

American Presbyterian AND GENESSEE EVANGELIST.

THURSDAY, NOVEMBER 14, 1861. JOHN W. MEARS, Editor.

THE STRICKEN HOUSEHOLD.

If the happiness of Eden lingers anywhere on this fallen earth it is in the Christian household.

But the most remarkable statement on the subject has just appeared in the Church Journal of New York, being copied from "the last" Colonial Church Chronicle into the columns of the former paper.

Yet the Christian sufferer parting from those who have helped to make up his earthly paradise, is overwhelmed by a moment.

And when the spoiler enters not once, but twice into the same circle, and within the circuit of two rising and setting suns, strikes down both the pious daughters of a godly house, robbing the home of its earthly grace and beauty and light, as he has lately done in the circle of our ministerial acquaintance, fountains of grief are opened which seem to rival in depth and intensity any known to the children of the world.

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It is under these circumstances that the Evangelical Armenian Church comes before the world with their Declaration addressed to all Christian Churches, the object of which is to vindicate their orthodoxy from the injurious suspicions of the Missionaries, and by a statement of their grievances, to justify the course which they have pursued in throwing off the intolerable yoke of such missionary principles, to which, they protest, wild and barbarous heathen converts can hardly yield their necks.

There are beautiful types and forestates of the heavenly, immortal joys of reunion! They bridge the chasm of death; they are channels of consolation from beyond the dark river. The spoiler has not destroyed the Christian household by his worst invasions; it is beyond his power. The monuments of his triumphs are like the altar erected by the two and a half tribes who dwelt beyond Jordan; not an index of separation as some misunderstood it, but a solemn token of reality between those whose dwelling places only were separate; it was a witness between them that Jehovah was the God of both. So let us set up our memorials.

Our courage, dear ones of my heart! Though it grieves us here to part, There we shall joyful be.

There he graves where sweetly sleep, They—the beautiful and good, Leaving in our hearts to keep.

Fairest types of womanhood; Lovingly, think lovingly, Of the fond and faithful hearted; Joyfully, speak joyfully, Of the blessed ones departed.

DISSENT AMONG THE ARMENIAN ORIENTALS.

We have already inclined to the opinion that the proper method of dealing with converts from heathenism and native helpers in regard to ecclesiastical matters, is to introduce them at an early day to the responsibilities of church government and to a full ecclesiastical standing.

But the most remarkable statement on the subject has just appeared in the Church Journal of New York, being copied from "the last" Colonial Church Chronicle into the columns of the former paper. The article is entitled "The American Presbyterian Missionaries and their Armenian Converts at Constantinople."

The New Evangelical Kirchenzeitung, organ of the German branch of the Evangelical Alliance at Berlin, and a journal of high character, in its issue of Oct. 8, 1859, noticed what it terms "a serious discord between the American founders and leaders of the mission and the Armenian native helpers, which broke out here and there, and particularly at Constantinople, but which was settled by concessions upon non-essential points (church constitution, church customs)." It adds:—"The religious practices of the American Presbyterians and the Independents appear very strange to numbers even of the Armenians who are turning to the pure Gospel, and they adopt them with reluctance."

In the News of the Churches for July last, the case of Mr. Williams, the converted Turk, is mentioned; he is said to have left the mission of the American Board, to which he originally belonged, and connected himself with the Gospel Propagation Society. Mr. Williams, it is said, professes undiminished confidence in his former friends, but leaves "as a result of long-continued solicitation on one side, and a restiveness on his part under those restraints, to which every helper in a system of missionary operations must be subjected."

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It is written from a strong High Church point of view, but, as will be seen, that only increases its value as evidence on the point in question. After speaking of the great extent and large success of our Missions in the Levant, the writer proceeds to say:—"They have been compelled to avail themselves of the aid of native teachers, appointed and ordained by themselves, over whom they have exercised a quasi-episcopal control, not regulated by any laws, nor based, it would appear, on any constitution, human or divine."

"This irresponsible power, exercised with jealous exclusiveness by the foreign missionaries, excited, as was not unnatural, the jealousy—we use the word in no invidious sense—of the native Armenian pastors; and for some years past they have preferred their complaints to the Constantinople Committee of the American Board, claiming, as their natural right, a voice in the ecclesiastical arrangements, and in the government of the congregations to which they minister. Their representations and remonstrances were met, on the part of the Americans, with the declaration that 'the missionary policy cannot move by even as much as a hair-breadth from its position and principles.' This was followed by a virtual vote of independence on the part of the Evangelical Armenian Church, at their annual meeting in 1857, by which they asserted their right of self-government, and renounced all connection with their former masters, except that of mutual Christian sympathy."

"In this arrangement the American Missionaries appeared for a time willing to acquiesce; but when they became convinced that the Armenian Protestants were serious in their determination to vindicate their liberty of action, they repudiated all further connection or co-operation with them, under the pretext that they had no sufficient guarantee against their converts lapsing into error."

The document to which he now proceeds to refer has, we believe, never seen the light in this country. The Church Journal says it is dated Para, August 6, 1861. Concerning this, the writer proceeds to say:—"It is under these circumstances that the Evangelical Armenian Church comes before the world with their Declaration addressed to all Christian Churches, the object of which is to vindicate their orthodoxy from the injurious suspicions of the Missionaries, and by a statement of their grievances, to justify the course which they have pursued in throwing off the intolerable yoke of such missionary principles, to which, they protest, wild and barbarous heathen converts can hardly yield their necks. This is strong language, but not by any means the strongest contained in the document; for 'The view of the Evangelical Armenian Church in general is, that the cause of the Gospel and the Church of Christ has been greatly damaged in this country by the system of action in which the Missionaries have hitherto persisted.' No wonder, then, that they utterly renounce all relation or connection whatever with the Missionaries of the American Board, and declare themselves 'free and disconnected from all administration and subjection of their missionary proceedings.'"

The writer in the Colonial Church Chronicle searched this document closely, in the hope of discovering there some evidence of a tendency to an ecclesiastical position, which he, with his extreme practical opinions, could applaud—some trace of dissatisfaction with "the narrow range of doctrine, and the extemporaneous effusions of the ultra-Protestants sect" of the West, but it is with "the deepest regret" that he observes "the marked absence" of any such expressions, "the utter want of any sense of the defectiveness of the pseudo-Evangelical regimen." "The dissentients wish it to be distinctly understood that "this separation of the Church from the missionary body is no division on the subject of religion and the Christian doctrine; only the system and principles of Evangelization adhered to by the Missionary Board, and their course of conduct;" are "considered undeniably injurious to the cause of the Gospel, and (quere because) against our unquestionable rights." There is throughout the article as might be expected, a disposition to set our excellent missionaries in the East in an unfriendly light, with which of course we have no sympathy, and it is quite possible that the whole movement is insignificant; unworthy motives may be at the bottom of it, high-church organs charged at the bottom of it, failure of their own missions in the comparative silence of their own newspapers which to our own labourers are trifling. Certainly the Prudential Committee have presented none of the facts, that we are aware of, to the public, which would imply that they have a low estimate of their importance. Nevertheless we think the principle and methods of missionary government which they have laid down, might naturally enough have led to just such results as those described, and we are inclined to believe that the Committee has received a valuable lesson of experience on the subject, such as will, in all probability hasten on the formation of more scriptural organizations—Congregational or Presbyterian, in place of the nondescript governmental arrangements which have widely prevailed hitherto.

That such a course is feasible and greatly pro-

motive of the efficiency of the native ministry among a people far inferior by nature to the Armenians, may be learned from the following account of Missionary operations amongst the Karens, which we take from a recent editorial in the New York Examiner (Baptist). Speaking of the very great expansion of the work among this people, the writer says: "This led first to a great increase in the number of native laborers; next to the support by the churches of the native pastors, and the formation of the Karen Home Mission Society for sustaining native evangelists; and lastly, through the conviction that to keep these preachers, who bore the responsibilities and performed the duties of pastors, in an inferior and dependent position as merely helpers of the missionaries, was to introduce the scheme, without the name of prelate, it was resolved that those who did pastors' work should have all a pastor's rights. Ordination became no longer an exceptional and cautiously granted privilege, but the ordinary regimen in such cases. The effect has been excellent. The native preachers, so long as they were merely assistants of the missionaries, seemed wholly unfit to take any responsibility. But when responsibilities were laid upon them, they rose to the situation, and proved equal to it."

Rev. John Walker, Palmyra and Blissfield, Mich. Rev. Sam'l Fleming, Monaca and Medina, Mich. Rev. Geo. W. Nicolls, Clayton and Dover, Mich. Rev. R. R. Salter, D.D., La Salle and Ida, Mich.

BENJ. J. WALLACE, No. 1384 Chestnut street, Philadelphia.

NEWSPAPER ABSORPTION.

The Missionary, an excellent Lutheran journal, until recently issued in Pittsburgh, by Rev. W. A. Passavant, well known for his active religious sympathy with the suffering and the destitute, has been merged into the Lutheran of this city. The united paper is now issued in this city under the editorial control of Rev. Chas. P. Krauth, D.D., (who has resigned his pastoral charge for the purpose,) and Rev. Mr. Passavant, who remains in Pittsburgh. The Lutheran and Missionary is a good-sized sheet, presents a fine appearance, and is conducted with marked ability.

The Banner of the Cross of this city has been merged in the Church Journal of New York; both are High Church papers. The Episcopal Recorder has now a clear field in this city, which it would gratify us to see in its possession.

FROM THE SEAT OF WAR IN THE WEST.

Springfield, Mo., Oct. 29, 1861.

Since my last we have bridged and crossed the Osage, some eighty miles, taken this place after a most gallant fight, and are now hunting out secessionists in all directions. The enemy here, some six to eight miles to the southwest of us, are said to be advancing or retreating?—that's the question. They have already rapidly retreated two hundred and fifty miles from Lexington, and must continue to retreat out of the State, or fight soon. Many advantages of late have been afforded me, to gain access to prisoners, and families of secessionists in our lines. It is astonishing to observe the prejudices, ignorance, and shallowness in all they offer on the subject of the war. The falsehoods which have been believed by so many are most deplorable of all, but they are the consequences of what I have previously stated. The remarks I often make to them appear to be a pittance as made it a mockery of her wants and poverty. As all concerned have now gone to their final account, no evil can result from this allusion, which, for years, was a living trial to the writer of the tract. Mrs. Brown is, perhaps, best known as the author of several of our popular hymns. Among them two are especially worthy of notice:—"I love to steal awhile away From every cumbering care, And spend the hours of setting day In humble, grateful prayer, &c."

And another, which may be called a sacramental welcome to new converts, first published in Mr. Nettleton's collection of village hymns:—"Welcome, ye hopeful hearts of Heaven, To this rich feast of Gospel love; This pledge is but the prelude given To that immortal feast above."

"Mrs. Brown was an old-fashioned Christian with great reverence for the ministry and the ordinances of religion. She believed in family government, restraint and doctrinal instruction. Her three children were early followers of their mother's example. Her two daughters were married to clergymen, and her only son, the Rev. Samuel R. Brown, after graduating with credit at Yale College, became a missionary to China, under the direction of the American Board. He returned to this country, some years ago, on account of the ill health of his wife, and established a classical school for boys at Auburn, N. Y., while he supplied the pulpit of a small church in the neighborhood at the same time. Many of his pupils can bear testimony to the parental kindness and fidelity of their instructor. The health of his family being restored, Mr. Brown was again urged to join the late mission to Japan, fitted out under the patronage of the Dutch Church, and accordingly sailed from New York in May, 1859, on this second embassy to carry 'light to the nations sitting in darkness.' In writing to a friend at this time, Mrs. Brown said:—"My son's society has been a great solace to me; but he was given to the Lord from his birth, and I never yet took back the gift. 'The Lord has need of him,' as a pioneer missionary in the 'Land of the rising sun,' and I can only say, 'Go, in the strength of the Lord God.'"

"The close of her long, useful life, in its peaceful serenity, was an answer to the prayer, recorded in the final stanza of her own beautiful hymn:—"Thus, when life's toilsome day is o'er, May thy departing ray Beam as this impressive hour, And lead to endless day."

FOR THE AMERICAN PRESBYTERIAN.

THE HOME MISSIONARY COMMITTEE.

Dear Brother:—Please give notice that by direction of the Home Missionary Committee all drafts of missionaries becoming due up to and including the 15th of November inst. are to be paid at the office in Philadelphia, as heretofore, and all drafts becoming due thereafter that time are to be paid at the office in New York.

Accordingly, reports of missionaries and other communications, except remittances of money, are to be sent to the undersigned until November 15th, and after that time to the Rev. HENRY KENDALL, D. D., at the Presbyterian Rooms, New York City. Remittances are to be made at once to E. A. LAMBERT, Esq., Treasurer, Presbyterian Rooms, No. 150 Nassau street, New York.

The following appointments have been recently made by the Committee:—

Rev. L. P. Webber, Presbytery of Indianapolis. Rev. Joseph Gordon, Presbytery of Altoon. Rev. Williston Jones, Iowa Falls and vic'y, Iowa. Rev. J. H. Scott, West Liberty and Atalissa, Ia. Rev. C. O. Reynolds, Hunter, N. Y. Rev. George Ransom, Bedford, N. Y. Rev. Chas. H. Thomson, Stillam Church, Brooklyn, N. Y. Rev. Wm. H. Megie, Junius, N. Y. Rev. Isaac Winans, Vernon and vicinity, Ohio. Rev. J. Garland Hamner, Milford, Del. Rev. Chester Holcomb, Joy and Fairville, N. Y. Rev. T. Sherrard, Centralia, Ill. Rev. E. E. Gregory, Corunna, Mich. Rev. G. C. Wood, Presbytery of Illinois. Rev. Wm. Hunter, Springfield, N. Y. Rev. Chas. J. Adams, Quincy, Mich. Rev. S. J. Downey, Reynoldsburg, O. Rev. A. G. Gaston, Hastings, Mich. Rev. W. H. Smith, Lexington, Kansas. Rev. Geo. M. Boardman, Petersburg and Deerfield, Mich.

PLAN OF VISITATION IN WILMINGTON PRESBYTERY.

We received this plan to late for its publication entire. In part, it is already carried out. The churches of Christiansa and the Milford field are on the list for Oct. 30th; those of Forest and Glasgow for Nov. 6. For Nov. 13th, we find the following appointments:—

St. George's—Rev. Messrs. Aikman and Hamner. Del. City—Rev. Messrs. Wiswell and Riley. Chesapeake City—Rev. Messrs. Foot and Morris. NOVEMBER 20.

Hanover st., Wilm.—Rev. Messrs. Foot and Hendricks. Misplillon—Rev. Messrs. Emerson and Gaylord. DECEMBER 4.

Port Penn—Rev. Messrs. Aikman and Hendricks. DECEMBER 11.

Central, Wilm.—Rev. Messrs. Mears and Morris. Drawyers—Rev. Messrs. Emerson and Hamner. DECEMBER 18.

ANNIVERSARY.—The twenty-third anniversary exercises of the Sabbath School Bible Society of Pine Street Church (for Fourth and Pine Sts.) will be held on Sabbath afternoon next, Nov. 17th, at 3 o'clock. Addresses will be delivered on the occasion by Rev. Mr. Mowry, Rev. J. S. Willis, Hon. James Pollock, and Rev. T. Brainard, D. D.

CONGREGATIONS desirous of purchasing organs are referred to the advertisements on our third page. We have no doubt they will be satisfied as to quality and price at either of the establishments referred to.

THE LADIES' AID SOCIETY.

This Society established at the commencement of the rebellion, for the relief of the sick and insufficiently provided soldiers, is quite too well and favorably known to our people and to the army to need any commendation from us. We mention it now in compliance with the wishes of our officers, to call the attention of the benevolent and patriotic to the precise wants of the soldiers in the hospitals, in supplying which they are prepared to act as agents. They say in a recent circular:—"To the men of our land belongs the honor of fighting our country's battles; ours is the duty and privilege of ministering to the comfort and relief of our brave defenders when sick, or wounded."

To the ladies of Pennsylvania, New Jersey, and adjacent States, we therefore confidently appeal for aid and co-operation in our glorious undertaking. We call upon them as lovers of their country, as friends of humanity, as followers of Him who went about doing good, to forward contributions in money, or in such hospital stores not furnished by the government as they may judge needful. Red and gray flannel shirts and drawers, cotton flannel shirts and drawers, and ordinary unbleached muslin shirts of different sizes, also knit woolen socks, knit woolen mittens, with thumb and fore-finger, crash towels, handkerchiefs, old or new, and especially blankets, are at this moment urgently called for.

Other articles, if not indispensable, are most acceptable. Such are jellies, dried fruits, butter, apple butter, eggs, crackers, wine, brandy, ale, whisky, sugar, tea, cocoa, chocolate, farina, pickles, dried beef, ham, citric acid, lemons, oranges, and apples. Patriotic transportation companies will forward hospital stores gratuitously. Packages under this arrangement, or freight pre-paid, may be sent to Ladies' Aid, care of J. P. Rhoads, No. 701 Walnut street, Philadelphia, or on Fridays to the Church, corner of Twelfth and Walnut streets. A list of contents should accompany each package. Money may be remitted, and letters addressed to either of the subscribers.

Mrs. JOEL JONES, President Ladies' Aid, No. 625 Walnut street, Philadelphia.

Mrs. STEPHEN COLWELL, Treasurer Ladies' Aid, N. E. corner Eleventh and Arch streets, Philadelphia.

Mrs. JOHN HARRIS, Secretary Ladies' Aid, No. 1106 Pine street, Philadelphia. October 20th, 1861.

THE DRIFT.

The following extracts from the Washington correspondence of our exchanges reveal the progress of opinion in our government as to the proper conduct of the war. The first is from the Anti-Slavery Standard:—"A Western member of Congress, a few days since, had an interview with President Lincoln on the subject of Fremont's removal, when he admitted that the administration was at first very much displeased by the slave proclamation issued by the General. 'But,' asked the M. C., 'do you not believe you will soon have to adopt the principle of the proclamation, or something like it?' 'We are drifting in that direction,' was Mr. Lincoln's reply. 'Such is the fact. The government, Gen. McClellan, and the American people are drifting in that direction.' The second is from the Congressionalist of Boston:—"There are indications that the government will ere long take hold of the slavery question boldly, and settle it and the rebellion forever, by a decree or order declaring the slaves free men. It is reported that even Mr. Holt of Kentucky, after having seen the conduct of a large proportion of Kentucky slaveholders, declares that slavery is at the bottom of the war, and that he shall not complain if it results in its entire overthrow. If Mr. Holt is becoming a convert to the anti-slavery doctrine, there is hope that the government will take the proper ground when a favorable moment arrives."

The Boston Recorder makes the following very sound and just remarks as to the partial progress already made in the work of emancipation. The writer is speaking of the fugitives at Fortress Monroe:—"So God seems now to be answering our prayers, or holding himself ready to answer them conditionally. He has given us here a little specimen of emancipation, done in his way, to see how we will respond to it; and as if to tell us that the future of emancipation will be according to the results of these first fruits of it, and that this people who have suffered so much in bondage, are not to be made to suffer in their emancipation, before they find their way to subsistence. So he seems, to be saying to us now—See to it that they are not made to suffer, and then you may have good grounds to ask for the deliverance of more. Yes, he seems now to challenge us to put him to the test—'Bring ye all the tithes into the storehouse, and prove me now hereafter, if I will not open the windows of heaven, and pour you out a blessing, till there be no pot room enough to receive it.'"

PREACHING IN CAMP.

An empty goods box, on which I stand in front, is the usual pulpit. The sight when ready for worship, is exceedingly interesting and beautiful. A thousand men in regular and close military order, in full uniform, and furnished arms—congregation large enough for any minister to address. The services are conducted in the usual manner of our churches—prayer, singing, reading, and preaching, the whole not usually exceeding half an hour; longer would weary the men standing all the while. The utmost attention is invariably manifested by all.

From about 10 A. M. to 5 P. M. each one is at liberty to follow pretty much his own inclination, provided no unnecessary noise be made. Some read their Bibles, or a religious book or paper, provided I have any of these to furnish them. Some sing psalms and hymns; some saunter about camp; some talk together of home, of army matters, of religion, or politics; some sleep; while others hide away in their little tents, or miscellaneous wickedness. About 5 P. M. another dress parade is held, and at its close, another public service, similar to that of the morning. Much of the long interval between the hours of preaching, is spent in the different companies and tents, distributing whatever of religious reading matter can be obtained; with such other exercises as circumstances seem to suggest or warrant. From 6 to 9 P. M. Sabbath evening, general quietness prevails. In very

many tents, or in the open spaces in front, singing psalms or hymns, as the singers were wont to use at home; gives our place the appearance of a large camp meeting. At 9 o'clock, the drums beat the tattoo, warning all to prepare for rest. In half an hour after, an officer passes through camp, ordering all lights to be put out, and noise to cease. Such is one of our ordinary Sabbaths in camp life with the 13th-regiment—Banner of the Covenant.

Our Church News.

LAST HOURS OF REV. DR. WHITE.—At ten o'clock, Tuesday evening, Oct. 29th, a member of Dr. White's family entered his room, and found him lying lifeless. It would seem that he had just risen from his wonted evening prayer, and had sat down upon his bed-side, when the welcome release came. The evening had been spent in writing a sermon, and the ink was scarcely dry on the paper, when the hand that penned the following was found cold in death:—"Faith presents death in its true character. It shows that they are the dead and dying who are detained here in the present world, that the persons who live are they that have passed the bourne whence no traveller returns. The Christian! Faith assures him that at death he languishes into life, and in joyous exultation exclaims—I live! I am released from a community of the dead! This is my birth! I have never lived before! I now live!"—Christian Herald.

The Western Christian Advocate says:—"Rev. Charles White, D.D., President of Washash College, Crawfordsville, Ind., died of apoplexy, Oct. 29th, aged about sixty years. Dr. White was a native of Eastern New York, and spent a considerable portion of his ministerial life at Oswego. N. P. Willis was one of his parishioners there, and addressed to him some beautiful and highly appreciative poetry. He removed from Oswego to Crawfordsville about eighteen years ago, having been elected to succeed President E. W. Baldwin, D.D.

As a president, he governed by securing the confidence and love of his students, and hundreds of the educated men in Indiana venerate him as a father. Dr. White stood very high as a counselor and leader in the church of which he was a minister—the New School Presbyterian. Only two weeks ago he was Moderator of the Synod of Washash, at Lafayette, Pa.

REV. DR. ASA D. SMITH'S TWENTY-SEVENTH ANNIVERSARY.—On Sabbath evening last, Rev. Asa D. Smith, pastor of the Fourteenth Street Presbyterian church in this city, preached a sermon on the twenty-seventh anniversary of his ordination. Dr. Smith began his ministry in this city, and has been longer in the pastoral office here than any other pastor in the New School connection, either in New York or Brooklyn. He has also been one of the most laborious, faithful and successful ministers of any denomination, as the following facts, furnished by a friend who was present will show. During the twenty-seven years of his ministry in this city, Dr. Smith has preached nearly 3,000 sermons. He has received under his pastoral care about 1,500 different persons—559 of them (an average of over 20 a year) on profession of their faith. It is estimated that there have been in the Sabbath Schools connected with his pastorate, not less than 10,000 different children. The aggregate of the gifts of the congregation has not been far from \$250,000. For the last ten years they have averaged more than one thousand dollars a month. Of the members of his church about forty have been called to the ministry of the Gospel. Some of these have gone to the health; others have labored as Home Missionaries; several of them are in important positions connected with our institutions of learning. Such a record as this will excite gratitude in a pastor's heart, and a grateful people may rejoice that he is continued to them in the full vigor of his life and measure of his usefulness. May this happy relation long enjoy the same tokens of the divine favor and blessing.—N. Y. Observer.

CALIFORNIA.—The correspondent of the Boston Congregationalist writes in regard to our Synod and the Association in California as follows:—"The Old School and the New School Presbyterian Synods and the General Association, have met the last week, the two latter, as usual, in one place, Sacramento. These were well attended, and were interesting and profitable meetings. Some soreness is felt in the sundering of the co-operative ties which have for ten years so pleasantly bound together the two denominations here. But the Synod have taken the steps of the General Assembly, and are pushing now their work of extension with all their power. They have had one of the zealous ones all the year in the field, Rev. Mr. Brier, and he is to continue exploring and organizing churches, as rapidly as possible. The Home Missionary Society must have some one to do this kind of work also."

THE SYNOD OF CINCINNATI in their narrative say:—"Reports have been received from twenty-nine of our forty-two churches. Three of them have enjoyed interesting revivals of religion, viz.: Georgetown, Higginsport, and New Richmond; five others have received important accessions to their membership. Eleven of the churches report emphatically no special religious interest, and among them are nearly all of our largest churches."

SYNOD OF THE WESTERN RESERVE.—On the subject of Home Missions, the Synod adopted the following:—"Resolved, That while Synod fully concur in the Assembly's plan of Home Missions, and cordially recommend it to the churches, we do not understand that plan as conflicting with the plan of union and co-operation between Presbyterian and Congregational Churches, nor would we wish to control any church in the direction of its contributions to Home Missions."

Resolved, That Synod request the General Secretary of the Assembly's Committee of Home Missions, to present the claims of Home Missions at the meeting of Synod, at Fremont, next year; and the Synod appoint Rev. J. B. Bittinger his alternate—and that Sabbath evening be appropriated to this cause."

DR. KENDALL'S APPOINTMENT.—The Presbyterian Banner of Pittsburgh, speaking of the appointment of Rev. Henry Kendall, D. D., to the office of Secretary to the Board of Domestic Missions of the "New School" Presbyterian Church, says:—"During Mr. Kendall's residence in this city, the church of which he was pastor prospered greatly under his labors, and he made many friends among all denominations, all of

whom greatly regret his departure from a field of great usefulness and much promise." Rev. Geo. R. Moore is supplying the pulpit of the church in Bloomfield, Ill., during the absence of Rev. Alfred Eddy who has taken a chaplaincy in the army.

New Publications.

CHARLES JOHN ANDERSSON, the author of "Lake N'gami," has just issued a second volume of African exploration and discovery, called the "Okavango River," republished in this country by Messrs. HARPER & BROTHER. The explorations embrace a region of country on the western side of the continent, reaching from the tropic of Capricorn northwardly to about the 17th degree of south latitude; they resulted in the discovery of a great river, bearing the name of Okavango, running easterly towards the heart of the continent. Although the traveller remained nearly three months in the neighborhood of the river, he was unable to make any extensive explorations on account of sickness. His journey occupied two years and was full of perils and partial repulses, which none but a man of the most resolute purpose would have overcome. Its result was the addition of an important item to our knowledge of the topography of the interior of Africa, though it adds another to the already existing mysteries of the topography of this continent. Mr. Andersson appears to have been a great hunter of elephants and his book also describes the name of "elephant-book," as that of Duchailu has the name of "gorilla book." It is a deeply entertaining book of adventure, and, whose series of late works on Africa is now quite extensive. 8vo. pp. 418; for sale in this city by J. B. LIPPINCOTT & Co.

Messrs. MARTINEZ, of this city, have sent us a new work from the well-known pen of that fertile and favorite devotional writer, Rev. J. R. MACDUFF, D.D., which will add to its reputation as a fervid, imaginative, and vigorous writer, eminently successful in moulding the most important and profitable spiritual truths into rich and attractive forms of expression, and illustrating them with gems of the best modern poetry from Wordsworth, Keble and others. There is a slight air of affectation in his title—Sunsets on the Hebrew Mountains—which is explained to mean: the closing scenes of the lives of prominent characters of Scripture, connected, as many of them were with some eminence in Palestine. There is felt, too, we think after a time, a slight weariness at the excess of the imaginative and exclamatory and emphatic elements in the style; but, on the whole, we can heartily commend the book to those who seek a truly devotional book, over which they do not wish to go to sleep. 12mo. pp. 313. Published by the CARTERS, New York.

The Last Travels of that remarkable traveller, Mrs. IDA PFEIFFER, will be received with unwonted interest, both from the author and the subject—Madagascar. Elsewhere in the paper, we give an extract from the volume. It contains, besides her diary, a brief account of her life by her son, and a partial account of a good likeness. Her powers of observation are very good, and her style transparent and unpretending. She combines perfect independence and a traveller's curiosity with delicacy. Her book abounds with original and valuable information. She died of a fever contracted in Madagascar. For sale by J. B. LIPPINCOTT & Co. 18mo. 281 pages.

Works of Lord Bacon.—We are pleased to be able to announce the renewal of the issue of this very valuable edition of the works of the great philosopher, by Messrs. BROWN & TAGGARD, of Boston. The work is a reprint of the latest English edition, prepared by a combination of labourers in a thorough and satisfactory manner, giving us a truly standard library edition. The paper, typography, and binding are, in every respect, suitable to the character of the work, and constitute it a true student's luxury. The present is Vol. II. in the series, but in reality the eighth that has been issued, and comprises a continuance of the philosophical works in the Latin, with English prefaces by the editors. For sale by S. McHENRY, Book Rooms, No. 406 Walnut street.

The Student and Schoolmate, for November, is an excellent number. "Sam Golding's Victories" ought to be read by every school boy. The other articles are of high character. Nothing is put in to fill up. GALEN, JAMES & Co., Boston. Price, \$1 a year.

The Westminster Review is becoming too barren in its hostility to Christianity to expect notice at the hands of religious journals. We would suggest to Messrs. L. SCOTT & Co. that they would probably gratify a large majority of their American subscribers by dropping this quarterly from their list, and substituting one of equally good literary standing, such as they might readily do from among the later enterprises of the more orthodox of the English literati.

Rev. T. H. STOCKTON is about to publish a limited edition of his Poems, illustrated by designs from Durley, Hoppin and others, and accompanied by autographs and other notes. Price, \$1. Persons desirous of subscribing should address Dr. Stockton early. Box 1717, Philadelphia Postoffice.

The Southern Rebellion and the War for the Union has reached the twelfth weekly number. It contains the counting of the electoral vote, and Mr. LINCOLN's progress towards Washington, with all his addresses at various points in full. Published every Wednesday, by JAMES D. TORNEY, No. 18 Spruce street, New York. Price, 10 cents.

Messrs. T. B. PETERSON & BROTHERS have sent us their cheap edition of Great Expectations. Price, 25 cents.

A choice paper in the Atlantic Monthly for November, is by the COUNTRY PARSON, "Concerning People who carried weight in Life;" i. e., who work at greater or less disadvantage. It is full of the strong, practical wisdom, blended with the delicate taste and kindness of heart which the public have long since learned to expect in the writings of this favorite essayist. Other noteworthy articles are on De Tocqueville's Health in the Camp, and the Contrabands at Fortress Monroe. TINKER & FIELDS, Boston.

Among the noteworthy articles in the ETHERIO MAGAZINE for November, are: "Revolutions in English History;" "Mad Dogs and their Puppies;" "Froude's Henry VIII.;" "Military Panics." The illustration is a portrait of Frederick the Great, from the original by Van Loeu. W. H. Bidwell, Editor and Proprietor, No. 3 Beekman street, New York.

whom greatly regret his departure from a field of great usefulness and much promise." Rev. Geo. R. Moore is supplying the pulpit of the church in Bloomfield, Ill., during the absence of Rev. Alfred Eddy who has taken a chaplaincy in the army.

New Publications.

CHARLES JOHN ANDERSSON, the author of "Lake N'gami," has just issued a second volume of African exploration and discovery, called the "Okavango River," republished in this country by Messrs. HARPER & BROTHER. The explorations embrace a region of country on the western side of the continent, reaching from the tropic of Capricorn northwardly to about the 17th degree of south latitude; they resulted in the discovery of a great river, bearing the name of Okavango, running easterly towards the heart of the continent. Although the traveller remained nearly three months in the neighborhood of the river, he was unable to make any extensive explorations on account of sickness. His journey occupied two years and was full of perils and partial repulses, which none but a man of the most resolute purpose would have overcome. Its result was the addition of an important item to our knowledge of the topography of the interior of Africa, though it adds another to the already existing mysteries of the topography of this continent. Mr. Andersson appears to have been a great hunter of elephants and his book also describes the name of "elephant-book," as that of Duchailu has the name of "gorilla book." It is a deeply entertaining book of adventure, and, whose series of late works on Africa is now quite extensive. 8vo. pp. 418; for sale in this city by J. B. LIPPINCOTT & Co.

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