

American Presbyterian AND GENESSEE EVANGELIST. THURSDAY, OCTOBER 17, 1861.

JOHN W. MEARS, Editor.

CORRECTION.—In the Receipts to the Philadelphia Educational Society, published in our paper of October 2d, the printing should have been O. H. Willard, \$5; J. W. Queen, \$1.

OUR DUTY AS CHRISTIAN CITIZENS.

UNLESS there is a greatly increased disposition in the Christian community to apply the principles of Christianity in all the relations of citizenship, our national troubles will teach us no lessons of good, and may be expected in some shape to recur more than once in our history.

verment by its subversion. In its place he may give us anarchy, confusion and despotism, and cause us, by years of suffering, to understand the lesson which all his goodness has failed to impress upon us.

On a cognate subject, Rev. W. ATKMAN, of Wilmington, speaks with great severity, yet, we must own, with far too much truth in regard to the processes of our courts of law.

"With all our boasted equality and excellent laws, I am of the opinion that there is not a nation, I mean, of course, the most enlightened and Christian in the comparison, where the course of justice is so uncertain and where crime is permitted to escape with such impunity. I will not stop to say where the cause is found. It has become a national sin. The sense of justice has become blunted, so that we have ceased to realize its infraction. What hope has a poor man of justice, if his case lies against a rich man? What expectation have any of you of seeing a rich criminal convicted, it matters not how flagrant or how open the crime? We have ceased almost to expect it. The wealthy villain walks unblushingly and defiantly abroad and laughs at the law. I may seem to speak extravagantly, but the thoughtful recollection of any of you will convince you that I do not speak falsely. Great crimes have gone unwhipped of justice, murder and violence have bought themselves off; gigantic breaches of trust, wholesale robberies of widows and orphans, filling homes with desolation, and bringing utter and hopeless poverty with all its train of woes, all these have been permitted and the perpetrators have held their freedom and their places.

"God is a God of justice. He abhors oppression and robbery. He regards the cry of the widow and the defenceless. He will make himself their avenger, and will punish a nation whose such things are done.

"God has bestowed benefits upon us as upon no nation under heaven, and we have held them as if they were nothing. Said a foreigner to me one day: 'You Americans do not seem to know what a country you have got. We, who have felt what it is to live under a despotism, understand it.' And so it has been, our liberties, our institutions, in all their wealth of blessedness, we have received and treated as lightly, we have bestowed as little care upon them as if they were not worth a thought."

HOME MISSIONARY COMMITTEE.

DEAR BRETHREN.—There are two subjects upon which the Home Missionary Committee of the General Assembly desire to say a word to the churches at this time.

There seems, from letters received from various portions, a failure to perceive exactly the reason why it is necessary, that the Committee should adhere to their conclusion to have but one treasury. Brethren, looking at a single Presbytery, and seeing no practical inconvenience to us in having a separate treasury, do not observe the effect of such a system. The first effect would be to care for the feeble churches of the strong Presbyteries, leaving but little surplus for the vast West and the Pacific, the proper missionary field. The tendency will be to raise about enough for the wants of the specific Presbytery only.

But there is another great difficulty. The Committee, on this system, will never be able to realize its means or to know upon what to rely. The treasury will be always feeble. There are a hundred Presbyteries. Suppose a hundred treasuries, and a hundred treasurers, each busy with their own affairs. The treasurer will not know exactly what he needs for their own wants, or whether there will be any surplus. The central treasury will be crippled at every point. Besides the attempt to keep accounts with a hundred treasuries, and draw drafts on a hundred treasurers, for small balances, would ruin the entire enterprise. The Committee have been compelled, therefore, to adopt the plan of a single treasury; all funds to be transmitted to and paid out of it. The experience of all similar institutions shows its necessity. The expense of exchange is not, ordinarily, very great; and it is just in the balance compared with the inconveniences which clog the system of separate treasuries.

The Committee desire, also, to say to the churches, that they are falling in debt to their missionaries, and are obliged to refuse commissions to numerous applicants. They suppose that funds may have already been collected in Presbyteries and churches; and they wish to say, that it will relieve much suffering if they are transmitted at once to our Treasurer, EDWARD A. LAMBERT, Presbyterian Rooms, 150 Nassau Street, N. Y., who is now prepared to receive them. Other communications will be sent for the present to the undersigned,

BENJAMIN J. WALLACE, 1834 Chestnut St., Phila.

DEATH OF REV. GEORGE W. GALE, D. D., OF GALESBURG, ILLINOIS.

THE following letter records an event of no ordinary interest. The life of Dr. Gale has been one of hard labor and severe trials. We first heard of him thirty-five years ago, as pastor of the Presbyterian church in Adams, Jefferson county, New York, where he was blessed with a great revival of religion, and among the converts were the Rev. Charles G. Finney, then a roving young lawyer. In the great Western revivals of 1828, in Oneida county, New York, Mr. Gale was a faithful co-worker. His health failing, he rented a farm in western New York, and took in some six young men to prepare for the ministry, under his instruction, while they labored on the farm for their board.

He then founded the Oneida Institute at Whitesboro, on the manual labor principle, and made it effectual in training many useful men for the work of the ministry. The Rev. Dr. Wadsworth of this city, was, it is believed, among the early students of the Institute.

But the great life-work of Mr. Gale was the founding of Knox College at Galesburg. How he toiled for this object, and how he triumphed, our readers already know. That noble institution, and the city, which bears his name, will be his monument in centuries to come.

It may be proper to add, that Dr. Gale, though always battling with feeble health, was, nevertheless a truly great man. He had a large penetrating, comprehensive intellect; an enterprise, courage and self-sacrifice equal to any work; a caution and shrewdness that made his enemies respect while they feared him, and a lofty sense of

honor, a true magnanimity, and a tender spirit, which obtained to his hearts his friends. His gravity and conscientiousness were softened by a child-like faith, and the spirit of universal benevolence. He lived much among the ultraists, without allowing them to either taint him with fanaticism, or to draw him into cold conservatism. He knew how to temper zeal with wisdom, and to connect caution with progress.

How he died, the letter of his son-in-law informs us. The undersigned regards the death of Dr. Gale as a great personal affliction. He feels that he cannot replace among his friends another so long known and loved, and one from whom he is likely to receive such tokens of confidence and affection.

AUGUSTA, ILL., Sep. 26, 1861. THOMAS BRAINERD, D. D.

Rev. and Dear Sir.—You may have heard, ere this, from some other source, of the death, on the 13th instant, of Rev. G. W. Gale, D. D., of Galesburg, Illinois. I have just returned from the funeral of my venerated father-in-law, most deeply saddened by the event, and unable to realize yet that he is really to be with us no more. Yet it is too true. He was growing feeble from the time you saw him through the summer. About the 1st of September he was threatened with a paralysis such as he experienced several years ago, and escaped it after severe medical treatment, only with his general physical powers still more prostrated and enfeebled. Just then he was obliged to have a troublesome tooth extracted; severe inflammation in the face ensued, which the enfeebled system could not carry through; gangrene in the face appeared, and baffled the most strenuous medical efforts, and after a week's severe suffering, terminated his life on Friday evening, the 13th instant, at 10 o'clock. On the Sabbath following, the largest funeral concourse ever assembled in Galesburg, testified the respect of the people for the founder of the town and college, and after funeral services, conducted by Prof. Baily, assisted by President Curtis and Rev. Charles Stebbins, his body was consigned to that resting place which Dr. Gale had selected for it before a building marked that unbroken prairie.

During the last week he was fully conscious of his condition, and frequently expressed the conviction that it was the merest chance that any medical appliances could be of the least avail. He was able to converse freely, and make all arrangements with reference to his death; and in his conversation, generally, as well as in a written document which was prepared at his dictation only two days before his death, he showed that the cause and kingdom of his Redeemer was still, as ever, nearest his heart.

Yours very respectfully, R. L. HURD.

CHURCH DEDICATION AT YORK, PENNSYLVANIA.

On the second Sabbath in September, the new church edifice erected by the Presbyterian congregation of York, Pennsylvania, was dedicated to the service of Almighty God, with the simple, yet beautiful ceremony customary in our denomination. Rev. Dr. De Witt, of Harrisburg, preached the sermon and offered the dedicatory prayer. He was assisted in the other services by Rev. Dr. Wing, of Carlisle. There was a peculiar propriety in the selection of Rev. Dr. De Witt to conduct the services. He has been for many years a member of the Presbytery with which this church is connected—was a warm personal friend of the first pastor of the church—stood by him in the division of 1857—retired with him from the Presbytery of Carlisle, and aided in the formation of the Presbytery of Harrisburg. He deeply sympathized with this church in the troubles that followed, and now returns once more to rejoice with it in the hour of prosperity, and to recall the memory of days gone by, and of the aged pastor who has passed away.

In the afternoon, the large and flourishing Sabbath School assembled in the church, and presented a handsome pupil Bible, which was received on behalf of the church by the pastor. The Infant School at the same time presented the pupil Hymn Book. In the evening, Dr. Wing preached an appropriate and impressive sermon.

The dedication of this new and handsome church edifice, marks the hundredth year of the existence of a Presbyterian organization in this place. In 1761 was recorded the first application of the Presbyterian congregations of York and Shrewsbury for ministerial supplies. The church edifice which was moved to give place to the present more commodious structure, was erected about 1798. Plain and unpretending though it was in appearance, the old church was dearly loved by the people. Erected in days of weakness and adversity, it witnessed the early struggles of the congregation, their increasing strength and growing prosperity, until finally their numbers overflowed its bounds and required enlarged accommodations. It was not unconnected with stirring events in the history of the denomination. It was the scene of the trial of Rev. Albert Barnes for heresy, by the Synod of Philadelphia; and shortly after the division of 1837, the "Old School" party, a small minority of the congregation, instituted a suit to obtain possession of the church and other property, in which they signally failed.

The following description of the new edifice is condensed from the York Gazette:— It is built in the Romanesque style of architecture, and is 108 feet by 58 broad. It is surmounted by a graceful spire, 182 feet high. The exterior of the building is painted in imitation of Pietou stone. The sides of the church are divided into ten panels, five on a side, each containing an arched window. Along the upper parts of the panels, are small arches, supported by ornamental corbels. The steeple is in the middle of the front of the building, and is 21 1/2 feet square at the base. On each side is a vestibule leading to the audience room. In the rear are also two vestibules communicating with the pulpit recess and the audience room. Over each of the four doorways of the audience room, is a circular window of stained glass. The audience room is 74 feet long and 54 broad. It contains 126 pews, and will accommodate 500 persons. The ceiling is divided into fifteen panels by the principal and longitudinal ribs, at each intersection of which is a beautiful pendant of stucco work. In each panel is a circular arrangement of quatrefoil apertures, which serve as ventilators. An argand gas-burner and reflector is in the centre of each circle, covered with ground glass. By this method of lighting, all glare is avoided; the flame being concealed from view, and a light, soft and mellow, yet sufficiently brilliant, is shed through the edifice.

The ventilators are surrounded by ornamental work, and the corners of the panels also contain such ornaments. The ribs are beautifully modeled and ornamented, while a cornice with quatrefoil paneling extends round the building. Each window occupies a space along the upper side of which are still further supported by corbels. The cross ribs extend down the walls several feet, and are supported by beautiful brackets. The ceiling panels are of a light stone color, while the rest of the interior is of several tints, approaching a semi-circular color.

The pulpit recess is light-colored in form. On each side are handsome, clustered pillars with carved capitals, from which springs an arch covered with an elaborate ornament of stucco work. The recess is lighted through an opening in the top, filled with ground glass, and containing four Argand gas-burners; daylight being admitted through the same aperture. The choir occupies the base of the tower.

There is but one feature that can be made the subject of criticism, and that is the carved ornament—final we believe is the technical term—which crowns the spire. In the opinion of the writer it is very ugly, and detracts very much from the beauty of an otherwise remarkably graceful and well proportioned spire. Why will Protestants suffer mere denominational prejudice to prevent the use of a cross for this purpose? What more suitable and appropriate could be devised to crown the steeple of a Christian church, than the symbol of the Christian religion?

PHILADELPHIA FOURTH PRESBYTERY.

The Fourth Presbytery of Philadelphia met the 8th instant, in Neshaminy church. During the Sessions, there were present twelve ministers out of thirty-two, on its roll, and three elders out of more than one hundred, constituting the sessions of twenty-seven churches. The small attendance, especially of elders, upon the stated meetings of Presbytery, was the topic of no un-frequent remark; and "the Rev. James Boggs was appointed a committee to prepare, and report to an adjourned meeting, a minute in relation to churches unrepresented by elders."

The Rev. Henry S. Osborn was elected Moderator, and the Rev. Messrs. Shepherd and Boggs temporary clerks.

The principal items of business, in addition to the free conversation on the state of religion, and the usual devotional and preaching services, were the following:

- 1. The appointment of Rev. Messrs. Turner and Culver to prepare a minute for transmission to church sessions, on the desirableness and importance of greater accuracy and completeness in their statistical reports, especially in regard to the various contributions to religious objects.
2. The appointment of the Rev. Messrs. Barnes, Brainerd and Shepherd a committee on Home Missions.
3. The cordial approval, by resolution, of the action of the last General Assembly on the State of the Country.
4. The recommendation of the AMERICAN PRESBYTERIAN in terms following: "Whereas, the AMERICAN PRESBYTERIAN is the only paper of our denomination published in Philadelphia; and, whereas, its spirit and tone, under its present management, are such as to commend it to our warm approval, therefore, Resolved, That it deserves a far wider circulation among our churches than it, at present, receives, and that we will cheerfully lend our personal influence and efforts to increase the number of its subscribers."

5. The selection of Fairfield First church, Fairfield, New Jersey, and the second Wednesday of April, 1862, 9 o'clock A. M., as the place and time of next stated meeting.
6. The re-appointment of Presbytery in a body to the old graveyard of Neshaminy church, where, beside the dust of Rev. Messrs. Tennent, Irwin and Wilson, "addresses were made by Messrs. Long, Brainerd and Barnes, and prayer was offered by Rev. Dr. Brainerd."

The Sessions of Presbytery were characterized, as usual, by kindness and harmony, and after sermon on Wednesday evening, were adjourned to "the call of the moderator during the sessions of synod."

T. J. SHEPHERD, Stated Clerk.

THE FORKS OF NESHAMINY.—THE OLD GRAVEYARD VISITED.

MY DEAR BROTHER MEARS.—To the brief account I send you of the meeting of Philadelphia Fourth Presbytery, I add some particulars, which, interesting to myself, will be not less interesting, I trust, to your readers.

NESHAMINY CHURCH. Neshaminy church, in which the late Sessions of Presbytery were held, stands on the east bank of the south fork of Neshaminy Creek, amid venerable oaks, and in the centre of finely cultivated farms. Its material surroundings are "beautiful exceedingly." Hill, valley, winding stream, field, forest, farm house, village, are admirably disposed to make a landscape on which the eye rests ever with delight. But that which invests Neshaminy church with a rare attractiveness, is not so much the natural scene, in which it is a feature, as the Presbyterian history, of which it is a far-famed scene. If it be "impossible to abstract the mind from all local emotion," to embrace "such frigid philosophy as may conduce us indifferent and unmoved over any ground which has been dignified by wisdom, bravery or virtue," a visit to "the Forks of Neshaminy," as the old writers call it, is an event. It is this spot which, perhaps above all others, was more than a century ago, the battle ground of the New Side.

Upon the oaks from which the acorns are just beginning to fall as they fall four generations since, the eyes of the godly Tennents, the learned Beatty, the earnest Robinson, the holy Brainerd, the indefatigable Rowland, the incomparable Blair, and the eloquent Whitefield were frequently turned. Within the graveyard where lie the remains of William Tennent, founder of the log-college; of Irwin, one of the honored pastors of Neshaminy, and of Dr. James P. Wilson, *clarius et venerabili nomine*, George Whitefield on the 12th of November, 1793, "found Gilbert Tennent preaching to three thousand persons," and followed with a sermon which was the beginning of "an extensive and powerful revival." It was here, too, in the pastorate of Beatty, William Tennent's successor, that David Brainerd addressed, "with amazing power," a great assembly, "consisting of three or four thousand," and "hundreds were much affected, so that there was a great mourning." It may be doubted whether other locality in America than this of Neshaminy, can so safely be assumed that no other ground

has so much that is interesting to New School men. As one treads the holy soil, the forms of William Tennent, endeared by the forms of his four sons, and by those of his illustrious pupils, Samuel Blair, Rowland, M'Crean, Robinson, John Blair, Samuel Finley, Rowan, Beatty, Lawrence, Campbell, Dean, seem to confront one everywhere. "To William Tennent, above all others," says the accurate historian, Richard Webster, "in owing the prosperity and enlargement of the Presbyterian church. Other men were conservative; others were valiant for the truth, and exerted, by the press, a wide influence on the age; many were steadily and largely useful in particular departments, and in limited spheres, but Tennent had the rare gift of attracting to him youth of worth and genius, imbuing them with his faithful spirit, and sending them forth sound in the faith, blameless in life, burning with zeal, and unsurpassed as instructive, impressive and successful preachers."

AN INTERESTING SCENE.

During the Sessions, Presbytery repaired in a body to the old grave yard, and standing around the graves of Tennent, Irwin and Dr. Wilson, listened to addresses, and engaged in worship. It was affecting to link thus closely the living to the dead; to reflect that in the dust which the dead now lie, the living would be lying soon! It was elevating to drop a tear on graves so honored, and to give heart-felt homage to that living Lord, who, though his workmen die, yet carries on his gracious work of saving men from age to age! Mr. Mahlon Long spoke chiefly of the Tennents, Dr. Brainerd, of Rev. Charles Beatty, Wm. Tennent's successor, whose body rests in Barbadoes; and Mr. Barnes, of Dr. Wilson. The addresses were admirably simple, and suggestive. I do not know that you have ever seen the inscription on the shaft surmounting Dr. Wilson's grave. I subjoin it. Written by himself, it is a model of elegance in thought and expression.

"Placidis hic pace quiesco,
Jacobus P. Wilson:
Per annos hic septem
Composui lites;
Sacra exinde dogmata
Tractans:
Quid sum et fui,
Jam noscitis, viator:
Quid sit superna, videbitis;
Brevi quid ipse futurus
Nunc proterea verba.
Natus 1789: Obiit 1830."

But I forbear, only adding with Wordsworth: "Great men have been among us; hands that ploughed And tongues that uttered wisdom, better none."

PAST DAY IN FAIRFIELD CHURCH.

A correspondent sends us an account of the celebration of the National Fast in the Old Stone church of Fairfield, New Jersey, which we regret that we are unable to publish in full. Our readers are generally acquainted with the age and the hallowed associations of this venerable structure. That patriarchal pastor, the late Rev. Ethan Osborn, discharged the duties of his long ministry within its walls, and his remains are interred in the adjoining graveyard. A picture of the church accompanies his memoir. The propriety of holding a union meeting in this building was suggested, as says our correspondent, by a very worthy brother in the other branch of the church. He continues:—

"As all the churches in the township, of every name, to some extent, look up to the Old Stone church as the mother, there was a propriety in all meeting in it. All feel some interest in that church. It is to some extent a bond of union. There, their fathers, almost without exception, worshipped God. There very many of them in their juvenile days listened to the truth as it fell from the lips of the 'OLD MAN BELOVED'; for, for many years Fairfield had but one church, and but one pastor."

The assemblage of people was the largest ever seen there by our correspondent, except at the funeral of the venerable pastor. Almost the entire township met there to pray for their country. An unwonted spirit of prayer was poured out upon the people. "I believe," he continues, "the records of eternity will show that September 26th, 1861, was a day which God has blessed. We sorely feel that war is an evil when it drives us nearer to God. We can scarcely deplore the 'Ball Run' defeat. We can scarcely feel that it was a defeat, if, under God, it was the means of securing us such a fast. Ah! 'tis thus we conquer. We are permitted to fall, that through God, our strength, we may rise."

"Rev. Charles F. Diver had gone to Trenton to lay a son on the altar of his country, but a father's heart also wished that that son might be laid on the altar of his God, and therefore he left with us the urgent request, pray for him. It was a day of prayer. No sermon was preached, no set speech delivered, and very few remarks were made; for the feeling seemed to be, we have need to talk with God. We have come to talk with God, and to unburden our hearts at the mercy seat."

News of our Church.

DEATH OF REV. JOHN N. LEWIS.—It is with deep sorrow, says the Evangelist, that we announce the death of this excellent man, which took place very suddenly at his house in Brooklyn, on Friday the 4th instant. Mr. Lewis was well known in this city and vicinity, where he spent the greater portion of his life. He was the son of Zechariah Lewis, Esq., long an honored citizen of Brooklyn. For many years he was the Secretary of the Central Education Society, and also Clerk of the Synod of New York and New Jersey, which made his presence familiar in all our churches. For a few Sabbaths past he had preached in the Brick Church, Rev. Dr. Spring's, and was actually engaged in writing a sermon, until after midnight, when his Master's summons came. He died almost instantly. His death will be much lamented by his brethren, by whom he was highly esteemed. He leaves a family to mourn his loss. It will be gratifying to his many friends to learn that he had an insurance of \$5,000 on his life, which will ensure to their benefit, now that he is so suddenly taken away.

CLERICAL CALLS, ORDINATIONS, CHANGES, &c.—REV. E. B. WALSWORTH has felt constrained to resign his pastorate of the First Presbyterian Church, at Marysville, Cal., and the same has been reluctantly accepted. The Marysville Appeal says: "He has labored long and well with his congregation, and has been mainly instrumental in procuring the erection of the most beautiful house of worship North of San Francisco—has done the country much service as Superintendent of Schools,—has made a large

circle of friends, and will be parted with regretfully by the entire community." Mr. Wm. J. STOUTENBURGH.—At an adjourned meeting of the Lyons Presbytery, held in Palmyra, Sept. 17, William J. Stoutenburgh was ordained as an Evangelist. The candidate received ordination in the church where he was baptized, and where he made a public profession of his faith in Christ. REV. A. M. SHAW, late of Waddington, St. Lawrence county, has removed to Canastota, in Madison county, N. Y. Rev. L. R. P. HILL was ordained and installed over the church at Little Falls, N. Y., on the 19th ult.; sermon by Dr. Backus. REV. W. W. COLLINS has resigned the pastoral charge of the church in Dundee, N. Y. Mr. EDWARD A. PIERCE, a recent graduate of East Windsor Theological Seminary, has been invited to the Westminster church in Chicago. The pulpit of the 1st CHURCH, MILWAUKEE, is still vacant. REV. J. P. E. KUMLER has accepted a call to the Second Church of Oxford, O. REV. JOHN STEWART, of the Presbytery of Oxford, (O. S.) has accepted a call from the churches of Cleves, Elizabethtown, and Berea, O.

THE PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN, met recently at MILWAUKEE. It was resolved, that we recommend the members of our churches to engage actively and zealously in petitioning the Congress of the United States, at its next session, to enact a law which shall confiscate and endow with freedom all the slaves in the country owned by the rebels against the government; and set at liberty all remaining slaves by compensating all loyal slaveholders.

The condition of the Congregational Theological Seminary at Chicago, was represented by its Agent and one of its Professors as very precarious. Appeals were made to the Congregational side of the Convention to come to its help. Resolutions were presented in harmony with these, from which the word Congregational was finally erased, on the claim that the Seminary is not sectarian, that several Presbyterians are among its students now, and that its great object is to prepare young men to preach the gospel, no matter to what denomination they belong.

Many of the pulpits in the city were supplied on the Sabbath by members of the Convention. WASHINGTON (MICH.) PRESBYTERY.—At the recent meeting of this Presbytery, two interesting facts became evident. One was that all the churches now enjoy the preaching of the gospel—a fact existing probably in no other Presbytery in our Church. The other was, that all the ministers, save one, are entirely supported by those to whom they minister.

THE PRESBYTERY OF SALEM, IND., in their late narrative, say, several of the churches have been richly blessed by the outpouring of the Spirit of God. Of these might be mentioned the Evansville church. It shared largely in the precious revival of last winter—so much enjoyed by all the churches of Evansville and vicinity. Forty-one were received on profession of their faith, and five by letter. With few exceptions, all our churches have received additions. Hopeful conversions have taken place, without the presence of what is commonly called a revival. There is more of a disposition to look and pray for conversions at all times of the year. The opinion that there must be stated times—additional preaching—in order to bring souls into the church, is dying away.

DAYTON PRESBYTERY.—The report of the late meeting of this Presbytery, as given in the Christian Herald says:— The Year-ideal of Presbytery was realized in a grand conversation on Home Missions, beginning with a careful survey of our own field of destination. After which strong resolutions of approval of the Assembly's plan of Missions and Ministerial Education were adopted. It is evident from the printed minutes, that the key-note will be clear and high in all our churches in this arm of the service, to wit, Home Missions. Decided and encouraging progress has been made in the grace of giving property, as faithful stewards of God. The standard of giving since we adopted our present plan, has been advanced to two dollars per member.

Among the fifty Presbyteries of the West, there are but four in advance of us—Chicago, Knox, St. Louis, and Cincinnati. We have been visited by no agent or secretary. We do our own work. All the churches are beneficiaries but three.

In the late meeting of the SYNOD OF OHIO, the subject of Education chiefly occupied the attention of the body. This is one of the four Western Synods which have been acting together on a well organized plan through a Central Committee.

On Saturday evening, says the correspondent of the Herald, a meeting was held on behalf of Education and Home Missions. President Andrews, of Marietta, made the opening address, setting forth the nature of Education, and its necessity to man as man, and not to any particular profession or calling. Education was mental discipline, and the truly educated man would succeed in business. He established this proposition by many striking facts, and enforced it by pointed illustrations. I wish I could give you a full synopsis of this address, which occupied some forty-five minutes, and was delivered without any notes, and yet with the utmost accuracy and precision. Prof. Day, of Lane Seminary, followed with remarks on the same subject of thrilling interest. It was Resolved, That in view of the new exigencies in which our Central Committee are placed, and in order to secure uniformity of action throughout our entire church in this great work, we conform our action to that of the General Assembly in its late meeting at Syracuse, so far as may be practical in our present circumstances.

THE SYNOD OF ALBANY has just closed its sessions at Glen's Falls. The opening sermon was preached by Rev. Herriek Johnson, of Troy, from Daniel ix. 25.—"The street shall be built again, and the wall, even in troublous times." The devotional exercises of the Synod had special reference to the state of the country, and to the necessity of increased faithfulness on the part of God's people in view thereof. Wednesday evening was devoted to the consideration of the various benevolent objects to which this large and vigorous branch of the church is giving special attention. Dr. Seelye, of Albany, made a very stirring and impressive appeal in behalf of temperance, having particular reference to the duty of ministers and private Christians in connection with contemplated legislation on this subject. Interesting addresses were also made in behalf of the cause of education and of publication, and of home and foreign missions. The whole proceedings of the body were characterized by the most entire harmony, and action was taken upon

the various subjects brought before it with a unanimity and enthusiasm that gave certain promise of success in the further prosecution of the work of the church.

AUBURN THEOLOGICAL SEMINARY.—This Seminary has now sixty-eight students—thirty-one in the Junior Class—the largest Junior Class that the Seminary ever had. The Middle Class numbers twenty-four; the Senior, thirteen.

CITY RELIGIOUS ITEMS.

WE are pleased to see the evidences of prosperity in the MANTUA CHURCH, Rev. Thomas S. Johnston, pastor. The congregations fill the ample structure on Bridge Street, so much so as to suggest the idea of rebuilding or of colonization. Something of the latter is being attempted in the organization of a new church in the mission chapel connected with the church, which is situated on the western confines of the district. This organization was announced as to take place to-day.

Eighteen persons were added to the NORTH BROAD STREET CHURCH at a recent communion season, principally by letter. The membership is now over one hundred and forty.

We learn that the operations of a benevolent society, connected with the First Church, whose visitations cover the entire city, reveal the fact, that there is much less suffering among the poor of the city than usual. Frequently a struggling family is relieved by the enlistment of one who ought to be its head and support, but who was really nothing but a burden. The number of persons supported by Government work, is really amazing. An Elder in one of our churches, at one time has had employed no fewer than fifteen hundred females and two hundred men in filling a contract.

We noticed a call for fifteen hundred shoemakers in one of the Market Street stores, for Government work.

New Publications.

THE SILVER CORN is a work of fiction by a new writer, with the name, real or assumed, of Shirley Brooks. The story is deeply interesting, plot complicated and skillfully wrought up; no time is lost in entering upon it; the style is good, and the moral tone appears to be correct. With illustrations: 8vo, pp. 268, handsomely bound. Harper & Brothers, Publishers.

Mr. Torrey's weekly and monthly serial, THE SOUTHERN REBELLION AND THE WAR FOR THE UNION, is regularly issued, and is evidently prepared with great care, and will be found increasingly valuable. It is attracting the attention of such distinguished civilians as Messrs Everett, Dix, Holt, Sherman, Wade, Andrews and others, who have given very favorable opinions of its merits to the publisher. Nos. 7 and 8 have been issued since we last noticed the work, which brings the narrative down to January 28th. General Agent, Frank Gerhardt, No. 81 Nassau Street, New York.

DR. JENKINS' FAST DAY DISCOURSE.—Published at the request of Judge Strong, Mr. Baldwin, and eleven others of the congregation of Calvary Church, has been got up in luxurious style by Messrs. Sherman & Sons, and is a purely original and faithful presentation of the national ill-desert which may be regarded as the cause of our present calamities. It is based upon the words of Isaiah.—"Show my people their transgressions," and the course of thought is limited to what the preacher regarded as radical evils. The points made are first—That the Nation has dishonored God; second—The failure to train the rising generation in habits of filial obedience, and of respect for their superiors; third—Neglect of political responsibility; fourth—The disposition to make light of our national defects, and to look even national sins. Under the latter head, Dr. Jenkins, with manly candor and unreserve, holds up to reprobation the timorous conservatism of the North on the subject of slavery, and compares it with the strong language in which the whole Presbyterian Church in 1818, and the Presbytery of South Carolina and Georgia, twenty-eight years ago, expressed their abhorrence of the system.

We hope to be able to give a fuller notice, ere long, of the October number of Rev. Dr. Henry B. Smith's AMERICAN THEOLOGICAL REVIEW. We must, for the present, confine ourselves to a mere statement of its rich and varied contents. Article 1, On Nagelsbach's Homeric Theology; 2, Life and Character of Dr. Emmons; 3, The Will; 4, Constitutionality of the Sunday Laws; 5, Moral aspects of the Present Struggle; 6, Calvinism of the Church of England; Theological and Literary Intelligence; Literary and Critical Notices of Books. Published by W. H. Bidwell, New York; and for sale by Smith, English & Co., Philadelphia.

We have omitted to mention at an earlier moment, as we intended, Mr. Bidwell's ECLECTIC MAGAZINE for October, which contains leading articles from as many as nine English magazines, besides smaller selections. The embellishment is a portrait of Motley, the historian, and Minister to Austria.

THAYER'S HOME MONTHLY. Boston: D. W. Childs & Co.; ANTHONY'S HOME MAGAZINE, Philadelphia; T. Arthur & Co.; STUDENT AND SCHOLAR, Galen, James & Co., Boston; for October, are all on our table, and contain an entertaining and useful variety for the family.

GODBY'S LADIES' BOOK is in great request among the ladies.

TRACTS FOR THE ARMY.

ONE hundred regiments have been supplied each with one thousand of the TRACTS FOR SOLDIERS, by the American Temperance Union. Officers and Chaplains have sent their thanks for the timely gift. The following appreciation has been expressed from high authority on receipt of the Tracts:—

HEAD QUARTERS, WESTERN DEPARTMENT, St. Louis, September 12th, 1861. MR. JOHN MARSH,

Sir.—I am instructed by Major General Fremont to acknowledge the receipt of your letter of the 9th ult., in relation to temperance in the army, and to express to you in return his cordial sympathy with your efforts, and his appreciation of the object for which you labor.

Respectfully, JOHN R. HOWARD, Captain and Secretary.

But the work has only commenced. The terrible enemy intemperance, must be promptly met in every manner. Two hundred regiments are now to be reached, and can be easily, if means are furnished. Will you aid by a small donation? Saved from intemperance, the soldier is sure to be free from the other evils of the camp. The smallest donations will be gratefully received and acknowledged, at No. 10 Park Row. Any regiment specified, will at once be served.

JOHN MARSH, Secretary A. T. U.

OUR NEXT PAPER will appear at the usual time.