

American Presbyterian AND GENESSEE EVANGELIST.

THURSDAY, JANUARY 23, 1862.

JOHN W. MEARS, Editor.

THE PRAYER MEETING OF OUR CHURCHES will be held to-day, Thursday, at 4 o'clock, P. M., in Calvary church.

OHIO GOVERNMENT IN MISSIONS.

That the American Board has done and is doing, a great work for Christ in the heathen world, is a most evident, as it is a gratifying fact. No Christian, and especially, no member of either of the Christian bodies in America composing its constituency, can withhold his thanks to Almighty God for the signal success which has crowned its efforts. Yet it cannot be regarded as inconsistent with this feeling, to notice, in its management, what seem to be defects and hindrances to even a still greater measure of success.

For our part, we believe that a much broader basis would be laid for steady and permanent results among the heathen, if some legitimate forms of church government were established in connection with the missions of the Board. Such a government does not, in our opinion, now exist. The arguments of "W" in our columns have served but to confirm us in this opinion.

The part taken by "W" in the organization of such forms as obtain on one of the most important fields—that of Turkey—qualifies him to give testimony on the subject. There is doubtless a good deal of machinery, there are old familiar titles, but when the test is applied, the promises of the whole structure is manifest. The outside, independent "Mission" reserves to itself the right of review, and accepts or rejects the decisions of the native court, as seems best to themselves.

Now this may frequently have been expedient under the circumstances, but how idle to argue that it is a regular ecclesiastical process or that it is not utterly at variance with the essence of Church Government, and that the Church Court, whose decisions are thus set aside, is not, pro tanto, a sham!

"W" says the finding would be accepted as final "until new proceedings could be had in a regular manner." Where would these new proceedings be had? If in some superior native court, surely the Mission would still regard the result as open to their revision, "if they saw crime" still "shielded by a native court."

And though the native ecclesiastical system comprised various courts of appeal, how would this better the case if the mission had power to review and to annul the last decision which was reached? It seems to us that for the protection of all rights, for the culture among native converts of a real church, copiousness, and for the deep and solid establishment of the kingdom of Christ in the Mission field, nothing is better than the extension of the Home organization over the foreign field, thus including missionaries and their converts and engaging the whole church for the nurture and the defence of the feeblest of her membership.

To this the Presbyterian Church is admirably adapted. It is a complete system for the extension of the Gospel over the world. WHAT A WISE ADMINISTRATION CAN DO.

WHEN we reflect upon the vast influence which an Administration can exert upon public opinion, we are more than ever impressed with the duty of earnest prayer on the part of every Christian in its behalf. We believe that the present administration has unusual opportunities for directing the sentiment of the people upon the highest of moral questions, and that there is in it an amount of sagacity eminently qualifying it for the task. How it can even sway, modify, and convert that opinion, was most manifest in the Trent affair. No one doubts that, if they had seen it, the President and his Cabinet, might have led on the people to a war with England, and that while we read of amicable and honorable adjustments, we might have been involved in all the phrensy and excitement of a universal armament against this new and powerful foe. At one time, it would have been the easiest matter in the world to bring this about. Gentlemen of intelligence declared that to offer to surrender the commissioners would give the death-blow to the administration, and the veracious correspondent of the Times asserted that Mr. Lincoln was too much afraid of mob violence to think of such a thing. On the contrary, the administration, by coolness, by a prudent silence, by as length wisely and ably ordering its reasons, and by its influence as an honest and patriotic government, revolutionized utterly the popular sentiment, and has set everybody praising it, and filled every one with pride in his nation for doing the very thing which at first looked like the extreme of humiliation.

Every friend of humanity watches this same source of moral power with profound interest, prying that it may be wielded in the interest of human freedom. The rebellion has been devised in the interest of slavery. The via tergo of the whole movement is supplied, through many intermediate channels, by the 350,000 slaveholders of the South. The wickedness of the System of American Slavery has culminated in the form of rebellion and war, and these developments of inhumanity and incendiarism, are opening the eyes of the people to the true character of the system, and preparing them to demand its removal from our social structure. They are clearing the vision of the North, once so blinded by commercial considerations, by political expediency and ecclesiastical ambition, and awakening its conscience to the monstrous wrong, the flagrant inconsistency, and the pre-eminent disgrace of slavery to this Christian age and country. Great and remarkable progress has been made in the development of a national anti-slavery sentiment. Nor will it, under any circumstances, materially retrograde. The nation will never, never forget the murderous blow which has been aimed at slavery at its own existence. It will demand that henceforth it be deprived of all power to stir up such awful mischief. Deeds are written upon it by an outraged people. The blood of our slain, the mournful burial places of our battle-fields, the memories of our

Groble, and Winthrop, and Cameron, and Lyon, and Baker, our often-insulted national emblem, cry out to us and all the pleadings of humanity itself in our bosoms, until all the best principles join with all the great passions within us, in one irresistible demand for the removal of the great evil. It is a far deeper sentiment than the ebullition of unthinking pride which was occasioned by the capture of Mason & Slidell, and cannot be turned aside as that was.

But every Christian and friend of humanity should pray that our Government may be led in the exercise of its powerful influence, to cultivate, develop and direct the sentiment, to encourage it all over the country. While warring for the Constitution, let it be manfully and uncompromisingly on the side of humanity. Let it lead on the nation in this great opportunity to a high and honorable position on the great question of personal liberty.

THOUGHTS ON THE ANNUAL CONCERT OF PRAYER FOR THE CONVERSION OF THE WORLD.

St. Louis, January 6, 1862. 8 A. M.—We must not think of this day of prayer as beginning now, when we come together for our morning prayer-meeting. When yesterday's sun was setting upon us, and rising upon Japan and China, it awakened some who are known to us, brethren in Christ, who are living and toiling in those far Eastern lands, to whom this is a day of precious observance. While we have slept, they have kept the day—have knelt in their closets, and have met together in praying circles; have sung the same hymns, in the same times which we sing; have read the same promises from God's word, by which our faith is spurred; and have offered up their petitions for the same great object, in the name of our only Mediator. They have kept the day, and its light has passed from them. They doubtless close it with evening devotions in harmony with those with which we halt this morning.

Letting our thoughts move Westward, we are sure, that in India, and Persia, and throughout the Turkish empire, there are scattered groups of beloved missionaries, from our own land and from Europe, and with them many thousands of converts from paganism, and from corrupt and paganized Christianity, and from degenerate Judaism, and now some from Mahometanism, who as the day advances to their several meridians, welcome it with grateful joy in "the communion of saints" which it exemplifies, and are now spending its advancing hours in harmonious prayer.

Coming on to Europe, we are sure that wherever there are Evangelical Christians, who read the Christian literature of our times, they are not forgetful of this concert of prayer; in Britain, where it is now past mid-day, there are multitudes of Christians whose hearts are in union with us in offering the petition—"Thy kingdom come!" nor should we fail to notice that, in the Southern hemisphere, in corresponding longitudes, the devotions of the brethren in Southeast Africa, and in Madagascar, have kept time with those in Syria and Turkey; while those in Western Africa have similar correspondence with those in France and Britain.

All the broad and populous regions of our country east of us, have already beheld the rising of this solemn, and happy, and hopeful anniversary; and as it advances, the brethren on the Pacific coast will join in the concert; and in due succession, they at the Society Islands, the Sandwich Islands, the Micronesian Islands, and all the Pacific isles on which the day-star of Gospel light has risen, and whose populations have been awakened from their heathen sleep by the glad sound of redemption. Not until this day's sun shall have set upon the westernmost of those groups, will this concert of prayer be concluded.

Thus does the whole Christian population of the globe move in long procession, unbroken as the march of the hours, before the throne of Emmanuel, reverently saluting Him as King, and entreating Him to take unto himself His great power, and reign for ever and ever.

8 P. M.—Let us not close this day's exercises without bringing to our minds one thought, full of comfort and hope, concerning our own dear country. The Christians of Britain have long been in most fraternal union with us in the great work of universal evangelization. One of the finest illustrations of their fraternal spirit, has been given by the Turkish Missions' Aid Society. Much more closely connected with Turkey, in political relations than we have been, the Christians of Britain have duly recognized the fact that God, in His providence, had given to American Christians the chief opportunity and responsibility for conducting the work of evangelization there. Wishing to assist in that great work, they have formed the association just named, which simply raises funds from British donors, and pays them into our Missionary treasury, asking for no part in the control of the Missions. This is a sample of the fraternal alliance between British and American Christians, in the work of evangelization.

Should there be war between these two nations? It may be true that some politicians in England would be willing to bring this about—and doubtless there has been recently much irritation of the public mind of Britain under the misapprehension that our Government was disposed to act in a spirit of hostility. How pleasant it is to think that this day of prayer for all nations comes immediately after our British brethren have probably read in their newspapers the pacific and magnanimous answer of our Government to the demand of their own! Have they not thanked God to-day for the spirit of justice and of friendliness which He has given to the rulers of our country, and for the relief thus vouchsafed to them from the apprehended necessity of waging war against us? We need not doubt this—and we may be sure that in all Britain and Ireland, and in the Continental countries, in the remote and obscure valleys of the Alps, and wherever else there are Christians who know, by their own sufferings, how to prize religious liberty, no petition has been offered more earnestly than this, that God will preserve our free Government, and rescue and save our dear distressed country. There surely is no better hope for our country, than that its welfare is connected with the high interests of Christ's kingdom, in the almost unanimous prayers of His people, in all parts of the world.

H. A. N. REV. DANIEL MARCH.—We are happy to announce that Mr. March will preach in the Clinton Street Church, on Sabbath next the 26th inst., morning and night.

PHILADELPHIA FOURTH PRESBYTERY.

At a meeting of Philadelphia 4th Presbytery in the Presbyterian House, 13th Jan. 1862, called "for the purpose of hearing, and acting upon the request of the Rev. D. G. Mallory, and the Central Presbyterian church of Norristown, for a dissolution of the pastoral relation existing between them?"

Mr. William McDermott, elder, appeared in Presbytery as a commissioner from Norristown Central church, and stated that the Session of the church, received from Rev. D. G. Mallory, pastor, a communication in which he announced his acceptance of a chaplaincy in the army, offered the resignation of his pastorate, and requested Session to call a congregational meeting to act on said resignation. Mr. McDermott further stated that, agreeably to Mr. Mallory's request, a congregational meeting was held on December 10th 1861, and it was voted to accept the resignation of the pastor.

A letter, dated Camp Union, 51st Regiment, P. V. Annapolis, Md. December 27th 1861, and addressed by Rev. D. G. Mallory, to Rev. Robert Adair, who had presided at all the congregational meetings in Norristown, was read in which Mr. Mallory expressed the desire that Presbytery would dissolve his relation to the church. Presbytery, having heard the whole case, resolved to grant the request of the Rev. D. G. Mallory. The pastoral relation was thereupon dissolved, and the Rev. Andrew Culver, was appointed to preach in Norristown Central church, First Sabbath in February next, and declare the pulpit vacant.

A true extract from the minutes. T. J. SHEPHERD, Stated Clerk.

TWENTY-THIRD ANNUAL REPORT OF THE SABBATH SCHOOL BIBLE SOCIETY OF THE THIRD PRESBYTERIAN CHURCH, PHILA.

We have not before us the records of the Third Presbyterian Church, from which to quote the day, or the year, on which was laid the "corner stone" of the edifice within whose walls we are now assembled; but memory recalls a historic fact embodied, more than ten years ago by the present pastor, Dr. Brainerd, in the language of poetry:

"Old Pine street church I love, Full eighty years, Leading the heart above, And hushing fears, Its ancient walls have stood."

So, then, we may fairly infer a duration, for this church, of nearly one hundred years! Our Sabbath School, however, is of modern origin; and its Bible Society brings us into a still more recent period; yet the Bible Society, if we except the missionary cause, is the only society complete in its organization, which in the Sabbath School, has been able to maintain more than an ephemeral existence. Its path, hitherto, has been marked by a certain, steady and uniform growth; and should we find in its present year's history, aught that has lain as a stumbling-block to impede its accustomed progress, we may, perhaps, discover its analogy in those checks by which a wise, yet severe Providence teaches early manhood that nothing but vigilance and untiring perseverance are compatible with a full lifetime of prosperity; or, perhaps, the cause of adversity may be sought outside of the Bible Society, and found among the remote results of an unparalleled calamity which has enveloped the great framework of the nation at large in the flames of civil war. Like the lurid fires of the expiring temple which illumine the peaks of distant mountains, and steal into the shaded attic where lies the faded form of the sick and dying—nothing escapes the influences of rebellion and war. They affect, as by a blighting curse, every peaceful interest, small and great, within the vast domain which God gave to our fathers as our inheritance. Without a metaphor—the war has taken from us some of our male managers, deprived us of our secretary, diverted our energies and diminished those resources from which the managers were enabled to glean their harvest. It need not, therefore, take our friends by surprise, should the results of the present year compare unfavorably with the past.

TREASURER'S ACCOUNT FOR 1861. Balance at the end of last year, \$281 40 Paid for fourteen life memberships in the parent society, for Miss Ranny Gulerger, Miss Lizzie Powell, Miss Emma G. Brainerd, Mrs. E. Ivins, Miss Josephine E. Park, Miss Mary T. Pile, Miss Caroline S. Pile, Mrs. Sophia Donaldson, Mrs. Hannah Flockwitz, Thos. C. Brainerd, Rev. James M. Crowell, Rev. J. W. Jackson, E. W. McIntire, Albert E. Hand, \$210 00 Bills for printing, in 1860, 14 98 —224 98 Balance, 66 42

COLLECTIONS FOR 1861. By Male Board, \$102 94 By Female Board, 99 20 By interest on collections, 6 05 —207 19 Balance, \$218 61

The collections of 1860 were \$254 80; those of 1861, as seen in the Treasurer's account, are \$207 19, which exhibits a diminution of \$47 01, when compared with the preceding year; but what is, perhaps, more remarkable, is the fact that even more than the entire diminution is due to the male department; for the female department this year exceeds its collection of 1860. Yes, it is true that our present year's labors have not been crowned with that degree of success which in previous years distinguished the labors of our managers. We have already referred to what we believe are its principal causes. Our society is neither discouraged nor dismayed. It still sings, as its resolve, one of the first of its anniversary hymns:

"We will give up the Bible "God's Holy Book of truth."

Indeed is there not more need than ever for its sacred pages? For the gospel which it bears to fallen man? How comes it that our noon-day brightness has been turned to midnight darkness? For sin God drove man from Eden. And man's depravity has been permitted to work man's fearful punishment in all his generations. The blood of nations, shed on the battle field, is but the external painting of its inward and inveterate guilt. The hardness of man's heart has severed the golden chain of the marriage institution, and marred the beauty of the family altar; made man the slave of man; and masters and slaves alike the slaves of appetite and passion. But God, against whom we had rebelled, sent his son to break the iron fetters of sin and set free the captives. He, the great Physician,

brought a cure for the curse entailed on man by reason of transgression; and modern Christianity has mistaken the balm of Gilead for the serpent's poison! In the days of the Saviour all spirits, cast out of men, were suffered to seek shelter in the herd of swine. At the present moment a very, driven from almost every Christian nation on the globe, makes a desperate struggle here to avert its overthrow by seeking to base its "corner stone" on divine authority! Or, at least, it endeavors to shield its upholders, from impending doom, by virtue of letters patent awarding the degree of "surviving executor" under the law which pronounced the curse of Canaan. "Thy bond-men and bond-maids shall be of the HEATHEN;" and "ye shall take them as an inheritance for ever;" must now be read in the light of the gospel. "I will give the HEATHEN," said the Most High to his Son whom he "sent into the world, not to condemn the world," to a continuation of its curse, "but that the world through him might be saved." "I will give the HEATHEN for thine inheritance and the uttermost parts of the earth for a possession." The negro slave belongs, then, to the promised inheritance of him who is "see of the travail of his soul and be satisfied;" and must have a clear title to the full privileges of the Christian system. Slavery needed no condemnation from the apostles to accomplish its fall throughout the Roman Empire: The chain melted, slowly, but surely, before the fires of the gospel, as it melted at this moment throughout the vast dominions of Russia. Withhold not from the American slave his Bible, his wife, and his children the Christian's inheritance; and here, as elsewhere, the iron oppression of slavery itself, must inevitably melt away and disappear for ever. Until all this be accomplished we surely have need for the continuance of Bible societies.

AN AGED SAINT.

DIED.—In Catskill, on the 7th inst. at the residence of Mrs. Caroline Wey, Mrs. RUTH CROWELL, widow of the late Dr. Thomas O. H. Crowell, aged 96 years 10 months and 16 days.

Her long life was passed in a most eventful period of the world's history, and especially of that portion of the world in which we are most deeply interested. She was born in Litchfield, Connecticut, the 23d of February, 1766. Had she survived but three years more, she would have completed a century. Her life was almost a sixtieth part of the whole period of human history. It more than spanned the entire era of our national existence up to the present time. Born in the year that celebrated act which first decisively shaped the popular sentiments that eventually led to our Independence, when the war of the Revolution broke out she was a girl of ten years, and when it ended, a young lady of seventeen.

During this eventful struggle her brother, John Pierce, was the Pay-Master General of our forces, obtaining the appointment through the personal solicitations of the Commander in Chief himself, who, being assured of both his ability and his integrity, put forth special aid to him unusual effort, to secure his election to this important post. He held the office throughout the war; discharging its duties so as to meet the approbation of Washington, and to receive from the Representatives of the people avowals of thanks, with the commendation that he had so fulfilled his trust that "his heart was pure, and his hands were clean." His name, I believe, has no place in our formal Histories; but it lives in the letters of Washington.

The wife of this brother was a daughter of Dr. Bard, an eminent physician of New York, and the medical attendant of our Commander in Chief during his residence in that city. In consequence of these connections, Mrs. Crowell, then Miss Ruth Pierce, and twenty-two years of age, witnessed the inauguration of Washington, as the first President of the United States. She remembered vividly to her last days the majestic form of that man on whom so many and such vast hopes then centered, as he stepped forth upon the balcony of the old Federal Hall in New York, (which stood where the Custom House now stands),—and after the enthusiastic shouts of the immense crowd that welcomed him were at last silenced, took the solemn oath to faithfully administer the Constitution and the Laws of these United States.

Subsequently, while on a visit to New York, she was invited to take tea with the family of the President. He was at the time severely, and it was feared dangerously sick, and she remembered how Dr. Bard came down from his patient's room with a grave and anxious face, and while they were seated at the table told them what the President had said to him a few moments before. His disease was the quincy. Irring in his life of Washington speaks of the attack, and the anxiety it caused, and this the more because it occurred so near the commencement of the first Administration. Washington knowing the danger of suffocation, turned to his physician and said, "Doctor, if I am to die, do not hesitate to tell me. I am quite prepared. If it be the will of God, I am ready to fall asleep, and in this world never wake again."

In 1791 Ruth Pierce was married, in Litchfield, to Dr. Thomas O. H. Crowell, and the next year became a resident of Catskill. Mrs. Crowell's life in Catskill was chiefly one of quiet, domestic duties, and Christian faithfulness. She was among the members who united with the Presbyterian Church of Catskill at its organization. Through all her long life she was an interested, earnest, useful Christian.

Usually conscientious and prayerful she walked with God, seeking with great sincerity and honesty to know His will, and when it was clearly ascertained, doing it, if it were, quite independently of the opinions and habits of others. An instance of this may be seen in her formation of a Temperance League among the ladies of the village. The custom obtained at the time of gathering by invitation first at one house and then at another early in the afternoon, nominally to spend a few social hours and "take tea." But about midway in the visit sweet and intoxicating cordials were handed round, and by some of the ladies partaken of with not a little freedom. Mrs. Crowell was convinced that in this custom

there was a growing danger. She never had heard of a temperance pledge, or society, but after consulting with a Christian friend, a pledge not to provide either cordials or wines on those occasions was drawn up, and after praying God to help her, she went forth to secure the names of all whom she could induce to sign it. Amidst much ridicule and some reproaches she patiently continued her efforts, until they were crowned with unexpected success. The pernicious custom was completely broken up, and principles of temperance were thus early planted in many influential minds.

For many years—I think more than a quarter of a century—she gathered about her the mothers and pious women of the Church, and maintained a female prayer-meeting, imparting to it not a little of its interest by her own religious fervor. She had what some one has called "the grace of continuance"—a patient continuance in well-doing,—to a remarkable degree. Turning over the leaves of a journal in which she wrote down her religious views and aspirations during sixty or seventy years, we find no change, except by growth and Christian development.

The funeral services at the Presbyterian Church, on the afternoon of the 9th inst., were attended by a large number of her relatives and connections, some of whom had come from a great distance to testify in this manner their esteem and affection. All the clergymen of the place were present; and the house was crowded by the concourse of her friends. During this time, and while the funeral procession was passing through the streets, all the places of business were closed, and as the procession slowly wound its way to the beautiful cemetery on the outskirts of the village, the bells of all the churches were tolled. Such honor has old age which has been made venerable by a truly Christian character and life. G. A. H. Catskill, January, 1862.

THE CHRISTIAN COMMISSION.

OFFICE OF THE CHRISTIAN COMMISSION, New York, January 13th, 1862. The following named gentlemen were appointed a Christian Commission for the Army, pursuant to the resolutions of a National Convention held in the city of New York, Nov. 16, 1861.—Rev. Rollin H. Neale, D. D., Boston, Charles Demond, Esq., Boston, Rev. Bishop S. S. James, D. D., New York, Hon. Benjamin F. Maniotes, New York, Rev. Benjamin C. Cutler, D. D., Brooklyn, Mitchell H. Miller, Esq., Washington, George H. Stuart, Esq., Philadelphia, John P. Crozier, Esq., Philadelphia, Rev. M. L. P. Thompson, D. D., Cincinnati, Clinton B. Fisk, Esq., St. Louis, John B. Farrell, Esq., Chicago, Illinois, John D. Hill, M. D., Buffalo.

CERIAS BRAINERD, Sec'y of the Commission. The Christian Commission met in Washington, and arranged a plan of operations which they now submit to the public, and call upon the friend of the soldier to aid them in their work. Their object is to promote the spiritual and temporal welfare of the brave men who now are in arms to put down a wicked rebellion.

- 1. By procuring for them religious tracts, periodicals and books. 2. By aiding the formation of religious associations in the several regiments. 3. By putting such associations in correspondence with the Christian public. 4. By cultivating as far as possible, the religious sympathies and prayers of Christians in their behalf. 5. By obtaining and directing such gratuitous personal labor among the soldiers and sailors, as may be practicable. 6. By improving such other opportunities and means as may in the providence of God be presented. 7. By furnishing as far as possible, profitable reading, other than religious, and wherever there is a permanent military post, by establishing a general library of such works. 8. By establishing a medium of speedy and safe intercommunication between the men in the army and navy and their friends and families, by which small packages of clothing, books and medicines, and mementoes of social affection can be interchanged. Gentlemen well known and of high character, in various cities, have generously offered to give the time and attention needed to carry out this plan, and we hope to be able to appropriate to the benefit of the soldiers, all contributions entrusted to us, with a small expense for intermediate agencies.

But we need money to provide religious and other reading for the army, and a very large sum can be judiciously and profitably used in this way. The Bible, Tract, and other benevolent societies will aid us, but they need funds. We must purchase books to a large extent, or leave many of the soldier's destitute. It is hoped that editors and publishers will furnish papers and books gratuitously, or at reduced prices. Second-hand books, also, will be welcomed gratefully by the soldier, and will be of value in making up the contemplated libraries.

All contributions of books, and all packages and articles designed for the soldiers, may be sent to any member of the Commission, or of the District Committees, which will soon be published, or to the rooms of any Christian Association in the land, and they will be cared for and forwarded. Articles directed to any particular soldier, company or regiment, will be carefully conveyed, the donor furnishing money to pay the expressage. Articles not particularly directed, will be distributed as the Commission shall deem best. Contributions in money may be sent to any member of the Commission, or to the District Committees, or to the Treasurer.

All communications should be addressed to the Secretary and Treasurer, Hon. BENJ. F. MANIOTES, 24 Wall street, New York.

A SPECIAL PRO RE NATA, MEETING of the Synod of Genesee, will be held in the Presbyterian Church, in the village of Leroy, N. Y., on Monday, Jan. 27th, at 7 o'clock, P. M., for the purpose of receiving a Report from the Council of Ingham University on the interests of said Institution; and also of taking whatever deliberative order and action thereon may seem expedient and right. EDWIN S. WAIGHT, Moderator.

EXTRACTS FROM THE SOUTHERN PRESBYTERIAN.

The Synod of Georgia deeply regret the embarrassed condition of Oglethorpe University on account of the non-payment of interests on its vested funds; and approve of the omission of the usual Commencement Exercises, and the College year six weeks before the usual time. They say: "Such is the depressed condition of monetary affairs of the country, owing to the wicked and cruel war being waged against us, that we cannot hope for any improvement in this respect at present." They call the action of the Assembly in this city, "atrocious and tyrannical." The South Carolina Synod says that the Assembly was "so far betrayed by passion and, perhaps, abandoned by Providence as to enact such measures, which were the distinguishing features of the last Assembly."

It magnanimously refuses to rejoice over the Assembly as a fallen enemy, and has no other feeling for them than "that of boundless pity." Of course, all are eager for the formation of the new General Assembly. As to its proposed evangelizing schemes, the following from the editorial columns, will be interesting to such as believe in a real difference between Boards and Committees:

"In regard to the benevolent enterprises of the Church, there seems to be a remarkable unanimity of opinion that the agencies to be instituted for conducting them ought to be much more simple than those employed by the Church in the United States, more simple in organization, and more directly responsible to the constitutional authorities of the Church. The indications are that the complicated machinery of 'Boards' will be discarded, and the simple plan of committees, few in number, appointed by the Assembly, and directly in communication with it will be adopted."

ACTION OF THE SYNOD OF PENNSYLVANIA, ON THE STATE OF THE COUNTRY.

The following resolutions were copied from the published minutes of the Synod, having been called for by some of our readers. They were offered by Rev. Dr. Brainerd and were adopted unanimously by a rising vote: Resolved, 1st, That inasmuch as the rebellion now raised in the Southern portion of the United States has grown out of no oppression, and proposes no material improvement on the Constitution of our country, it is causeless and wicked, rendering its authors responsible for all the sacrifice of treasure and blood involved in the unnatural conflict.

Resolved, 2d, That we tender to the President of the United States, and to the officers, and men of our army and navy, the assurance of our hearty sympathy with the cause in which they are engaged, and our earnest prayers that God will crown with victory and success their efforts to restore the control of law, order and peace to their suffering country. Resolved, 3d, That the acknowledgement of God on the part of the authorities, in the appointing of a day of fasting and prayer, and the universal uprising of a united people, with their contributions of men and means to sustain the Government, is matter of devout thanksgiving, and inspires the best hopes for the future of our country.

Resolved, 4th, That our abhorrence of this causeless rebellion, is intensified by the fact that its authors have announced as their chief purpose the formation out of our common inheritance of a new empire, of which human slavery shall be the chief corner-stone. Resolved, 5th, That our abhorrence of this causeless rebellion, is intensified by the fact that its authors have announced as their chief purpose the formation out of our common inheritance of a new empire, of which human slavery shall be the chief corner-stone.

Rev. M. B. ANGER was dismissed from the pastorate of Trinity Congregational Church, Newport, Dorchester, on the 2d of January. The council—Rev. Dr. Storrs, of Braintree, Moderator, in voting unanimously to dissolve the pastoral relation, made the following minute: "In coming to this result, the Council desire to bear witness to their own full conviction of the faithful and self-sacrificing spirit and the unwearied and devoted labors of Rev. Mr. Angier, during his pastoral connection with this people, and of his many and generous efforts to secure their financial as well as their spiritual prosperity. And they commend him as a minister of the Gospel of Christ worthy of the esteem and confidence of the churches." The church also passed a resolution, testifying to the fidelity of their pastor's ministry, and to his devotion as a Christian.

AGENTS IN THE STATE OF NEW YORK.

SUBSCRIBERS in New York State, indebted to this paper, and residing in the following places, are requested to make payment to the individuals named, who have kindly consented to act as Agents for us. Bills for all amounts due in these places, have been placed in their hands for collection. Albany—James Barker. Auburn—S. M. Keeler. Adirondack—Rev. O. C. Beardsley. Buffalo—Rev. D. L. Hunt. Buttsville—L. McFarland. Canaan—Rev. H. C. Sedgwick. Elmira—Rev. R. H. Close. East Bloomingville—Samuel Hough. East Aurora—Rev. W. A. Lytle. East Pembroke—J. Ingram. Geneva—Rev. T. M. Hopkins. Hammondsport—Ass. Priddy. Leroy—B. R. Crane. Leiston—Dr. S. E. Hackley. Lodi—Rev. A. H. Parmelee. Lyons—Rev. G. R. Ladd. Mt. Morris—Rev. L. Parsons, Jr. North Chili—B. Fulton. Newburg—Rev. G. R. H. Shamway. New York City—M. P. Jones. Nunda—Earl S. Paine. Palmyra—A. B. Clemons. Pavilion—Rev. R. H. Dexter. Perry—H. E. Hamon. Phelps—A. R. Sherrill. Phelps—J. C. Stevens. Rochester—Rev. H. Hunt. Spencerport—Alva Chapin. Silver Creek—Jas. R. Semple. Sun. Bridge—Abel Wilder. Westfield—Rev. J. A. Skinner. Watkins—H. M. Hilleman. York—T. F. Baldwin. Youngstown—Jos. Holden.

THE NATIONAL PREACHER for January contains Sermons by Rev. S. T. Spear, D. D., and by Rev. John McLeod. A new feature is introduced, which promises greatly to increase the value of this old established monthly, to be called "The Prayer Meeting." It is designed to place within reach in convenient form, a rich variety of impressive and suggestive thoughts to aid those who have the management of prayer meetings. An excellent and timely idea in these times of the great enlargement of the sphere of prayer meetings, and well carried out in the number before us. A fine portrait of the publisher, W. H. Bidwell, is also given. THE MISSIOHARY HERALD and THE CHRISTIAN WORLD each come out for January in improved form, and with new external and internal features, promising a larger degree of usefulness and success. THE BOSTON REVIEW for January presents an attractive table of contents. Those interested in New Haven divinity, will be attracted by the first article, in which comparisons are curiously drawn between the theology of John Taylor, D. D., of Norwich, England, a contemporary of Edwards the Elder, and that of N. W. Taylor, D. D., late Professor in New Haven. Edwards reviewed the works of the former, and in so doing, in the opinion of the writer, has virtually reviewed the second Taylor. The first was a Unitarian. The war spirit as an antidote to the social corruptions that gather in the course of a long peace, is illustrated in an article on Tennyson's "Maud." A Review of Park's Life of Emmons; Right Culture in the School room; The Present state of the Country Historically Developed; London and its forms of Social Life; Short Sermons, Literary Notices, and the Round Table make up the remaining contents. Boston, John G. Whittemore & Co. Received since the above: The American Theological Review for January. The Bibliotheca Sacra for January. The Confessional Monthly for February. Magazine of Good News for January. Annual Report of the Philadelphia Yearly Meeting. Catalogues of Union Seminary and Hamilton Colleges. Tom Tiddler's Ground, from Dickens' "All the Year Round." Pilgrims of Fashion, Harper & Bros. Practical Christianity, Harper & Bros., by J. S. C. Abbott. Hymns of Faith and Hope, R. Carter & Bros., by Bonar. Midnight Chimes, R. Carter & Bros., by the author of "Heavenly Views." Kurtz's Church History from the Reformation, Lindsay & Blackiston. The Pulpit and Rostrum, Nos. 24 and 25, E. D. Barker, New York.

New Publications.

PERIODICALS AND PAMPHLETS. The first number of the CONTINENTAL MONTHLY, a new Boston magazine, was early laid upon our table. It is devoted to literature and National Policy, and will discuss especially the leading phases of the great question of the day. It aims to be the representative magazine of the time. A high aim, indeed, and one which seems at least to have inspired the projectors with a proportional degree of enthusiasm. But