

American Presbyterian AND GENESSEE EVANGELIST. THURSDAY, JANUARY 9, 1862. JOHN W. MEARS, Editor.

THE OASH SYSTEM. We are very desirous of carrying out this sensible and satisfactory method of doing business in the management of our paper, and we look for the hearty co-operation of our subscribers; otherwise it will prove a difficult and one-sided affair altogether.

THE CHURCH'S DUTY TO HER CHILDREN. The visible church will never do her duty to the children in her families, until she realizes that they, in some true sense, belong to her. The church must wake to the fact that she consists, in part, of children. Her officers are ordained, not only over adults, but over children; her pastors are children's pastors, shepherds of lambs at least as truly as of sheep; her elders are set to watch over, and, in some sense, discipline children.

EDITORIAL JOTTINGS.

PROF. ELICOTT, in his recently published "Lectures on the Life of Christ," speaks in the following encouraging manner in regard to those opinions, adverse to the historical accuracy and consistency of the Evangelists, which have long been rendered formidable by the learning and critical acumen of their adherents, particularly in Germany.

This is the opinion of one, who, by the extent of his acquaintance with the theological literature of the age, no less than his diligent inspection of the sacred text, and the problems it presents to the scientific inquirer, has become thoroughly qualified to judge in so momentous a matter; and he is to be congratulated on the result of modern hermeneutics in this field of research.

CHRISTIAN PRINCIPLE IN DIPLOMACY.—It is due to Mr. Seward, that the Christian community and the Religious press should cordially recognize the truly Christian spirit which breathes through his very able letter to Lord Lyons on the Trent affair. Referring to the Secretary's expression of the readiness of our Government to meet this question as a civilized and humane nation—a Christian people," the New York Observer says:

"It is the first time, so far as our recollection now serves us, that the proposal was ever made to introduce the element of Christianity into diplomatic negotiations. It is a new era in the history of diplomatic intercourse. Mr. Seward expressly says that we are doing only what we have always insisted all nations ought to do to us; i. e., we are applying the golden rule of Jesus Christ to international disputes."

"Thus far all will agree with the Observer, and feel obliged to it for calling attention so emphatically to this characteristic of the transaction. But when it goes so far as to say that in this case our Government has turned the other cheek when smitten, and that for so doing it is 'entitled to the thanks of Christian people all over the globe,' we must enter our decided and indignant protest against a gross misstatement of fact and perversion of Scripture.

We do not, indeed, attach any sacred character to Christmas, any more than we do to Thanksgiving; but we think it as proper, for those who are so disposed, to observe the one as the other. The exact day of our Lord's birth is not known. It has always been a matter of dispute. But any day that should be set apart for that purpose, might be profitably spent by Christians in recalling, humbly and gratefully, the advent of our Saviour Jesus Christ."

We take occasion to say that we still have on hand a number of copies of the paper containing this discourse. Our friends who are laboring to increase our circulation, will find them good specimen copies.

NEW YORK CORRESPONDENCE.

THE New Year opened upon us very auspiciously. So fine a day for the social festivities of the occasion, has seldom been enjoyed in this region, and right heartily did the people enter into the spirit of their time-honored custom. We may add in this connection that there seems to be an increasing disposition in these cities to observe what are called Christian festivals. It is seen in the greater feeling, which clusters around Christmas. We would not be at all surprised to see some Presbyterian and Congregational churches in New York and Brooklyn, should have a regular service on that day. Things are certainly tending in that direction, in certain quarters.

There is nothing specially interesting in the state of religion in the churches. The attendance of the people in the sanctuary on the Sabbath has seldom, if ever, been better. The vast numbers that have gone through these crowded localities, seem hardly to be missed. The great thoroughfares of the city appear as full as at any former time. Indeed, an army might be raised in these two cities and leave, and yet not appear to diminish the masses that throng the streets. There has been a great change in these cities within the last six or eight months, in the feelings of men. The conviction deepens every day that God is with us in this great struggle for the integrity of the Union, and, through this, for the freedom and elevation of man all over the earth. The pulpit here gives forth no uncertain sound. Ministers, who, a few months ago, seemed afraid or unwilling to speak out on the subject of this war, have been emancipated from their yoke of bondage, and now bear their testimony with others against this terrible iniquity.

It will be seen from the above extracts, that the existence and true character of these troubles have been set forth with explicitness in the Annual Reports of the Board. The general subject of the relations of Missionaries and native ministers and churches has been amply discussed in the publications of the Board for many years. The view given of it in the Memorial Volume, in the several abstracts of its substance, is particularly on pp. 281-285, deserves careful consideration.

As I am writing, permit me as one who took part in the action of the Armenian Mission in 1846, recommending a plan of Church organization to the native converts, and advocated the principle of making the native organization complete without admixture of the foreign American element, to say that the end contemplated by this form of action was the "full recognition of all the ecclesiastical rights of the native Christians and helpers" in the field of our mission.

The "quasi-episcopal control" of which you speak, is less on this plan than on any other seems very obvious. The pastor of the Pera Church would regard the proposition, for the missionaries to be constituted members of the ecclesiastical organization, embracing the native ministry and churches, as a new outrage on their ecclesiastical freedom, unless the administration of missionary funds were committed to it.

We have a few observations and inquiries to make upon this letter. 1. The Annual Report for 1861 has not yet come into our hands, and the extract from that report is the only thing furnished by W. which can be called an attempt at explanation. It is "explicit," however, only as an assertion, not as an explanation. Intentioned as it is among other and distinct matters, it cannot be considered as an attempt to satisfy the Christian public of this country and Europe on an event so remarkable as the schism of a whole organized church of converts from one of the leading American missions. Our interest on the subject has arisen from the fact that the ecclesiastical relations of the Board and the Mission to native pastors and church organizations were involved, and from the complaint of the church and pastor of Pera, that their stand-

ing as ecclesiastical peers of the missionaries had been disregarded. Have they any ground whatever for considering themselves so treated? May not the prevailing policy of the Board to keep "the mission," which is really the controlling power, aloof from the native church organization which it directs, naturally enough have given rise to such complaints? Does not the very method of the Board make it incumbent on them in such a case as this of Pera, to show clearly that the fault of the schism is with the people—is not attributable to their policy?

2. To make this whole matter more definite, we propose to "W" two questions. First—Suppose a native pastor in any of the Armenian churches were accused of the crime of theft, for example, by whom would he be tried? Second—If he were tried by a court of natives exclusively, would the Board or the Mission accept the finding of that court as final?

What is there in the native society of the Sandwich Islands different from that of Turkey, which makes it proper for the American missionaries to accept the native ministry of the former as peers, and to refuse such recognition to the ministry of the latter? Are the Islanders of the South Pacific the superiors of the Armenians, the shrewdest of Orientals and descendants of early Christian converts? We confess W.'s reasons are too deep for our divining. And we are willing to be enlightened on the general question, why any native pastors in any country should be denied an equal status with the foreign missionary, when it is granted to them in any other country. To our minds, these native pastors in every case, are ministers or they are not. There is no such thing as being neither the one nor the other, after hands have solemnly and prayerfully been laid upon them. If ministers, they are, pro tanto, the equals of all others, whether in the Sandwich Islands or in Turkey, in India, in Africa, or America.

The thoughtful reader will perceive that this discussion involves important questions. The whole may be reduced to this: Is there, real, legitimate Church government in the Missionary fields of the American Board anywhere but at the Sandwich Islands, (which are, in a very essential respect, no longer its field) or is there in its place a mere form, corresponding to no recognized Scriptural precedent, and with the power really residing in the extraneous body of laymen and clergymen constituting the Mission?

HAMILTON COLLEGE.

We have read with great satisfaction, the account published in the Buffalo Commercial Advertiser, occupying three columns and a half, of a meeting in behalf of Hamilton College, held in the First Church in that city on the 16th of December. Silas Kingsley, Esq., was called to the chair, and Rev. Dr. Lord opened the meeting with prayer. The opening address was made by Prof. Goertner, who is the commissioner appointed by the Trustees to secure the desired endowment of the progress of his labors. His aim is to raise \$250,000, of this amount, over \$100,000 has been secured. He was followed by Dr. Fisher, the president; by Prof. Evans; by Rev. Dr. Lord, who expressed his high gratification at the Presbyterian character of the institution, whose address was peculiarly ingenious, original and happy; and by Rev. Dr. Chester, who brought out some surprising facts in the history of the colleges of the State, as connected with the lottery schemes of the earlier part of the century. All spoke in the highest terms of the standard of scholarship at Hamilton, comparing it favorably with that of the first institutions of our country.

Mr. PETER DOUGLASS, of Senett, N. Y.; gave as a donation, \$10,000 each to the Auburn Seminary and the Presbyterian House, the income of the latter donation to be distributed among certain benevolent objects. At his death he left the same institutions equal residuary legatees. This will have been contested, but the \$20,000, of course, is not affected thereby. The Surrogate has decided adversely to the claims of the residuary legatees, and appeal has been taken to a higher Court. Another legacy has been left to the Presbyterian House of \$10,000, the income of which is to go to Home Missions within our Church.

THEOLOGICAL SEMINARY, AUBURN, N. Y.—The catalogue for 1861-2, states the numbers in attendance as follows:—Senior Class, 13; Middle Class, 24; Junior Class, 34; giving a total of 71. By a vote of the Board of Commissioners in 1850, the Seminary buildings are hereafter to be distinguished as Douglass Hall, Case Hall, Willard Hall, and Dodge Hall, in honor of the late Peter Douglass, of Senett; Theodore P. Case, Esq., and Dr. S. Willard, of Auburn; and William E. Dodge, Esq., of New York, liberal benefactors of the Seminary.

THE FIRST CHURCH IN JACKSONVILLE—Rev. L. M. Glover, pastor, was completely destroyed by fire on Monday morning, the 9th ult., at about 3 o'clock, supposed to have originated from a new furnace. The loss is about \$10,000. A fine organ, costing \$1600, had just been put in. Insurance covers three-fourths of the loss. Although such calamities are especially trying at a time like the present, yet we trust those who are thus called to suffer loss and trial will not be disheartened. They may be assured of the sympathy of their brethren elsewhere.—Evangelist.

REV. H. S. HOWELL, of Delaware Water Gap, has been appointed chaplain to the Ninetieth Regiment Pennsylvania Volunteers, known as the National Guards, P. Lyle, colonel commanding. The regiment is now in camp in the vicinity of this city, at Camp McClellan, and is nearly full. This is a most excellent appointment, and one upon which the admirable body of volunteers composing the regiment may be congratulated.

CONSUL TO MARTINIQUE.

We are pleased to learn that our friend Rev. O. G. Carothers, recently consul to Turks Islands, has been appointed to a similar position at Martinique. The state of Mr. Carothers' health forbids his return to pastoral labors, and necessitates his residence in a warm region, where he has rendered valuable service to the government, and will do so again. The National Republican of Washington says: "A better appointment could not have been made, nor one more richly deserved. The presence of the privateer Sumter in that vicinity, renders it a post of great responsibility, and we are glad to know that this responsibility is given to Mr. Carothers, whose experience in consular matters, untiring energy, prudence and courage, eminently qualify him for the post."

LOVE OF LIBERTY.—It is a little puzzling to me, having heard it said by so many good men, that this patriarchal institution begets such a love between master and slave that they would not take liberty as a gift, to observe the infatuation which seems to have seized, in the disorderly affairs of our nation, these blessed creatures, so that they prefer the bondage of liberty to the liberty of bondage. I suspect that the African does after all love liberty; though I do not doubt that curled hair, black skin, and curved spines make great political differences, yet, I suspect in one thing the African is still like the Anglo-Saxon. They are both of God, and the touch which God left on them and in them is there; not on their face, but invisible; and every creature formed after God's image, how base soever he may be, longs to be free.—H. W. Beecher.

Our Church News.

LETTERS FROM THE SUPERINTENDENT OF JANEVILLE, IOWA, SARABATH SCHOOL.—It may be interesting to some of your readers to know that the Lord has a people in Janesville, Bremer county, Iowa. Led by the wise counsels of its excellent pastor, the Rev. I. Glas, the church is in a prosperous condition; has services every Sabbath, and a strong effort is making to build up a stirring Sabbath School. Our numbers are increasing steadily, we have an excellent Bible Class attached, conducted by our minister, who is beloved by us all.

RESIGNATION OF PROFESSOR SMITH.—The friends of Lane Seminary will regret to learn that the Rev. Henry Smith, D. D., Professor of Sacred Rhetoric and Church History, has tendered his resignation to the Trustees with the view of accepting the unanimous call of the North Church in Buffalo, N. Y., to become their pastor. This step proceeds from no want of interest in the Seminary or in the work of theological education at the West, but from the conviction which has been growing for some time in his mind that he is called in Providence to the pastoral office.

STATED CLERKS, SECRETARIES, AND OTHERS, TAKE NOTICE.—Hereafter, a charge will be made of Five cents per line for the first, and Three cents per line for each subsequent insertion, of Notices and Acknowledgments. A reduction of thirty-per cent, will be made, when a quarter of a column or more is occupied.

DIRECTORY OF PRESBYTERIAN MINISTERS AND CHURCHES OF PHILADELPHIA.

Table listing names of ministers and churches, their residences, and locations. Columns include Name of Ministers and Churches, Residences and Locations, and specific addresses like Broad Street Church, 1708 Filbert street, etc.

THE HOUSE OF WORSHIP erected by the church and congregation, under the pastoral care of Dr.