University, London. First American, from the London edition of 1847.

Proposals for publishing the above new and very valuable work alone by subscription, in most 12mo. 500 pages. At \$1.25. As it is to be so expeditiously and published solely for its use, its excellence, its scarcity—only in the spring of 1861; so, as we can afford to incur no risk, it will not proceed till at least 500 subscribers are secured. They are, therefore, EARNESTLY INVITED; payable only on delivery. It will be a shame and a loss, not worth fully indulging, in our age and country, to neglect so fully, and so cheaply, to make a home for a book so popular. These qualities are not in the sound, learned, excellent work of Dr. Stroud; and honestly bids us say that the editor, the erudite, the wise, and mainly these only, will be pleased and profited by his mastery and well-considered "Treatise." S. H. Cox.

ENGLAND'S YEMOM, from the Life in the Nineteenth Century. By MARIA L. CHARLESWORTH, author of "Ministering Children," &c. New York: Carter & Burgess, pp. 393.

Rarely, if ever, have we seen a more effective or captivating representation of the elevating, refining, and consoling influences of domestic piety; the naturally sturdy and honest characters brought upon the stage, in woven with admirable pictures of farm and home life, and a family of English yeomanry, take peculiar hold upon the reader's mind. The fortunes of this secluded circle, who seem to know little of the world beyond, are replete with interest. The saintly grandmother, who disappears much too early from the scene, might well have been an ingenious dreamer for a prominent character in some new allegory of the Christian life, while Margery is almost classical in the clear, sharp outlines in which she is presented to our view. Complaint might justly be made of the diffuseness of the work. In times of good and abundant reading, needless expansion of form and matter, being all that was left of the Presbyterian Book Store, 1384 Chestnut St.

THE GOSPEL ACCORDING TO MATTHEW: Explained by Joseph Addison Alexander. 12mo. pp. 446. NOTES ON NEW TESTAMENT LITERATURE and Ecclesiastical History, by Rev. Wm. W. Phelps. These works, issued by Charles Scribner, of New York, and for sale by E. H. Butler & Co., Philadelphia, are both fragmentary, the Commentary being complete only to the conclusion of the 15th chapter, and the Notes on New Testament Literature, &c., being all that was left of Prof. Alexander's remarkable Biblical and historical lectures in a fit condition for the press. They bear the marks of his acute, vigorous mind, and common-sense modes of thought, combined with a large and varied scholarship, and will be eagerly sought after, especially by his former pupils.

TRIBUTES ON PREACHING, being contributions to Home Missions, by Rev. Wm. W. Phelps, D. D. 12mo. pp. 314. New York: C. Scribner. The fragmentary character of these thoughts will not prevent their being regarded as among the most valuable contributions to the formation of right views, and the culture of a right practice in preaching, anywhere extant. Besides brief reflections, the book contains Letters to Young Ministers, as first published in the Presbyterian, and Essays on Preaching and Preaching, contributed to the Princeton Review. If every young clergyman could but read all that was left of Prof. Alexander's remarkable Biblical and historical lectures in a fit condition for the press. They bear the marks of his acute, vigorous mind, and common-sense modes of thought, combined with a large and varied scholarship, and will be eagerly sought after, especially by his former pupils.

THE CHARACTER OF JESUS; forbidding this possible classification with men. By HORACE BURNELL. 12mo. pp. 178. Tinted paper. New York: Scribner. This beautiful little volume is a reprint of the tenth chapter of the author's Treatise—"Nature and the Supernatural," made in compliance with numerous solicitations. It is an essay complete in itself, and will attract many who would scarcely undertake to read the entire work. The author's view from which it is taken, to prove Christ's divinity, his character is closely analyzed and viewed on every side, presenting a picture to entrance the beholder, to rouse the Christian to more faithful imitation, and to stop the mouths of the gainsayers. For the sake of the young, we feel quite sure he would read it, catch its spirit, and derive very great profit from the perusal. For sale by E. H. Butler & Co.

AMERICAN SLAVERY, distinguished from the Slavery of English territory, and justified by the Law of Nature. By Rev. SAMUEL SARGENT, D. D. New York: Mason Brothers. A book more distasteful to the moral sentiments of the North, or, indeed, to Christendom generally, can scarcely be imagined. Coolly, and with a patient gathering together of authorities from every quarter, and a persistent anatomizing and depletion of the life from the freedom of the slave, they may contain; the reverend author attempts to construct his inverted pyramid upon a basis, which, but for the enhanced value of cotton, would long ago have been consigned to the limbo of old world rubbish. We do not mean that Dr. Sargent has any interest in cotton personally—we know nothing about that; but he is in a rage of speculation, created and dominated by that interest. We have not examined the book sufficiently to estimate the logical power with which it is written; but presume it is valuable as presenting pretty much all that can be said in argued despatch upon that subject. For sale by J. B. Lippincott & Co.

THE YOUNG AMERICANS' PICTURE GALLERY. Philadelphia: Lindsay & Blakiston. Small oct. This is a collection of pictures illustrating scenes, characters, and incidents in the history of our country. Its exterior is very attractive, and the contents calculated to instill patriotic sentiments in the minds of the young.

THE OLD LOG SCHOOL HOUSE, furnished with Tablets of School Life, Notes of Travel, Poetry, Hiss and Poems, and other interesting matter. Edited by CLARK, editor of Clark's Schoolhouse. Philadelphia: Leary, Geis & Co. 12mo. pp. 288. Few persons among us have done more to elevate the importance of common school teaching in the public estimation, than the author of this attractive volume. It is a high and honorable service; for when the community are satisfied to have the teachers, the formers of the characters of their children, and of the future citizens of our country, held in slight repute, so radically wrong an influence must be working at the core. Mr. Clark's "School Visitor" is an admirable school journal, fresh, enterprising, and vigorous in management, and calculated to make a happy impression in behalf of common-school learning and its agents. The principal story in the volume before us, is in the same interest, and has