# AMERICAN PRESURERIAN who know not how, what we should pray for and as we ought, and intercede for us, and in us, ac-

GENESEE EVANGELIST.

THURSDAY, JANUARY 16, 1862.

JOHN W. MEARS.

THE ART OF PRAYER.

ART need not be artificial. It need not repress and chill impulse. Nor is it to be regarded as a the British flag, and was transferred from the tesubstitute for nature, or as a mere form intended legraphic columns of the dailies without alterato hide the absence of reality. True art goes tion and without thought to our own. One hand in hand with nature, rising above, but not | would think that "common fairness" to a friendrunning counter to, nature; different from but ly power, implied an unfriendly and discourainfolding, nature. It is a naturalness refined, ging attitude towards rebels causelessly and wickpurified of blemishes, formed by election and edly in arms against it. The application of the less spirit may reduce the wide distance between himself and the earnest soul that by the simplest. rudest methods presses its way to the mercy seat.

ist a want, a devotional sentiment, a gush of spi- racy? ritual joy, an upward, lark-like impulse of gratiname and his kingdom and in our fellow-men speak of prayer or its methods. As the painter, poet, must have an idea seeking expression beof prayer must precede the art of prayer.

2. Prayer is a method of speech. The Saemotion are not a cultivation of the art of prayer. That is done by the use of articulate words. Thinking on one's knees is perhaps a too commay pray in thought. Thought is doubtless a of a people we wish to love and respect, but sufficient expression of our feelings and wants to whose worship of monarchy and of titles, whose

and that transcend the methods of human expression-yet the very struggle to pour out these desires is profitable and elevating to the soul. Would they indeed be true prayer, if they did not press for utterance! And would the Spirit's help be prized, if their atterance were not felt to be of the highest importance and necessity? In fact, is it not one of the main difficulties of truly forms of expression to which they are now limited, are inadequate, and do they not long for the heavenly world as one in which these checks shall all be taken away, and when the highest fervors of holy passion shall find free channels of REV. DR. COX AGAINST WAR WITH ENGexpression? And what is all that sea of music which is described as rolling over the plains of heaven, and centring in the throne of the Deity. but a figure by which to convey to us the liberation of tongues and the enlargement of our powers of utterance which shall distinguish that exalted state of existence? Doubtless the culture of the art of prayer upon earth by articulate utterance, is a preparation and training for the larger, eyer melodious, all-sufficient utterance of

8. We may use ourselves, body and mind. prudently or otherwise in prayer. We may be wise or unwise in the management of the being who prays. Time, place, circumstance, may all be consulted as adjuncts in secret prayer. We can scarcely cultivate the art of prayer in utter disregard of them. Jesus went up into a mountain to pray. His divine nature yearning towards heaven, prompted him to climb the heights ct Palestine, and there, beneath the stars all growing and seemingly close above him in the transparent azure of the Judean sky, to spend the night in communion with his Father. Peter went up upon the house-top to pray. The gathering place of the first company of disciples was in an upper room. And every one who keeps up the practice of secret prayer, knows the power of association in the stated hour, and the familiar closet, corner, or retired spot, seeming to repel worldly suggestions and inviting and facilitating the heavenward movement of the soul. The art of prayer includes a proper regard to these circumstances. It provides, too, a suitable order of topics from day to day. The devout soul is never in want of objects of prayer. As faith in a prayer-hearing God is strong, so these objects multiply until time and memory itself fail us for rehearsing them in his ears. Let them be systematized then and brought in order before him. Let each season of the year, each day of the week, nay, each hour in the day, if you please, have its more appropriate topic of good result, at all events. supplication. The topics presented by the Evangelical Alliance for the preceding week of prayer illustrate our meaning. Each day had its own scheme, its own class of interests, around which the judgment seat of Christ, and the consethe prayerful meditations of God's people everywhere might gather. In this view let every week be a week of prayer. Set aside a class of such nations; professing so generally the only objects for every day. As the seasons change, true religion, that of the Prince of Peace! or as leading events in your own history or that of the Church and the world seem to demand. modify your scheme. Better than the best constructed prayer-book are the providence and | thropy and piety? the word of God. Managed thus, your prayers If war comes, some must make it for pride will grow in fullness, in definiteness and in inte- or pelf, or-cotton; and we are accountable for rest to yourselves, and even a dull and prayerless | what we do! frame will be quickened and prompted by the What a shame, a sin, a horror, for us again to contemplation of the topics for which thus be- enact that hell on earth! a devastating, internal

mities with thy unutterable groanings. Teach us | God ? The question answers itself. Beware. | a unanimous call to become their pastor.

cording to the will of God.

#### THE ATTITUDE OF ENGLAND.

"COMMON FAIRNESS" TO REBELS. This phrase as it appeared in our news columns of last week, has called forth an inquiry from one of our subscribers. It was spoken of the probable future attitude of England in the event of the surrender of Mason and Slidell to the protection of combination of what is best in nature. Hence phrase to the rebels themselves has quite a differwhy may there not be an art of prayer? Not ent look, especially in case of a reaction from pothat by any amount of application a prayer- sitive sympathy with the rebellion, and as indicating the utmost that can be expected in the way of friendly manifestations from Great Britain during our troubles. As the phrase was in all pro-But there is a best way even for the carnest bability coined by newspaper agents without ausoul to draw near to God, and that is the art of thority, it may not be well to lay too much stress upon it. Yet, if it should turn out to be true, or 1. That we may more certainly escape being even better than the truth, who that has consimisunderstood, we lay it down as a prime element | dered the course of England, could be surprised and principle in the art of prayer, that there be some- | Who would be greatly astonished to hear, of the thing seeking expression. There must needs ex- British recognition of the slaveholding Confede-

While many noble spirits, and many enlighttude, a deep craving for God, an interest in his ened Christian men, and, perhaps, the great body of Evangelical Christians and true philanthroas the subjects of his government, pressing for pists in that country are clearly with us in this utterance in private or in public, before we can struggle, the governing classes, nearly every leading newspaper, the quarterlies and monthlies the sculptor, the architect, the musician, the which are known on this side of the Atlanticthe Edinburgh, the London Quarterly, even the fore he can claim to be an artist, so the elements North British, and, of course, Blackwood, most of the M. P.'s who have expressed their views to their constituents, have in the most decisive viour taught his disciples to pray in certain manner revealed their conviction and their pleawords. He himself in prayer "lifted up his sure in the downfall of the republic, and even eyes and said" the sublime words recorded in the | in many instances, their positive sympathy with seventeenth chapter of John. Vague reveries, the South. This has been the state of things devout sentiments, or even raptures of religious | hitherto, and unless we at home quell this rebellion promptly or show that we can do it, it will be so more and more, even if a dozen Mason and Slidell surrenders take place. If we do our mon form of private devotion. Not but that we part, we can afford to set at naught the opinions God. Yet he prays with most facility and thinks | devotion to commerce and whose jealousy of the most clearly, who gives articulate expression growth of foreign powers, overbear their love of to his thoughts. The uttered word reacts upon order and loyalty and good government, their the unspoken word, helps to check wandering chivalrous sympathy with the oppressed, and thoughts, lays a demand upon the thinking their "renowed common sense," and repel us power for continuity, concentration, clearness. just when we are taking a position more worthy It is part of the art of prayer to use spoken or than ever of their esteem, and more likely to whispered words, even in secret. Else why a conduce to friendly relations with them. We do not wish to give up England. Besides ou Why shut the door against the world and pray own, we have esteemed her above all the nations in secret, when every man may make a secret | of the earth; but as things now look, we should chamber at any moment of his thoughts, and not wonder if our country were drawn into a direct them to the Deity unnoticed in a crowd? close alliance with that brave and liberal Sove-The Spirit, it is true, helps our infirmities with reign of the North, who, strangely enough. groanings that cannot be uttered. Yes! there though autocrat of an ancient despotism, stands are desires and longings in the heart of every in the same position with this young nation in one that truly prays, that open into the infinite, the historic movement of the race towards freedom, and is involved in internal troubles, as we are, from his attachment to the principles of personal liberty. He who has proclaimed freedom to twenty millions of serfs will sympathize with a nation which has decreed a limit to the extension of slavery. England, alas! has forgotten the era of her noble, self-sacrificing enthusiasm for freedom. She has forgotten the devout persons in this state of existence, that all days of Clark and Wilberfoce. If it be not a mere transient frenzy, and if reason and righteousness come not back to her councils, it is a

black omen for her future.

THE following communication, designed for earlier insertion, did not reach us until our last week's issue was about going to press. The reader will feel with us that the delay has not unfitted it for publication, and every Christian heart must respond to its earnest desire for peace with England, and with the unhappy rebels in our own land. The war which we advocate is for the defence and security of the only principles upon which peace can be permanenttherefore is in the interest of peace. No true Christian could consistently advocate any other sort of war; but there are times like the present, when the advocacy and the vigorous support of war becomes one of the plainest and highest duties of the children of peace.]

The recent death of Prince Albert may have some large influence, direct and indirect, on the empire of Great Britain; possibly some on our own relations there. It ought to have a salutary religious influence, not on that nation only, as all of us must die, and some-not all of us. have learned of Jesus Christ, that preparation for death is of real importance; necessary as well as practicable, attainable, supremely good.

On this occasion, however, I have no funeral sermon to deliver; though now an aged preacher. probably not long for this world. I desire, for the sake of my country, of our parent nation, of the human race, and of the hope, and the faith, too, of the approaching millenium, to utter a word to whom it may concern, against the possibility, not to say the probability. of another war with England. With the secularities, the personalities the politics of the question, I wish to have little to do. Enough of wisdom and folly, learning and ignorance, passion if not principle, venality if not candor, rage if not humanity, prejudice if not statesmansnip, will be found, oral and written, in myriads of places, and perhaps to no very

Let us reflect on our highest relations: those supreme and eternal; involving considerations of duty, destiny, the account we must all render at quences hereafter, to the wantonness of those who make war at such a time, and between two Should politics, or party, or politeness, or philosophy make us forget two other matters, that we spell with the same frontal consonant philan-

forehand your prayers are solicited. war of outrage, misery, murder; on land and wa-But come, O supplicating Spirit! help our infir- ter! and for what? Can we justify it before

### A REQUESTED REPLY.

The sober, middle classes of both nations, I am

and safety; loving "the dear people" so well,

sons shall fatten your corn-fields, the war-

whoop disturb the sleep of the cradle"\*-the

who NEVER said Bessed are the [war]

that there never was a bad peace, or a good war.

yet!" And now for the historics of Scripture.

More than two thousand nine hundred years ago.

it was "Then Abner called to Joab and

said, 'Shall the sword devour forever? Know-

est thou not that it will be bitterness in the lat-

ter end? How long shall it be, then, ere thou

Oh! let the sword be less, and more the pen, in

all our future contests! shed ink, not blood; get

the argument rather than the victory; care more

to please the wise and the good, who are to read

it a thousand years hence, than for mimicking the

ugly and the savage manners and manœuvres of

the chivalry of heathendom and the dark ages.

to dispute the palm of war; with all its damages.

its dishonors, its terrible contingencies, and its

entail of judgments and deadly sins! Let us

take full time for negotiation; for all the re-

sources of diplomacy; for reflection, calculation,

the Great God may in mercy illumine our path.

who is the Father of mercies; that He may dis-

What I now say has much reference, indeed.

England. I am no traitor to my country, and

can be no favorer of its present rebellion. Still,

-and would they only read, meditate, and in-

I call on Earl Russell, I call on our own Sew-

but especially with Christian wisdom, since "he

positive, aberrations from his law; and who cri-

minates the lost, for what they did not, of truth

cognized and honored as the law of nations-

tion of our God." Mat. 25:31-46; Heb. 13:20;

Need we beseech all Christians, especially the

ministers of Christ, to pray for peace, with one

Is it possible that two nations so allied, with

Bible Societies, churches, Sabbath schools, and

a common a glorious Christianity, for their reli-

into war; to the dishonor of their Redeemer and

the contempt of all the malicious enemies of the

Shall we go again to war? Rumors and re-

for sordidness in some way! A good motive is

PROTEST AGAINST IT!

Leroy, N. Y. Jan. 3d, 1862.

I will not cease to pray, and hope that war be-

The Second Church, Newark, Ohio, is sup-

plied by Mr. William Lusk, Jr., a recent gradu-

The Third Church of Cincinnati, Ohio, has

has been their stated supply for several months,

ate of Princeton.

SAMUEL HANSON COX.

wonderful working." Isa. 28: 29.

Isa. 52; 10.

exist!

\* Fisher Ames.

ren ?' '

God."-Matt. v: 9. See, if he did!

sure—as extensively knowing them, are unani-To the Editor of the American Presbyterian . mously adverse to the thought, as well as the It is not my desire to write on the subject of the fact! Who then are the factors of this damning Constantinople difficulties, but I am happy to abomination? The partisans, the mercenary few, the political schemers, the soft grandees who respond to the inquiries to which you ask an stalk on elevated platforms of national opulence answer.

The extracts which I gave from the two latest annual reports of the Board, show that informaas to set them at that work of Satan, in the arena tion has been given to the Board and the public, of fury and death; where "the blood of your of the precise character of the difficulties at Constantinople, viz: that they were connected with surface of the main be ensanguined with red questions of pecuniary disbursements, growing murder, as corpses float and navies sink amid out of a desire on the part of certain native brethe troubled waves of marine warfare. Yes. the thren to share in the control of the [American] authors of it all do none of the fighting: and missionary funds; and therefore, by necessary often find, what their short-sightedness deems sa- inference, were not related to the question of tisfaction and reward, in the resulting conseecclesiastical rights, unless it be an ecclesiastical quences. Why not think of the advantages ac- right of the native ministry to administer the contributions of American churches, made to the cruing to them-in eternity? from his award. treasury of the American Board, and by it committed to its own agents, the missionaries, for use makers; for THEY shall be called the children of in the work of evangelization in the fields of its operations. Your comments and inquiries leave What special art, bravery, patriotism, or eterme still at a loss in regard to your view on this nal good sense, is there in forgetting who made point, which is fundamental to the question of us? for what we were made? and what is the the ecclesiastical parity of the missionaries and good supreme of our existence? Are not the pages of history sufficiently saturated with blood? native ministers. Are native ministers deprived of an ecclesiastical right, or subjected to a posi-The first man born of a woman murdered his own tion of ecclesiastical inferiority, because they are twin brother; and since then, one-half of the not allowed to vote their own salaries from the human species has been engaged almost steadily. American Board, of the aid to be given to that is directly or indirectly, in murdering the native helpers and churches, they having responother half. My soul exclaims with one of oldsibility not to the givers, but only to the rea veteran of many wars, whom experience of such ceivers? Shall brother Mahar and brother business of pandemonium had well nigh sickened Zahar outvote Dr. Goodell in determining how of the trade of war-but first. I quote that best much of the American Bible Society's appropriathing that Wellington ever said, as he walked tion shall be given to a son of the one, or whe his war-steed over the corpse-strewn field of Wather a brother of the other shall be employed as terloo: "Good heavens! what is worse than a a colporteur? I surely need not argue this battle won-except a battle lost!" And also, that of our own Franklin: "I am of the opinion

And, yet, unless this ground is taken, what foundation is there for the complaint of the pastor of the Pera church, or your query in regard to it? Dr. Dwight has testified in your columns that the pastor and church have administered their ecclesiastical affairs without any interference from the missionaries. The latter have recognized pasbid the people return from following their breth- tor Simon as a minister, on an equality with them- North for its intellectual supply. selves in every relation and manner, except by admitting him to the business sessions of the to entire independence themselves in the govalleged inferiority consist?

research, and especially for - prayer! that pleted. 1. By whom would a native pastor accused o theft be tried?

pel our prejudices, and rectify our vision, who is By the ecclesiastical body-"The Presbyterial Assembly"—of which he is a member. If "The Father of lights;" that He may calm our tempers, and bring us honestly to solve all our found guilty, be would be deposed from the miproblems, in the tones of pacification and reason nistry. In this procedure, the missionaries, as corresponding members of the body or otherwise: and righteousness, who is "the Father of Sprits!" might give counsel and instruction, but would to our home troubles; but intentionally and mainly more to the idea of international war with

native organizatian.

that court as final?

I remember that they are our national brethren Final as to what? Certainly, it would be acwardly digest, the Farewell Address of our own common Washington, and return to our own glorious "E pluribus unum" again; with no pride, malice, or memories of evil, how soon could we all receive them; healing every breach, and retive court, be obliged to employ the criminal as ard. and all others officially related to it, to manage this national nodus, with wisdom not only. persons."-Col. iii: 25. Statesmen are no exception. Nor is there any argument in the universe so properly portential as this what God sionary funds committed to them.

thinks of our doings; and whether we can afford sider the finding of a Missouri Presbytery final as rican nation began its career under a godless and duty, to his cause and to his people; as to the standing of any of its missionaries within Constitution and ended it under a godless really as for any other and more overt transgres- the bounds of the Presbytery, so the outside despot." sions. It is time that the law of God was more re- organization of the mission reserves to itself a right, which must be seen to be incompatible as it will be, supreme and universal, when "the with ecclesiastical parity.]—ED.

Lord hath made bare his holy arm," as soon and 3. Why should missionaries be pastors, and permanently He will, "in the eyes of all nations: and all the ends of the earth shall see the salvathe Sandwich Islands, and not in Turkey? united with the natives in ecclesiastical bodies in For the reason first, that the Armenians of Turkey are incomparably superior to the natives of the Sandwich Islands, and can furnish their own pastors and administer their own ecclesias grand, goodly agreement? All events are in the tical affairs, as the latter cannot do.

hands of God, who is "excellent in counsel and But, secondly and chiefly, the missionaries in the Sandwich Islands are permanently and closely identified with the people. They are colonists, landholders, permanent residents, naturalized citizens, and members of the government gion, can proudly and impiously plunge again in certain instances. The foreign element is there, in important respects, and as a future certainty, the predominant one. But in Turkey, truth? Forbid it all Christians; forbid it Jesus the missionaries are a few scattered foreigners, laboring to introduce pure Christianity among abiding, and strong, and independent races of verberations from the British Islands, seem to men, who will not yield to a foreign ecclesiasportend it. And for what, O ye reckless levelers tical control. When the plan of church organiof thousands? for cotton! for money, for greed, zation was drafted at Constantinople in 1846, the Armenian converts declared against becoming an not to be suspected in it. O God! prevent the American church. They could not have easily, diabolical mischief; the grand nuisance of the if at all, been persuaded into becoming anything world's history; the deepest death-grave of ages! else than a pure and simple "Evangelical Arme-For one, as the minister of the Great God, I re- nian Church?" And why should they be anycord my official, personal, cordial, devout and thing else? Why should they be pressed into a foreign mould? The missionaries and natives were unanimous in their judgment; and why should there not be liberty accorded to them to tween the two nations especially may never again | found a self-governing Armenian Church, independent of a foreign admixture as well as sub-

feeble, and farther from each other, (as several of upon the present struggle in this country. We the contiguous ones in Turkey are in time and are glad to know that there are some loyal subcost of travel,) than Philadelphia is from St. jects of England who are not so far blinded by Paul's, the management must be according to the selfishness, that they cannot perceive the princircumstances; but when they are related to each ciples involved in our present contest, and whose other, as some are in Western Turkey, they judgments are not so completely perverted, as to should be (as these are about to be) associated by prevent them from coming to a fair and righteous given to the Rev. J. B. Stewart, (O. S.) who a bond of ecclesiastical union. The native pas decision on the claims of the two contending partors are, in every case and to the fullest extent, ties to the sympathies, support, and good wishes ministers. As such they are treated as on a foot- of the rest of the world.

ing of perfect equality with the missionaries. The Armenian pastors and church of Constantinople and vicinity, chose not to take the missionaries into their ecclesiastical organization and the missionaries prefer to waive all claim to an ecclesiastical connection. That they will have weight and influence, and that their administration of the funds of the missions (not of native contributions) will practically affect the action of the ecclesiastical body in some instances, is inevitable and most desirable; but this will be on any plan. The native pastors in Constantinople do without missionary interference what the native members of the Presbytery of Maui and Molokai cannot do, and therefore have a higher, not a lower status, as compared with the missionaries

from America. All questions that are reserved exclusively to the missionaries in the one case, are equally so eserved in the other; so that the native pastor in the Sandwich Islands has no advantage, but is less independent in respect to missionary

The conduct of the Pera Church and pastor has evinced a painful degree of human imperfection: but the latest intelligence has a considerably more favorable aspect. Grace will triumph where it exists, and experience will give instruction. The testimony is that Pastor S. and his church have very little sympathy from others in their complaints, and more in their declaration of schism; and there is some prospect of an early

#### A SOUTH CAROLINA PAPER.

A copy of the Southern Presbyterian, published at Columbia, S. C., December 7th, has been furnished us by a friend. It was brought through the lines by a lady who recently made her escape from the far South. The paper on which it is printed is dark and flimsy, though the size of the sheet is unaltered as compared with former issues. In general appearance it is very inferior. Extracts from Bancroft, Edward Everett, and the Scientific American make up a large part of its miscellany, showing that even South Carolina as yet depends in part upon the

It is ominous that two columns of fine type are appropriated to obituaries. One of these refers mission, or station, with an equal voice in the to the surgeon Buist, who was slain at the endisposal of its funds, and have further left him gagement at Hilton Head Island, by a shell from one of our vessels. He was the son of Rev. Edernment of his church In what, then, does his ward T. Buist, D. D., and was but 25 years old. Allusion is also made, editorially, to his death. We are now prepared to consider your specific and mention is made of a tribute paid to his meinquiries, premising that they are supposed to mory in the Second Presbyterian church, Charlesimply the existence of such a permanent ecclesi- ton, which was apparently of the most bombastic astical organization as the native pastors and character. It was deemed suitable to introduce churches in Constantinople and its vicinity have several poetical quotations into the address. taken steps to form, and which will soon be com- among which "A high-born heart and Southern pride," sounds strangely from an evangelical pul-

it were an accident merely, and not due to the generous courtesy of the victors; so different from the conduct of the rebel generals in reference to the body of Cameron.

Large extracts are given from a sermon preached on the Southern Fast-day at Petersburg. Va.. with the very candid title: "The sins have no authoritative voice. The full ecclesias of the Southern Confederacy hindering its suctical rights and responsibility would be with the cess and threatening its Existence." The main point made, is the failure to recognize the au-2. If thus tried by a court of natives, would thority of the Lord Jesus Christ, in the new the Mission or the Board accept the finding of Government, .The Atheistical character of our Constitution is referred to, and we are furnished. with one of those gross and melancholy instances cepted as final, at least, until new proceedings of delusion into which good men of the South could be had in a regular manner, as to his fall, as to the character of our Chief Magistrate. status as a minister in that body. But would The reader will remember that in the early part the Mission, if they saw crime shielded by a na- of the struggle, the Southern papers persisted in representing Mr. Lincoln as habitually drunk. storing paths in which to dwell together in unity an agent of the American Board, or support him The Petersburg preacher is sure he is an avowde as a pastor from its funds? If the native eccle- Atheist. Hear him! Speaking of the absence siastical body tolerates heresy, will it not be the of the divine name from our Constitution he right and duty of the missionaries to counsel, says: "The omission was a fearful one, and it is and instruct, and plead for the truth, and, in not surprising that He who proclaims His jealcases of sufficient magnitude, withhold pecuniary ousy of His own glory, should let fall the heavy that doeth wrong, shall receive for the wrong aid? Missionaries have no right of dominion blow which has brought down that irreligious which he hath done; and there is no respect of over the native churches: but they are under nation. And a signal proof of a retributive Proresponsibility to God and their supporters for all vidence is afforded by the fact that the overproper moral influence and the right use of mis- whelming blow fell upon it under the administration of an avowed Atheist, for such is Mr. Lin-IIt is very plain that, according to W., the coln, as I have been informed upon good authoto offend the God of Peace, who knows our mo- finding of the court would not be regard as final rity, a fact communicated by a distinguished tives; who condemns our negative, as well as our by the Mission. Just as the American Home gentleman of this State, who once resided in the Missionary Society would have refused to con- same town and knew him well. Thus, the Ame-

> From various ecclesiastical reports we gather number of interesting facts. One thing is lear the Thornwell doctrine that the Church has nothing to do with secular matters, is now utterly repudiated in South Carolina. One-half of the male membership of the churches in South Carolina Presbytery are reported by the Synod to be in the army; and but for their female members, their Sabbath Schools would have to be abandoned. In Bethel Presbytery, in the same Synod, the attendance on the services of the sanctuary has been greatly reduced by the war. Efforts for the evangelization of the colored population "of one blood with us," say the Synod. are spoken of as vigorously and successfully prosecuted. There is nothing of the proud and defiant tone of Southern politicians in the follow-

ing sentences in the narrative: "Notwithstanding Providence has greatly blessed s with abundant harvests, yet from all of our Presbyteries we hear of the sad ruin which our present calamities have wrought throughout our beloved Zion. The number which appears in our sanctuaries is few-our homes have been lismantled, and already have many been called to lay their loved ones in the grave. May God speedily avert from us this terrible scourge, and say to the destroying angel: "Stay thy hand, it

### [More in our next.] REFRESHING.

THE following extracts from the Colonia Presbuterian, St. John, New Brunswick, we call refreshing, because we have not seen so much good common sense, Christian charity, and magnanimous impartiality, in any of the animadver-So long as the particular churches are few and sions of the British Press, a few cases excepted.

"To us it appears much more difficult for a true British subject to sympathize with the South than with the North, and we are convinced that fully provided for the occasion, which he did principles enunciated by the pro-Southern Canadian and New Brunswick press, would, if practically carried out, be fatal to the safety of the British Empire. They are, in short, utterly seditious and dangerous, contrary to all divine and human laws. "Curses" are not the only things which "like chickens come home to roost." Evil principles bring retribution in their train. To then joined in their usual parting exercises. hold that, apart from any exercise of oppression by a Government, creating a moral right of revolution, its authority is to be cast off at pleasure or through caprice; its property seized; its courts of justice subverted; to hold that all oaths of allegiance to it may be violated without moral guilt or political degradation, is to hold that civil government rests upon no divine sanctions of other stable basis. We maintain that there has rarely been a more just war waged in this world than that by which the Federal Government aims at suppressing the Southern rebellion and preserving the nationality of a great people. As British subjects we resent any insult to our nation's flag, and demand an amende. But internal rebellion is worse than external war; to be an enemy is to occupy an honorable position as compared with being a traitor. How well it looks to see those who are ready to fly to arms to maintain the honor of the British flag, in the same breath de- but moderate, yet an excellent spirit prevailed, nounce the United States for rising up as one and the impressions left upon our people were man to wipe out the reproach of Fort Sumter! Dr. Bowring is horrified that a peaceful solution day of fasting and prayer for the world's convercannot be had of such a fratricidal strife. But he and all those who think with him can hardly think of settling a national affront otherwise than by an appeal to arms. There has been revolt in India. There has been discontent in Canada. There was lately a jubilation over a dead rebel in establish the principle that rebels—that men who Recorder thus speaks of him: revolt without any just cause against a legitimate

all who are found so doing." and manifests a truly Christian spirit, as well as bereavement. a strong desire for the peace and prosperity

both England and the United States :-"Notwithstanding the preparations for war made in England, and the firmness of the Palmerston-Russel Cabinet, we are not absolutely shut up to the conclusion that war must have ensued had the just demands of the British Government been rejected. Surely, had the Federal Government been clear that the law was on their side, there would have been room for diplomacy or for abitration. If not what claims can England put forth to be a Christian or even magnanimous nation? As the matter has turned out, a firm policy has proved to be the safest; even as regards peace. But who is it that does not feel that we have had a narrow escape from war? Who is it whose heart is not truly grateful to God that we have been saved from this fearful calamity? The Christian people of Great Britain and Ireland were bent as one man in prayer to God that so great a calamity might be averted. Our letters and papers describe the profound feeling on this subject which pervaded the country. Great will be the joy of the fatherlands, when, contrary to all expectations, it is known that the difficulties in the way of peace have been overcome."

### CITY RELIGIOUS ITEMS.

sermon preached by the pastor on the first Sabbath of the New Year, showed a very flourishing church during the year, 123 persons: the whole new-holders 228: number of families connected | contributions free for current expenses. with the church, 350. All the pews are taken and there are constant applications, which the Trustees are unable to meet. The income from pew rents during the year, was over 200 dollars more than the last, or any previous year; and about 160 more than the current expenses. For purposes of benevolence, etc., the contributions amounted to over 1100 dollars. In the afternoon the Sabbath school held its 45th anniversary, an immense gathering was present, and the exercises were deeply interesting. The children presented their offerings to the American Sunday School Union, amounting to 180 dollars. Addresses were made by Messrs. Paxton and Godfrey of the Union, and by the pastor, Rev. W. T. Eva.

INTERESTING STATE OF THINGS at Jefferson ville and Flourtown. We are happy to learn from Rev. A. J. Snyder pastor of the Springfield church, that a delightful and profitable season has been enjoyed in the above places. Special services have been held in both churches, which closed on the 3d inst. Christians were revived. backsliders were reclaimed and a number of hopeful conversions took place. Very serious impressions still prevail in many minds, and the pastor is encouraged by the prospect of accessions | Church has been repaired, or rather finished, at and a general strengthening of the churches un- a cost of \$425. der his care.

The 23d anniversary of the S. S. Bible Society of the 3d church was recently held. The annual report has been received and will appear in full

School belonging to the 1st Presbyterian the hearty co-operation of our subscribers: othchurch, Philadelphia, celebrated its fourth anni- erwise it will prove a difficult and one-sided affair versary, Jan. 9th, at 31 o'clock, in the Sabbath altogether. Cash to the printers, cash for mateschool rooms, at 7th and Spruce St. having long rials, cash for office expenses, and editor's salary. since out grown the room they usually occupy. Over one hundred and fifty children were present, and were highly commended for their orderly thousand minor objects, the claims of our paper conduct, and especially for their excellent sing- IN ADVANCE, will not be forgotton.

Admirable and appropriate addresses were delivered by Messrs. Geo. W. Mears and Paxton, tude, any more than of an individual, without interspersed with singing; the latter, giving an having prepared a bosom on which it may lie, interesting account of his first experience in and food which it can eat. When there is want Sabbath school teaching, and his subsequent there is a supply already provided. ourneyings with his faithful pony Robert laikes.

The care of the coul is the one thing needful.

The pastor Rev. A. Barnes, was then invited to ask a blessing upon the good things so bountifirst calling the attention of the children to the goodness of God in bestowing so many blessings, and then to the stars and stripes which gracefully decorated the room.

After the entertainment was over, and another interesting address from Mr. Lathrop, and singing, the school was dismissed. The teachers

REV. DANIEL MARCH of Woburn Mass. has accepted the charge of Clinton St. church, made vacant by the resignation of Dr. Darling. He was expected to enter upon his duties at once. but we regret to learn that the health of his family is such as to interfere with this arrangement, an invalid daughter having suddenly become too ill for removal. Mr. March brings with him a high reputation as a public orator and has made an exceedingly favorable impression upon the congregation of Clinton St. church. We trust that the delay thus providentially interposed, may prove but temporary.

THE WEEK OF PRAYER was observed by daily union meetings of our churches through the week. The weather was unfavorable during nearly the whole season, and the attendance was good. Monday appointed by the Assembly as a sion fitly introduced the services.

### Our Church Mews.

Mr. Edward Payson Walker, late Professor an integral section of the British empire-re- in Marietta College, Ohio, was a licentiate of our echoed even in New Brunswick. Do we wish to church. A correspondent of the Herald and

Though but twenty seven years of age when and beneficent government deserve sympathy and he died, Prof. Walker had developed remarkable aid, while the legitimate authorities deserve powers, and there was every reason to believe only to be treated with coldness if not with hos- that a career of distinguished usefulness was betility? Such is the clear and undoubted ten- fore him. He was hopefully converted early in dency of the teachings of the pro-Southern press his college course. He entered upon his duties of New Brunswick. To maintain the honor of as Professor with zeal, and had already formed our nation; to sustain, perhaps the best govern- large plans. He possessed, in an eminent dement the world ever saw, swayed by the best of gree, many of the requisites for such a position sovereigns—this is our duty, and its performance as he occupied, and high hopes were entertained redounds to our honor. To gloat over the mis- of his success. He had consecrated to the work fortunes of a kindred people; to smile upon trai- all his powers, and was ready by teaching and by tors; upon a slaveholding oligarchy; to discou- preaching to do all he could to promote religion rage the friends of human freedom, and the and education in the field where God had cast patrons of honest and well regulated labor—this his lot. He was a licentiate of the Athens will prove to be the disgrace, if not the ruin of Presbytery, the members of which, knowing, as they did, his great promise, will mourn his de-The following, from the last number of this parture. The College, the Presbytery, the paper, is on the settlement of the "Trent" affair, Churches, the whole community, have suffered

> Second Church, Newark .- The pastor of the Second Presbyterian Church, Newark, N. J., J. Few Smith, D.D., has been doing what every pastor ought, who lives to commemorate any special anniversary in his church. He has signalized the completion of half a century since the building of the church, by preaching a historical discourse, in which he has embodied all the facts of interest that have marked these first fifty years of its life. The church has had seven pastors, and several of them are historic names in Presbyterian annals: 1. Rev. Hooper Cumming: 2 Rev. Edward Dorr Griffin, D. D.: 2 Rev. P. C. Hay, D. D.; 4. Rev. Ebenezer Cheever; 5. Rev. J. B. Condit, D. D.; 6. Rev. G. L. Prentiss, D. D.; 7. Rev. J. Few Smith, D. D. Origi-First Church, three of whom are still living in connection with the church; 1545 have been added, making the whole number 1638. The present number is 448.—N. Y. Observer.

Opportune Indemnity.—We understand, says the Evangelist, that the Treasury of the American Board is soon to receive a considerable sum of money from China. Some years ago, a serious loss fell upon our mission in that country by the destruction of the printing establishment. The recent treaty provides for the payment, by FIRST CHURCH KENSINGTON.—The annual the Chinese, of such losses by citizens of the United States, and the claim of the Board is understood to be allowed to the extent of \$20,000. state of affairs. There were received into the This sum, providentially coming in this winter, will go far towards balancing the debt of \$28, number of communicants now is 912: number of 000 reported at the last meeting, and leave the

Revival at Shelbyville, Itt.—Our little church at Shelbyville has been watered from on high, and precious souls enlisted in the army of Christ. as "soldiers of the Cross." Last Sabbath, the last of the year. Brother Sheldon received twenty-four on profession of faith, and three by letter, nearly doubling their previous membership; while others are indulging hope. God has chosen here, at this time, those who are now exerting a wide influence in the community, and therefore give promise of much usefulness in the church. We hope and pray that these mercy drops may be multiplied upon our feeble churches throughout Southern Illinois, even though the din of war does so nearly drown the claims of religion, and the voice of God.—Cor. Evangelist.

The First Church at Parsippany, N. J., have given a unanimous call to the Rev. T. P. (P. B.?) Bonney, of New Brunswick, to become their pastor, and he has accepted it. He was to be ordained and installed by the Presbytery of Rockaway, on Friday afternoon, Jan. 3d, at 21 o'clock.

Coshocton, Ohio. This place contains about 1500 inhabitants. Within the last six months, the house of worship of the Second/Presbyterian

## THE CASH SYSTEM.

WE are very desirous of carrying out this sensible and satisfactory method of doing husiness THE MCILVAINE ST. MISSION SABRATH in the management of our paper, and we look for requires cash promptly from our subscribers. At this season, while money is flowing freely for a

God never prepares a future birth of a multi-