American Presbyterian AND Genesee Evangelist.

THURSDAY, MARCH 21, 1861.

JOHN W. MEARS, EDITOR.

ASSOCIATED WITH

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

MONEY WANTED:—Not to lend again, or to speculate in, but to pay honest debts, and to satisfy needy and patient creditors who have invested their labor and their property in supplying you, dear subscriber, with this weekly means of informing yourself on the state of affairs in the Church and the world. Agents and subscribers! You have been remarkably incommunicative for the last two weeks; our empty purse yearns for a renewal of the interrupted correspondence and its fruits. Gather up the little sums which separately appear so trivial, but upon the faithful collection of which depends the efficiency, if not the very existence of a paper. Will not every agent, and every subscriber in arrears, take heed and act promptly?

WHERE ARE THE MEN?

One of the last public acts of the lamented young Tyng was, to preach to one of those immense and ever-memorable Jayne's Hall audiences in the spring of 1858, on the words of Pharaoh to Moses: "Go now, ye that are men, and serve the Lord;" which, with a warrantable accommodation, he made the basis of an admirable and powerful appeal to the consciences of impenitent *men*. Mr. Duffield has seized upon this incident and skilfully woven it in with the memorable dying charge of the preacher, in that stirring lyric of his: "Stand up! Stand up for Jesus!"

> Stand up! stand up for Jesus!
> Ye soldiers of the cross;
> Lift high his royal banner,
> It must not suffer loss.
> "*Ye that are men now serve him,*"
> Against unnumbered foes;
> Your courage rise with danger,
> And strength to strength oppose.

In the depth of his own manly Christianized nature, the preacher felt that religion was manly. It was not merely a solace for the weeping, or a support to the weak and fearful, or a system which commended itself merely to the feminine side of our nature; but one which could make good its claims to the devotion and fealty of the sterner sex. He doubtless had long observed and *felt*, the comparative inattention of men to the public duties and the more personal claims of religion, and took advantage of the extraordinary excitement of the time, to bring home to the consciences of the young men and the men of business, who were then so accessible, the truths and duties they are so prone to neglect.

Few religious bodies distinguish, in their statistical showing, between male and female members. The Congregationalists, however, are among these few. Their last annual statistics, published in the *Congregational Quarterly* for January show, that in a total of 258,331 members in the United States and Canada, the proportion of males to females is as one to two; the female church members are twice as many as the males. We are inclined to the belief that this proportion would hold true of most other denominations, though we know of no means of actually determining the point. So far as we have examined church registers, observed the attendance at communion seasons, or noted the sexes of those admitted on such occasions, we have been confirmed in our opinion. Indeed, a glance at most of our regular Sabbath congregations will reveal the preponderance of the female element. The fact is, the Gospel *has not reached the men*, and we need to take the fact into serious consideration. It has not overcome the strong hold of the world upon them, or invaded the arena of their absorbing cares, and made itself heard amid the din and strife; it has not made captive of their harder natures and firmer wills; it has not commended itself to their constitutionally bolder, more enterprising spirit; it has not been so presented as to vanquish their pride of intellectualism, their ambitious speculations. Woman has, naturally, less selfishness; less temptation to, or opportunity for intellectual vanity; her cares are not so absorbing; she naturally craves support, and seeks some superior object of trust; her moral sensibilities are less blunted; the Gospel easily reaches, satisfies and elevates her; in comparison with her, man, as a sex, has not been reached by the Gospel.

We shall not now consider more fully the probable reasons for this state of things; we shall not agitate the question whether our style of preaching is not at fault, nor suggest any means by which the difficulty may be obviated. We wish to push our observations one step further, and to carry them into the Church itself.

We desire to call attention to the fact, that even of those actually belonging to the Church, the proportion of male members who perform active duty is small. The attendance upon the social meetings of the Church will not be found to average one-third men and two-thirds women. The same causes—is it?—which kept men out of the Church in the first place—the same absorption in the world—the same hardness of heart—operate in a modified form to restrain them from duty within the Church; while, on the other hand, every thing which seemed to facilitate the entrance of women into the kingdom of Christ, acts with equal or greater force to keep them faithful there. We state this as a sad fact for the Church; for the men in particular. We commend it to the notice of ministers and all. Perhaps, before we ask how we may reach unconverted men with the Gospel, we had better begin with the converted, and plan for an increase of interest in their souls for the cause of the Master. Let us consider how we may accelerate the growth of holiness in their souls, how break up more completely the power of worldliness over them, how counteract the absorbing influence of care in their case. We feel unspeakably humiliated on entering one of our fast day meetings, our united celebrations of days of prayer, such as those for colleges and the conversion of the world, or our united weekly prayer-meeting, to look around and see that our male members have so generally left these special services in the hands of the ministers and the faithful sisters of the Church. In times like these, when employment is scarce and the demands of business light, and when the causes for prayer are such as Christian men should feel to be uncommonly weighty, might we not especially look for their presence and co-operation? We pause for a reply. If any of our laymen have an excuse to render, we will give them an advantage they cannot have when reproved from the pulpit—an opportunity to present it in full in these columns. Meanwhile we hope they will not wait for discussion, but will go to the very next prayer-meeting and keep on going.

IS SLAVERY A LOCAL INSTITUTION?

Good men in the South have ceased to apologize for slavery as it exists among them, or to expect its extinction even in the millenium. Their leading minds, and particularly the leading minds of the Presbyterian Church in the South, have of late assumed an attitude of positive friendship towards the institution; have come to extol it as a social and political advantage; have convinced themselves, and are laboring to convince others, that the Scriptures, the Constitution, and natural law, are on the side of American slavery; in fine, that it is an order of things, which, as to its principle, is not only not local, not simply national even, but universal; an order of things which exists and has existed everywhere, *per se;* while it is personal freedom which is local, and which needs the force of special enactment to give it rightful existence. One can scarcely credit it that good men, Christian men, professed believers in the Bible and in Calvinism, ecclesiastical descendants of the Presbyterians of 1818, should be found giving themselves to the work of defending such a lamentable perversion, or rather inversion, of the truth as this! Freedom is sectional and local! American slavery is national—universal! We give the language of Dr. Thornwell, of South Carolina, in the last number of the *Southern Presbyterian Review*. He, indeed, uses the general word slavery in his argument; but that it is American slavery that he means, is clear, because he immediately draws the inference "That slavery goes, of right, and as a matter of course, into every territory," &c. Says Dr. T.:

"In the first place, slavery has never, in any country, so far as we know, arisen under the operation of statute law. It is not a municipal institution—it is not the arbitrary creature of the State, it has not sprung from the mere force of legislation. Law defines, modifies, and regulates it, as it does every other species of property, but *law* never *created* it. The law found it in existence, the law subjects it to fixed rules. On the contrary, what is local and municipal, is the *abolition* of slavery. The States that are now non-slaveholding, have been made so by positive statute. Slavery exists, of course, in every nation in which it is not prohibited. It arose, in the progress of human events, from the operation of moral causes; it has been grounded by philosophers in moral maxims, it has always been held to be moral by the vast majority of the race. No age has been without it. From the first dawn of authentic history, until the present period, it has come down to us through all the course of ages. We find it among nomadic tribes, barbarian hordes, and civilized States. Wherever communities have been organized, and any rights of property have been recognised at all, there slavery is seen. If, therefore, there be any property which can be said to be founded in the common consent of the human race, it is the property in slaves. If there be any property that can be called natural, in the sense that it spontaneously springs up in the history of the species, it is the property in slaves. If there be any property which is founded in principles of universal operation, it is the property in slaves. To say of an institution, whose history is thus the history of man, which has always and everywhere existed, that it is a local and municipal relation, is of 'all absurdities the motliest, the merest word that ever fooled the ear from out the school-man's jargon.'"

In responding to these extraordinary assertions we would first desire to hold the writer to *that particular form of slavery*, for the extension of which he is arguing. For it is quite out of analogy with much of what he has brought together in this paragraph, though he calls all by the same name. American slavery is not serfdom; it is not a quasi-apprenticeship like most of the slavery of the Hebrews; it is not the result of open warfare, in which the friends of the captives may make reprisals upon the captors; it is a trafficking institution which would expire in a generation or two, if robbed of its mercantile character; it chattelizes the slave and makes him as truly a marketable commodity as his owner's horse or ox; its laws pay no regard to conjugal and domestic relations among the slaves; chastity, fidelity, filial and parental ties have no sacredness in the eye of the law; and American slaves are a distinct and degraded caste in society. Has this kind of slavery "always been held to be moral by a vast majority of the race?" Is it true that "no age has been without it;" or that slavery such as this "has come down to us from the first dawn of authentic history, through all the course of ages?" Is this the relation that bound Eliezer to Abraham; or their bought, *but not sold,** servants to the Hebrews, and who went out free at the jubilee; or the captives of the Homeric age to their heromasters; or the serfs of the middle ages to their feudal chiefs? Let us not be cheated; let not the defenders of American slavery deceive themselves, by the use of a word. That relations of dependence between man and man, involving more or less of servitude on the one part, and of irresponsible control on the other, have prevailed in many countries and through long periods of time, we freely admit; but that such a system as that laid down by the slave code of the Southern States has now (!) or ever had the universal sanction of mankind, or the sanction of so large a part of the race as to acquire the force of law,—"a common law wider and more pervading than the common law of England," who would have expected its craziest defender to assert?

Let the defenders of American slavery exercise their powers of analysis; let them, in their historical view of slavery, "seize only on the essential and omit the variable and accidental;" let them tell us *what it really is*, which, in the form of servitude, "has come down to us through all the ages;" let them contrast the result of their analysis with the peculiar form of slavery they are defending, and for the sake of which they are tossing to the winds the labors of our revolutionary fore-fathers; let them strip off those features of American slavery by which it differs from the essence of the traditionary servitude thus discovered; then their plea of universal validity for American slavery will begin to have some plausibility—then the Northern majority against its extension will show a sudden and great diminution, and then, too, good reader, the 350,000 slaveholders of the South, in whose behalf this great revolution is undertaken, would not care a button what disposition is made of the territorial question or the fugitive-slave law.

Dr. Thornwell's sweeping assertion is, that "No age has been without" slavery; and again, "Wherever communities have been organized . . . . there slavery is seen." On the contrary, we have no evidence of the existence of such a system as he is defending *any where* in the early history of the world. The slavery of which records still exist, was a radically different system. Even the Egyptian slavery under which the Hebrews suffered, was not such as to prevent a child of the servile race from being adopted by a royal princess, and brought up in the palace of the Pharaohs.

But if we come down to modern times, and especially to the middle ages, we are puzzled to know how the Reviewer keeps up the chain of continuity which the absoluteness of his claim renders necessary. A sort of apostolical succession must be proven for slavery, or the argument fails. How can he overlook the long interregnum of serfdom, which, under the influence of Christian legislators, like Justinian, took its rise somewhere in the fifth or sixth century, and, with some interruptions caused by the irruptions of the northern barbarians, went on until "all the various classes of slaves became merged into the *adscripti glebæ*, or serfs of the middle ages." (Smith's Dict. Antiq. Art. *Servus;* see also, Bible in the Workshop, chap., xii.) With some exceptions, this condition of serfdom was one of inseparable attachment to the soil; the serf not being an article of traffic except on and with the land; hence his domestic relationships were vastly more secure than with American slaves. If he ran away, his rendition was very uncertain. Many obstacles were thrown in the way of suits for his reclamation. Residence of a year and a day in a walled city or borough in England, made the fugitive free. By the middle of the 14th century, a large proportion of the peasantry in that country had become hired laborers. Early in the fifteenth century, serfdom is spoken of as no longer existing in Italy, while in some countries in Germany, the greater part of the peasants had acquired their liberty before the end of the 13th century, (Hallam's Middle Ages,* I., 200, III., 169.)

Hence, the History of Society in the middle ages, shows us slavery attenuated to serfdom, with a constant tendency to its removal and substitution by free labor, until that result was actually brought about in all the more civilized and Christianized countries, and *freedom became the universal law and condition of man in civilized communities.*

But why is there any necessity for showing this defect in the argument, or rather the sweeping claim of the Reviewer? Grant the universality of slavery up to a recent date if you please—up to the time of Clarkson and Wilberforce; a score of social wrongs and evils might be named, which, up to a certain period, were well-nigh universal, and against which the conscience of the world has been aroused only after the lapse of ages. Take the customs of polygamy, of divorce for trivial causes, of enslaving or destroying all captives taken in war. There was a time when their defenders might have pleaded their very recent universality against any attempt to abolish them. The defender of polygamy, or of divorce, or of cruelty in war, might have taken Dr. Thornwell's very language in his lips. Let us imagine our country, with all its component parts, existing some centuries earlier in the world's history; let us suppose the Mormon polygamists to occupy the place of the South, and the political aggressions which have aroused the North to have been in the interest of polygamy, instead of slavery. Suppose, in our constitutional measures to arrest the spread of that institution, we had pleaded, as we plead of slavery, that polygamy is contrary to nature, and can exist only by positive local enactment. The Mormon might have replied, almost in the very language of Dr. Thornwell, "Polygamy has never arisen under the operation of statute law. The law found it in existence. No age has been without it. From the first dawn of authentic history, it has come down to us through all the course of ages. If there be any relation that can be called natural, in the sense that it spontaneously springs up in the history of the species, it is polygamy." And then, in a burst of scorn at the pleadings of his adversary for a limitation of the system to the section in which it existed, he might have added: "To say of an institution, whose history is thus the history of man, that it is a local and municipal relation, is of all absurdities the motliest," &c.

The answer in both cases would be the same; that the conscience of mankind has long been working towards the issue which it has now reached. The relation you defend has at last been fully and universally recognised as against nature. Whatever may have been the case before, *since* this recognition of the true character of the relation, and its abolition everywhere else, its existence has become exceptional and local and dependent upon local law. The conscience of the civilized and Christianized world is the interpreter of natural law, if it be not in a true sense the very law itself. The social wrong against which it protests has disappeared gradually, and is now limited to a comparatively small section. It has made interest there; but can that small remnant rise in the face of Christendom, and claim universal validity for their condemned and discarded polygamy or slavery? Is their unenlightened conscience to dictate law to the world? Shall the once universal wrong, when discarded and defeated, when driven to its last refuge on earth, look forth and say, I am everywhere by precedent and ancient recognition; your monogamy, your free labor and free soil are limited, are encroachments, are nowhere, unless as creatures of local law and special legislation; I am rightfully everywhere, and I will rend and tear, and revolutionize for such a recognition where it is denied?

Thus Dr. Thornwell of to-day, and the defender of polygamy, of capricious divorces, or of cruelty in war of centuries ago, stand on precisely the same ground in arguing for the universal recognition of a social wrong. It is the enlightened conscience of the Christian world which pronounces authoritatively the common law of mankind, and not the defeated, misguided remnant, that cleave obstinately to the institutions and practices, condemned by that conscience.

* "We boldly challenge any man to produce one line or word of Scripture to show directly or indirectly that any patriarch ever sold a slave to a heathen or to any other patriarch; that ever a Jew, in later times, sold a bondsman to a heathen or to any other Jew."—*Tayler Lewis.*

* Our references are to the new and handsome edition of Crosby, Lee, Nichols & Co., Boston.

ACCESSION TO THE CHURCH.

Last Sabbath was a day of great interest in Old Pine Street Church, (Rev. Dr. Brainerd's.) Twenty persons, fifteen on profession of their faith, stood up to assume, publicly, their obligations to Christ. The audience was very large, the communicants nearly filling the body of the church, and the wide galleries thronged with interested spectators. Among the young converts was a great-grand-daughter of Rev. John Blair Smith, D. D., Pastor in 1779. The presence of the Rev. George Duffield, Jr., of this city, great-grandson of Rev. George Duffield, D. D., Pastor of Old Pine Street from 1771 to 1785, added to the interest of the occasion. The day will be long remembered.

A correspondent adds:—"Yesterday was a most delightful day in Old Pine St. At the communion in the afternoon, twenty united with the church,—fifteen on profession. It was good indeed to be there, to see the old church packed to the very door with communicants, and to see so many spectators in the galleries. The most noticeable feature in the exercises of the day, was the prominent interest manifested in behalf of the children and youth. The good pastor has great reason to be encouraged, and that the Lord would long preserve him to the church in general; and to Pine St, in particular, is the sincere prayer of your humble servant."

A QUESTION ANSWERED.

Dr. Thornwell, in his recent article on the State of the Country, asks the North:

If the tables were turned, and it was your thoughts, your life, your institutions, that the Government was henceforward to discountenance; if non-slaveholding was hereafter to be prohibited in every territory, and the whole policy of the Government shaped by the principle that slavery is a blessing, would you endure it? Would not your blood boil, and would you not call upon your hungry millions to come to the rescue? And yet, this is precisely what you have done to us, and think we ought not to resist.

The questioner has forgotten that this very alternative has been before the eyes of the North for years. Especially does the history of events in Kansas, taken in connection with the southern and the administration acceptation of the Dred Scott decision, show that the social *status* of slavery was to be forced upon all the territories of the United States. Was not governor after governor recalled from Kansas, for no other reason than because he would not lend himself to the very work of "prohibiting non-slaveholding" in that territory? Was it not a fact that the "whole policy of the Government" for two presidential terms, was actually "shaped by the principle that slavery is a blessing," quite as much as—in all probability—the policy of the present administration will be shaped by the opposite principle? The question then is, properly, not what would, but what did the North do, in view of the fact? Why, it maintained its loyalty to an odious government, and appealed to the tribunal recognised by true freemen—public opinion and the ballot-box. It fought a peaceful battle and gained a bloodless victory. It had truth on its side, and it prevailed. The South went into the conflict, in good faith, as was supposed, and failed. And now comes the truly pertinent and seasonable inquiry: What did the South do, when, as the result of that fair and open contest, the victory was with the North, and the government fell constitutionally into our hands? What did the South do, when, by the force of public opinion, compelled to take substantially the same position as that which the North had long submitted to, with unbroken loyalty? History is writing the answer. She plunged headlong into a shameful and wicked rebellion; she broke her oaths; she spurned and insulted the glorious banner of our Union; she seized millions of Federal property, forts, arsenals and munitions of war; she plundered custom houses and mints; she scouted the arguments of Christians and of freemen, and flew to arms. In nearly identical circumstances, the North has acted the part of patriots, the South that of anarchists, towards the best government under the sun.

The Abbe Lacordaire, at his induction into the French Academy, in place of the deceased De Tocqueville, the great European defender of American institutions, took occasion to eulogize the society and Government of the United States, in the most enthusiastic manner. News of the revolutionary movements in the South had already reached Europe, when this ceremony took place. Here is the eloquent and honored Abbe's opinion of the movement:

"He (De Tocqueville) even raised himself above his admiration to tell to America the perils which menaced her, to denounce SLAVERY, THAT INHUMAN AND IMPIOUS SCOURGE TO WHICH FIFTEEN STATES ARE READY TO SACRIFICE THE GLORY AND THE EXISTENCE OF THEIR COUNTRY."

SLAVE-EXTENDING.

A new proof of the policy of past administration has come under our notice, since concluding the above. We clip from a daily paper.

The editor of the Memphis (Tenn.) Appeal has received a letter from Captain A. M. Jackson, Secretary of the territory of New Mexico, under the late administration, dated Santa Fe, February 1st, from which we learn that the Legislative Assembly has just adjourned, and left unrepealed the slave act. Captain Jackson's letter says:

"This is better luck than I expected at the opening of the session. I suppose you are so much engrossed with your own troubles that you will regard this as of but slight importance. However, I think the securing of New Mexico to the South, is an object worth an effort. If so the maintenance of our Slave act is an important item."

"HEAPING COALS OF FIRE," &c.

Our readers have certainly heard of the great scarcity of food, approaching to a famine, which now exists in Northern Mississippi. Appeals have been made for assistance, and an agent has been sent to Illinois on this errand. The manner in which he was received there, is a delightful interruption to the dreary discord of the past few months, and is so truly a Christian mode of treating those who have been breathing out sentiments of the deepest hostility, that we cannot be surprised at the softening influence it has exerted on the Mississippians.

The Brandon (Miss.) *Republican* says:

"On our first page will be found a letter from Major Benjamin Hawkins, who is now in Illinois, buying corn from the citizens of Scott, Smith, and Rankin counties. He says that he can get the corn on a credit, if the people can raise the money to pay the freight. *Major Hawkins took with him a list of the poor of his neighborhood, who were unable to buy or pay freight, and who were compelled to starve unless assistance were rendered them.* From his letter it will be seen that the citizens of Springfield, the home of Lincoln, have contributed one thousand bushels of corn, and that much more will be contributed to relieve the distress of the poor in this section.

"How humiliating," the same paper continues, "to every Mississippian, to know that, *after cursing and denouncing the people of the North*, as our citizens have been in the habit of denouncing them, *we are compelled to turn around and beg them for bread, and they in turn are trying to kill us with kindness*, by treating our agent with the greatest respect, and not only giving him more than he asked for, but paying for the sacks to put it in. It certainly places us in a very humiliating position, and we heard Major Hawkins abused for going there and begging corn; but we say he has done right, and thousands of starving children, widows, and orphans will bless him for his efforts to keep them from perishing with hunger.

"Some narrow-minded, contemptible demagogues say that the citizens of Illinois give us corn because they fear us, and wish to get on good terms with us again. We believe they are actuated by purely Christian motives, and that they have purer and better hearts than those who make such charges."

MR. DUFFIELD'S FAST DAY SERMON. Any minister of our church who desires a copy of this discourse, and who will send his name and address to the author, will have his wish gratified.

YELLOW SPRING COLLEGE. Much religious interest is reported as existing in this institution, and in the churches generally of Kossuth, Iowa, where it is situated.

OUR HOME MISSIONARIES AND THEIR FIELDS.

We give below part of a letter, not designed for publication, but which, as exhibiting the devoted spirit of our Home Missionary brethren, the hopeful, though hard character of their work, and the importance of what has already been accomplished by our church for this interest, ought not to be withheld.

Michigan, March 2, 1861.

EDITOR OF AMERICAN PRESBYTERIAN;—DEAR BROTHER:—I enclose two dollars for my paper another year. . . . . .

The church in this place has been very much disheartened,—is engaged in building a parsonage, as an essential to having a minister, and had voted to use their means the present year for it, instead of for preaching. But great difficulties arose. I came here six weeks ago. . . . . The session had been engaged in efforts to settle difficulties, with some happy success. I have preached here since, telling them they may give me what they please. Now a revival of religion has begun. A few are beginning to hope, and others are anxious. I am preaching six to eight times per week, attending prayer meetings, visiting from house to house, &c.,—have proposed to preach for them for $350, besides house rent, per year, allowing to go towards it any donations that they can make me. But they cannot raise it and build their parsonage, and without their parsonage built, they can find no place for a minister to live. They have asked the presbytery to aid them $100, but have not obtained an answer. The Lord has blessed, and is blessing my labors here. At present I cannot leave this people, if I get nothing except my own board and horse keeping, for my labors. Help from the A. H. M. S. is out of the question.

Here is a wide region for a minister to go over. Some of the church come seven miles to meeting. The town is on the highest land in the State, and contains the head waters for four of its large rivers—consequently, the snow just having gone off, the travelling is now very bad. Two of the families in which are recently hopeful conversions, are eight miles apart. I cannot tell the number of anxious persons. I find them in visits where I did not expect. The church are much encouraged—have an earnest spirit of prayer; but an absorbing inquiry is, how shall they sustain a minister? As for other denominations, we are alone, except a Congregational Church,—house of worship two miles distant. If I should leave, other denominations will come in, some are now ready to gather the results of present labors and prayers.

This is the only Presbyterian Church between ——— and ———, forty miles, on one of the most travelled roads in the State. North, there is no Presbyterian or Congregational Church, between here and Jackson City. Right in my field of labor here, if I could cultivate properly the whole of it, is ground enough and people enough, that are not connected with any other Christian denomination, for three able, self-supporting churches. Now is the time for this church to do something, and I believe, that with the help of $100, at this crisis, it will sustain itself, and spread its influence over a large portion of this destitute region. It appears like a noble working church.

By the aid of the Church Erection Fund, we have a house of worship, of good size, and well finished, and we are beginning to experience in it something of the baptism of the Holy Ghost and of fire.

I make these statements, dear brother, that you may have some idea of this field of labor. I do think that I shall be sustained here somehow, but I do not know how.

Yours in the Gospel, ——.

For the American Presbyterian.

LETTER FROM MOUNT LEBANON.

NUMBER IX.

Bhamdun, Mount Lebanon, Feb. 12, 1861.

DEAR EDITOR:—His excellency, Fuad Pasha, soon after my last communication was sent from this place, returned to Beirut, having granted amnesty and release to several hundreds, if not a thousand and more. It is said that two or three hundred Druses are still detained in custody at Mokhtara, the residence of Said Bey Fumblat. And yesterday we heard that 280 Druses, under apprehension at Beirut, were also released. These favourable events for the Druses appear to be generally disapproved by the native Christians, however sanctioned by the United Commissioners of Turkey and Europe. The inherent animosity and hatred of the so-called Christians, demand as a punishment the life-blood of the Druses, in retaliation for the barbarities and massacres which their own unwise proclamation of war had provoked. But no man can be admitted in ordinary trials, as a witness or judge of his own cause. And the Christians of Syria ought to be satisfied with the same favor and mercy shown to their enemies, which they would have desired for themselves, in similar circumstances.

During the past twenty-five days, the winter, coming down from the summits above, has raged in frequent snow storms around, and gone down into the lower parts of the mountains, towards the sea. My thermometer ranges from 20° to 50°: it is now indeed at 52°. The climate is, however, more like spring than winter, and one of the most salubrious and delightful in the world. While these storms prevail upon the mountains, the people confine themselves to their dwellings, for the most part, until their good friend, the sun in heaven, melts away the snow, and enables them to resume their former pursuits. Certainly all their habits and manner of life are widely different from what they are in the United States.

HOW SECESSION APPEARS FROM MOUNT LEBANON.

In this foreign land, we lament to hear, that abolition and disunion principles are operating to separate and dissolve the golden links of our American Union. God forbid the involuntary dissolution of that Union, embracing, as it does, the best government in the world, till the heavens are no more. And let every American citizen who loves his country, always prefer the whole to a part, the United States to his own state government. The declaration, "I am an American citizen, that is, a citizen of the United States of America," now commands the respect and homage of the world. As such a citizen, I have forgotten my native Connecticut, and sworn to support the Constitution of the United States, and most solemnly protest and remonstrate against the dissolution of our federal Union. If seceders confederate, I must and will protest, and never acknowledge nor admit our powerful nationality can be destroyed by the secession of a sister State, or a number of States; any more than it was created anew, whenever twenty States, one after another came into the Union of the thirteen United States of America. Let all causes of grievance and secession be removed; let there be no North, no South, no East, no West, but the Union of all sections for "Independence and Liberty, now and forever, one and inseparable." All my sympathies are for all sections, North, South, East, West, and Heaven.

I owe an apology for the above paragraph, and for presuming so far upon your acceptance of the Syrian Trumpets. Nine have already appeared. And enclosing a letter from Mrs. B. for your juvenile readers, I remain,

Yours in Christian love,

WILLIAM A. BENTON.

[Mrs. Benton's letter will be given in our next. Our young readers and those fond of reading illustrations of God's Providence in the work of missions, may expect a rich treat.—EDS.]

WHAT OUR FRIENDS SAY.

From letters recently received at this office, we venture to lay before our readers a number of extracts. We have no fondness for self-glorification, but we like to bring our readers into communication with each other on the subject. Says a correspondent in the West:

"We are greatly pleased with the late tone of your paper on the political matters. It does us good like a medicine."

Says a New York pastor, in a letter containing remittances with old and new names:

"I have been delighted with the bearing of the PRESBYTERIAN on matters involving the state of the nation. It is doing good."

Says a subscriber, renewing his subscription:

"I am much interested in the decided course you take against the traitorous and rebellious state of things at the South; I consider it outrageous in the extreme."

Says a clerical correspondent on the Hudson:

"I am greatly interested in the increasing earnestness and richness of your columns. I think the last number of the AMERICAN PRESBYTERIAN was nearer to what a 'religious newspaper' should be, than any other religious paper I have read for a year past."

From the Pittsburg *Educator:*

"*The American Presbyterian*, Philada., John W. Mears, Editor, is an ever welcome exchange. It is the organ of the Presbyterian Church (N. S.) and is unflinching in its patriotic devotion to the true interests of our common country."

MINISTERS DISCLOSING CONFESSIONS. AN EXPLANATION.

In reply to correspondence, Dr. Cornell wishes us to say, that his argument on the above subject, recently published in our columns, was *only accidentally* applied to the esteemed brother whose name was mentioned, (Dr. Patterson,) and that he freely withdraws any seeming intention to fasten upon any individual the abstract wrong against which he argued. In any further use of the article he may make, he will drop all names.

EDUCATION FOR THE MINISTRY.

Perhaps the most important feature of the concert of prayer for colleges and institutions of learning, recently held in our city churches, was the carefully prepared statement presented by Rev. Charles Brown, Secretary of the Philadelphia Education Society. We have already published a full statistical view, prepared by the students of Union Seminary, in New York; but we gladly add the statement of Mr. Brown, which he has handed to us.

"Nearly forty years have elapsed since the annual Concert for Colleges was established. It originated with the American Education Society. Candidates for the ministry under the care of the Society, were in the habit of holding weekly and monthly meetings for prayer, at which they invoked the Divine blessing on themselves—on the friends of education—on the work of missions throughout the world, and on all colleges, and other institutions of learning, in different parts of the land. This practice suggested the idea of establishing an annual concert of prayer, which was done in the year 1823.

In praying for Colleges, we do not ask for spiritual blessings without using the means to obtain them. The means are found in the institutions themselves, and consist mainly in the faithful efforts of Christian teachers. There is scarcely a college in the land, in which the religious element does not greatly preponderate in the Faculty. In most of our higher institutions of learning, nearly all the Professors are active members of the church, and many of them ministers of the gospel.

The history of this concert of prayer shows that its annual observance has frequently been followed immediately with revivals of religion in colleges, and similar institutions. Such benefits have resulted from it in by-gone years, that its annual return is hailed with pleasure by all the friends of religion at the seats of learning.

The following figures will indicate with tolerable accuracy, the number of students in this country, connected with the institutions specified:—

In 45 Theo. Seminaries	there are	1,372	students.
In 124 Colleges	"	13,541	do.
In 39 Medical Schools	"	5,241	do.
Total,		20,154	

This army of more than *twenty thousand* young men are well worthy the prayers of the Christian community, especially as in a few years the most of them, in all probability, will be occupying positions of the highest responsibility, in various parts of this and other lands.

Reports from *forty* Colleges have been recently received, in which it is shown that among less than *six thousand students*, there are *two thousand five hundred and seventy-six* members of the church, *twelve hundred and seventy* of whom are preparing to enter the ministry. If there is the same proportion of church members, and candidates for the ministry, in the colleges not reported, there must be a total of at least *seven thousand* church members, of whom, about *two thousand seven hundred* have the office of the ministry in view; to which last number, add *thirteen hundred and seventy-two* already in Theological Seminaries, and there will be found a total of *four thousand and seventy-two* candidates for the gospel ministry, pursuing their studies in the various colleges and seminaries throughout the land. Among the number preparing for the ministry, there are about *two hundred* who design entering foreign missionary fields, but for want of sufficient data on this point, this estimate may not be strictly correct.

Regret has often been expressed that so large a number of college students should be unconnected with the church. This is to be deplored only on the principle that we should regret that *all* men are not Christians, for by comparing college students, with the same number of young men in any other class of society, it will be found, that the number of the pious among the students, greatly exceeds the number in any other classes.

As it regards educational interests, more particularly related to our Presbyteries in this city and vicinity, it may be said that present affairs afford an encouraging aspect. About sixty students connected with the Philadelphia Education Society, have received the pecuniary assistance necessary to their studies, during the current year. These candidates for the ministry are distributed in four theological seminaries, ten colleges, and eight academies. Within the last year, seasons of unusual religious interest have been enjoyed in several institutions containing these candidates; who, in their turn, highly appreciate the spiritual blessings conferred, and send their request that they may be remembered in our prayers. The Philadelphia Education Society has not had better opportunities for usefulness for many years past, than are now presented by the number and character of its candidates."

THE EVANGELIZATION OF ITALY.

The following extract of a letter from Rev. A. McDougall, of Florence, Italy, in a late *New York Observer*, gives some deeply interesting facts, upon the present accessibility of that country to evangelical influences.

We may well pray that Protestant Christians may have grace given them to improve the grand opportunities of spreading the knowledge of the truth in these long closed regions of Papal supremacy and darkness.

The country north of Florence has for a year past been traversed by colporteurs, but only the other day did the gratifying intelligence reach me that a colporteur who had left us lately made his way due south through the Papal States to Naples safely, selling Bibles and books as he went along.

Thus, then, all Italy, from the Alps to the straits of Messina, is open to the Gospel, excepting the city of Rome and the territory of Venitia, so that you may form an idea of our responsibilities and the labor devolving upon us, with such a wide field on which to sow broadcast the incorruptible seed of the word.

Last year the sale of books in Tuscany was beyond every one's expectations, and far exceeded the expenses of colporteurs in Northern Italy. I rejoice to inform you, what seems difficult to explain, that the circulation of Bibles and religious books of all kinds in Naples and Sicily has been far more extraordinary than anything we have been privileged to see in Central Italy.

I will not now trouble you with statistics, but will only say that every box arriving in Naples has been emptied of its contents in a few days, so that, but for the enormous expenses of transport, a profit would remain in favor of the publishers. Indeed the dissemination of truth goes on so prosperously that the Romish camp is in agitation. In times gone by, the civil power was brought to bear, and truth was imprisoned or banished. Now the sanction of the law is happily given to the preaching and publication of evangelical sentiments. What, then, is left for the priests to do? Nothing but to take up the pen and enter the field of controversy.

We are now in the very thick of this second phase in Italy's religious history. What a hopeful sign! What but good can result! Truth needs but a fair field and a fearless discussion. From many a pulpit in Florence, Pisa, Leghorn and elsewhere, a daily or weekly sermon is being preached, where formerly nothing was said either by way of upholding the papacy or of opposing Protestantism. These discourses are listened to and answered by the Waldensian or other evangelists, either through the press, which is gradually opening its columns to such discussions, or at their various reunions.

COMPLIMENTARY.—*Zion's Herald*, the Boston organ of the M. E. Church, in concluding a highly commendatory notice of the late Judge Jones' excellent Commentary on Matthew, says:

The author, we judge, was a New School Presbyterian, though denominational peculiarities do not largely appear in his notes, which are eminently evangelical and orthodox.

Judge Jones long held the office of ruling elder in one of the churches of the other branch in this city.

EDITORS' TABLE.

MORAL AND RELIGIOUS QUOTATIONS FROM THE POETS, topically arranged. This is an industrious and valuable compilation from no less than six hundred authors, British, American, German, Danish, Swedish, Russian, French, Spanish, Italian, Portuguese, Latin and Greek; of whose names a list is given with the dates of their birth and death. Amid many true brilliants of poetry, there are also not a few selections which good taste would scarcely have admitted. Yet as the object of the compiler was to illustrate subjects, it often, doubtless, became necessary with him, just as is the case with compilers of hymn-books, to introduce quotations which have no other recommendation besides aptness to the topic in hand. The list of subjects is very full, and well selected and arranged. We should judge the book to be, on the whole, a real addition to the library apparatus of the sermonizer and lecturer. It is a strongly bound octavo of 338 pages, with fine steel engravings, paper and printing being of the very best. Published by CARLTON & PORTER, of New York, and for sale by Perkenpine & Higgins, in this city.

The same house have issued a very convenient and handsome COMMON PLACE BOOK, whose mere appearance invites and reconciles to the labor of making those extracts and references which are as valuable as, to most busy men, they are tedious and burdensome to make. A host of literary men may by quoted as witnesses to the utility of some such method of classifying and rendering accessible the knowledge, which otherwise would be retained only by the slender ties of memory. This is simply a blank book of 400 quarto pages, with a space ruled off perpendicularly upon the outer edge of each page for the guiding word of the quotation, and an alphabetical index to contain these words with the page on which they are found. We heartily commend it to students seeking to store up their acquisitions. For sale as above.

MAGAZINES AND PAMPHLETS.

Messrs. Carlton & Porter's pamphlet on PARKERISM, contains three able and vigorous discourses; the first on Parker's opinions and influence, by Rev. W. F. Warren; the second, on his Life-Work, (to overthrow the authority of the Scriptures) by Rev. F. H. Newhall, and the third on the character and career of Theodore Parker, by Rev. Gilbert Haven. All of these sermons do excellent service in exposing the radical errors and dangerous tendencies of the teaching of the American heresiarch, while they generously recognise and applaud the good they find in their subject.

By the way, we think Dr. Warren's estimate of De Wette's present influence in the theological world is very much below the mark. How, with any knowledge of the movements of mind in Germany, he could say, "De Wette has fallen into complete oblivion" there, we cannot imagine. Nor do we think Dr. Schaff's rendering of his poetry: "Ich hab' ihn nicht geschlichtet," by "I did not gain the field," is a very happy attempt to present the exact state of mind of the author. He means not to confess his *life* a failure, but his attempt to compose the contentions of the times. "Einen Streit schlichten," is a phrase meaning to settle a dispute. De Wette laments that he was unsuccessful in his attempts to settle the speculative differences of his age. For himself, he claims somewhere in the same poem, that *he had retained his faith*, and it is the concurrent testimony, both of his late writings and of his friends and the people of Basle, where he ended his days, that his views grew more evangelical as he drew nearer the grave. Undoubtedly, a great part of this gifted man's teachings is tainted with grave and perilous error.

THE METHODIST ALMANAC, of 1861, contains, besides the usual calendar, a large body of important denominational statistics, among which the educational are very remarkable. For sale by Higgins & Perkenpine.

THE NORTH BRITISH REVIEW FOR FEBRUARY, (Scott & Co.'s American re-print, for sale by W. B. Zeiber, No. 106 S. Third street,) contains in eleven articles, a most entertaining variety of treatises, among which we would select as of special interest, those on *Modern Necromancy*—a pretty thorough exposure of Judge Edmonds' and Robert Dale Owen's recent volumes, *Engineers and Engineering*, which glances at the principal departments, great feats and leading