American Presbyterian
—AND—
GENESEE EVANGELIST.

THURSDAY, FEBRUARY 13, 1862.

JOHN W. MEARS, - - - Editor.

TESTIMONY OF A DYING PRINCE.

Americans feel a deep interest in all that pertains to the character and the closing hours of the late Prince Albert. As a man who never forgot the husband and the father in the prince, and who, with his truly noble and virtuous lady, Queen Victoria, presented an example of conjugal fidelity and domestic virtue in high places as rare as it was salutary and gratifying—as a person who acquitted himself most honorably in his peculiar and somewhat difficult position—as a not only royal, but most judicious and intelligent, patron of the arts and sciences—as a practical and efficient friend of the working classes and the poor, the world has duly recognized his virtues and excellencies. He took, besides this, a most enlightened and friendly interest in America. Dear will be his memory to us republicans if it shall prove true that in our time of sore trial, he interposed to keep the English heart true and kindly towards this government; if it be true that one of his very last acts was to co-operate with his royal spouse in mollifying the originally arrogant tone of Lord Russell's despatch on the Trent affair, until it became the courteous paper that it was. The breath of friendship thus wafted from the dying bed of the husband of England's Queen will be cherished with no common affection by the American people. We do know, however, of one friendly demonstration towards us prompted by his liberal mind. Dr. Weir, in a late letter to the Pittsburg *Banner*, says:

"It is now clearly ascertained that the visit of the Prince of Wales to the United States (as well as Canada,) was the suggestion of the lamented Prince Consort. He was emphatically a man of peace, and he desired to see the two great Anglo-Saxon nations in close accord in their relations, as well as in their vanguard leadership of the cause of progress and civilization."

We take peculiar pleasure, therefore, in recording the instructive facts which lately have been elicited as to his religious character and exercises. He has left behind him the most ample testimony to the supreme value of religion. Like the prince-preacher of Ecclesiastes, he had seen and enjoyed about all that earth could afford of good. He if any one, was competent to pronounce a judgment upon its intrinsic value, and to prove its sustaining qualities in the hour of trial. His verdict too is "All is vanity."

"I heard," says an English preacher "on good authority, that before his case appeared critical, one of his physicians said, on leaving,

'I hope your Royal Highness will be about again in a few days.'

But the Prince replied, 'I feel that I shall never get better; this is my last illness.'

And on the physician's saying, 'I hope your Royal Highness will not through anxiety fulfil your own prophecy,' he answered,

'No, I am not afraid; I trust I am prepared for death. I have wealth, and rank, and honor, and I thank God for them; but *if these were all, I should be a miserable man.*'"

Here is an enforcement of one of the most solemn lessons of Holy Writ, such as dying princes and millionaires and wits have been giving ever since the days of Solomon. Here is a response to the powerful and soul-moving inquiry of the Great Teacher, "what shall it profit a man if he gain the whole world, and lose his own soul!" These were happily *not* all the supports possessed by the Prince in that hour of trial. A letter from a nobleman who attended the Prince to the last, has the following sentence in it: "The Prince continually repeated on his death-bed that hymn, 'Rock of Ages,'

Surely, then, we need not mourn as those without hope."

And it is a coincidence not a little remarkable that the last sermon heard by the Court at Balmoral was one from the text: "Prepare to meet thy God." A Providence seems to have specially directed the preacher, Mr. Stewart of Edinburg, to the discourse. The facts as stated are these. When Mr. Stewart entered the pulpit of the church at Balmoral, to preach before the court, he discovered, greatly to his vexation, that he had left at home the manuscript of his sermon. It happily occured to him that he had recently written a sermon from the text, "Prepare to meet thy God," which he had closely committed to memory. He accordingly preached the sermon in question with great fluency and power. Her Majesty and the Prince Consort were so much struck with the discourse, that they sent a message to the preacher, expressing the pleasure with which they had listened to it, and requesting to be favored with a sight of the manuscript. The manuscript was of course at once forwarded to the Court, and immediately afterwards a second message was sent to the preacher by the Queen and the Prince, desiring that the sermon should be published. It has been so, and is in extensive circulation in Scotland.

Doubtless the Providence, the Word and the Spirit of God co-operated in preparing the mind of the Prince, and providing him with a true solace and support such as he confesses wealth, rank, and honor could not afford him in the dying hour. He too comes, with the humblest of the realm, to rest upon the Rock of Ages, to stay his sinking soul upon the everlasting arms, to find a refuge in the Conqueror of Death, the friend that sticketh closer than a brother.

A beautiful illustration of the working of a highly cultivated mind in its efforts to communicate important religious truth in an impressive and attractive form, is found among the ornamental statuary erected by the Prince. "In the private apartments of the Queen at Windsor Castle, is a beautifully executed statue representing the boy King, Edward VI., marking with his sceptre a passage in the Bible which he holds in his left hand, and upon which he intently looks. The following text is engraved upon the open page—'Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.' This statue was executed by the desire of the late Prince, who intended it to convey to his son a constant and most significant suggestion of the Divine rule by which the future sovereign of England should fashion his heart and life."

Baptist Noel, in a recent speech, said that the clergyman whose ministry the royal family attended at Osborne was a good man, and that the more faithful his sermons the more was he thanked for them by the late Prince.

Thus we have the consenting evidence of the life to give convincing force to the satisfactory and impressive testimony of the death. Rarely has a life in a station so eminent, been so modest and so truly noble, and furnished at its quiet, though premature close, such valuable lessons for the moral teacher without also being a warning.

DENOMINATIONAL UNION.

Opinions of the Press.

We gave last week the opinion of the *Presbyterian* of this city, on the action of the Ogdensburgh and St. Lawrence Presbyteries and on the question of union generally. We proceed to lay before our readers extracts from other papers in the two branches of the Church.

The *Evangelist* doubts the homogeneity of the two bodies either on the question of slavery, or on cardinal doctrines. On the first it says truly and well:

"Our position now is in such harmony with the sentiment of the entire people of the North and West on this subject, (and it is on this broad field that our branch of the Presbyterian Church expects to stand and grow), that we should be careful and not bring ourselves again into bondage."

On the second, referring to the vote of the two Presbyteries that they "have confidence in each others' piety and orthodoxy," it argues:

"This is well as far as it goes. But does the same confidence exist throughout both Churches? To a great extent we believe it does. But are there not a few men in the Old School body who still distrust the doctrinal soundness of some of our ministers, and who in case of reunion would find it very uncomfortable to be thus intimately associated with those whom they had once helped to cast out as unfaithful to the standards of the Presbyterian Church? And we would ask farther, if there are not real differences in the views of the cardinal doctrines of human depravity and the atonement, as preached from our pulpits, and as taught at Princeton? If this be so, what advantage could arise from a nominal union? * *

"We might naturally anticipate, too, that those who express confidence in each others' piety would trust in each others' declarations of adherence to the same symbols of faith. But history is not so easily to be set aside. The *ipsissima verba*, and the 'substance of doctrine' theories we fear have not yet lost their advocates in the Presbyterian Church. * * * *

"We are for the union of the New and Old School bodies, just as soon, as the ministers of neighboring Presbyteries feel as do the good brethren of the Presbyteries of Ogdensburgh and St. Lawrence. The work has begun aright—in our lowest ecclesiastical bodies—and may the Lord further it in his own way, and in his own good time."

The *Herald* and *Recorder* of Cincinnati while rejoicing at the tokens of an increasing disposition for union, sees great difficulties in the way, as to policy, moral reform and doctrine. The following is a very just presentation of perhaps the *main feature of our peculiarity as American* Presbyterians.

"New School men were content with essential agreement upon the great doctrines of the Bible, but did not insist upon uniformity in the mode of explaining any of those doctrines, and in that respect they are unchanged. They can fellowship Old School men, who believe in limited atonement, and the imputation of Adam's sin, though they do not agree with them in this belief, because they both alike receive Christ crucified as the sole foundation of their hope, and believe in Total Depravity, the necessity of Regeneration by the Holy Spirit, Election and the Perseverance of Saints unto eternal life. They insist that the principle of unity which they recognize, is the only one under which intelligent thinking men can be united in one organization, and be at peace. They are at peace among themselves, and desire to remain so. Are all parts of both branches of the Church prepared to unite and abide together under this principle for which New School men have contended, from the earliest period of the American Presbyterian Church—"agreement in essentials, liberty in non-essentials." If a rigid "ipsissima verba" is to be the standard, New School men cannot adopt it. The memory of the past is too fresh. Beecher and Duffield and Barnes, are yet living, and not a few among us are not willing to pronounce them heretics."

The *Presbyter* of the "Old School" Church in the same city, favors the movement and thinks its success probable. But the *Herald and Recorder* doubts whether Dr. Monfort's own Presbytery will sustain him. He says:

"We are pleased with the method by which this movement has been inaugurated. We are satisfied that the Presbyteries should first act. If reunion is to take place and if it is to be a blessing, it will be because the ministers and the churches of the two schools confide in each other, and co-operate in the same territory. Presbyteries can form the best judgment on this point.

The first Presbyterial invitation comes from an Old School Presbytery, and the first union meeting is held in an Old School Presbyterian Church. This is perhaps wise, for the reason that the first ecclesiastical acts, leading to the separation, were passed by us. * * *

"We doubt not that there is a very general confidence in each other's piety, in both bodies. We have never heard any thing to make us doubt this, though now and then some hard things have been said and printed of each other, which will come to mind in future, and we severally may feel as David did when he said, 'I said *in my haste*, all men are liars.'

"As to orthodoxy, there may be some in both schools, in certain localities, who may have some distrust of each other, and some who may feel, in case of reunion, that they would be more at home elsewhere. We conclude, however, that if men who say that they confide in each other's piety, can not trust each other's declarations of adherence to the same symbols of faith, they ought not to credit each other in any respect. * *

"A reunion of the Old and New School bodies would be a great blessing. Let all sincere Presbyterians, adopting our standards, be brought into an ecclesiastical union. We are for union wherever there is such a state of feeling as the proceedings referred to indicate, and we feel a strong conviction that in almost every part of the church in the North there is this preparation for such a consummation. May God give us the wisdom which is profitable to direct."

The *Standard* of this city makes the following proposition:

It seems to us that there is wisdom in the action in regard to re-union originating in the Presbyteries. But we also think that it would work well to have all Commissioners to the Assemblies, both ministerial and lay, who are favorably disposed toward the object, meet at some point between Columbus and Cincinnati, a few days prior to the meeting of the Assemblies, for *prayer* and *conference*. Springfield, Ohio, would perhaps be a suitable place. Such a convention, with the baptism of the Spirit, would have a most happy effect. We move that such a meeting take place; who will second the motion?

We have no doubt such a movement on the part of our brethren would be warmly responded to by many Commissioners on our side.

THE TWO PHILOSOPHIES.

We have read with deep interest two articles in recent American Quarterlies on the philosophical system of Dr. Hickok. The first, vigorously assailing it appeared in the *Princeton Review* of October last; the second, ably defending it, in the *American Theological Review* of January.

Such discussions are calculated to do good. They tend to restrain either side from extremes. They exhibit truth in various aspects, some of which doubtless would remain unnoticed but for the activity and zeal of rival and antagonistic investigators. They liberalize and give versatility and comprehensiveness to the mind. There is no necessity that they should be conducted with controversial acrimony or mutual contempt among the parties. And Dr. Hickok and his friends are doubtless prepared to find his system received with some surprise, with searching criticism and vigorous opposition at every forward step which it seems to take. It is a system which makes large claims, which professes to solve high problems in philosophy; and as such, it requires to be challenged and put upon trial.

Without following the course of either article closely, we call attention to some of the points elicited upon this elaborate and profound system of *a priori* philosophy, of which Prof. Hickok is the author.

1. Its religious spirit. It is thoroughly religious and Christian in its methods and purposes. It traces the principles and causes of our reason in God himself. We must find God before we can construct a philosophy of man. Whether the mode of discovering God and of exhibiting and explaining his activity in creation is satisfactory or no, the devout spirit of the system is seen in the fact as stated. Moreover, this Reason which we are seeking is described by the philosopher as involving and suggesting the probability of all the grand ideas of the Christian revelation—the fact of sin—of the incarnation ("God's use of sentient nature as a tabernacle for Divinity to set forth a propitiation,") and the closing up of the world's career with a universal chorus of glory to God and the Lamb.

The *Princeton Reviewer* strongly objects to the doctrine that reason has any *a priori* notion of these great truths; as if thereby the necessity of a Revelation is dispensed with. But the theory of an *a priori* knowledge of external things does not do away with the need of external things, or of avenues of sense by which to reach them. In either case, the *a priori* knowledge, or rudiments of knowledge, would be null and practically non-existent, without the external fact to rouse it. We contend that Christian men cannot but view with interest a philosophy, which is seeking a cord of necessary connection with all the leading evangelical facts and ideas, as is this of Dr. Hickok. It has a strongly religious and even Christian aim.

2. Nevertheless the peril of *pantheism*, indicated by the reviewer, may not be utterly ignored in estimating the value of the system. The attempt to bring the work of God, in the material world, thoroughly within our comprehension, involves this peril. If nature is pure spirit in action, it can scarcely be different from God. And here we may introduce a warning from that very German philosophy, of which the *Princeton Reviewer* is so suspicious, and which he would sweep indiscriminately from the arena of discussion. "The proposition of an adequate knowing of God by means of philosophy," says the younger Fichte, is not unfrequently with right accused of a formal self-conceit, bordering on presumption; further, such a position, if it shall appear to be made good with consequence and clear intelligibility through the whole system, *can scarcely rid itself of pantheistic consequences.*" We hope these wholesome sentiments will convince the Reviewer that good can come out of Nazareth; at any rate he should *go and see* before applying the label "Germanism," or joining in the often insensate cry, "habet fenum in cornu." Now we confess we have a fear of these wholesale constructions which profess to warrant their system of the universe complete. They all run the risk pointed out by Fichte Jr., and we incline to the opinion that Dr. Hickok has not escaped the danger. One of the most valuable portions of the Princton article, is the note in which the theory of matter put forth by Dr. Hickok, is compared with the theories of Schelling and Coleridge on the same topic, pp. 602-605.

3. One of the most interesting points in the discussion is the question whether the moral character of God is necessary, or arbitrary; whether, judging from the principles of "eternal and immutable morality," implanted in our own minds, we are not competent to decide *a priori* that God must be a good, a just and a holy Being; or whether, according to the *Princeton Reviewer*, "the laws of the universe," "stand in no eternal necessity, but depend on the free choice, design and wisdom of God; who may ordain and establish them as he pleases in endless variety of choice." Professor Lewis, in the *American Review*, asks very aptly whether this doctrine of "free choice" in God does not mean that "God may sometimes, if he 'choses,' act unwisely and against the eternal principles or make others in their place?" He continues: "God *must* do right, said Abraham of old, and Dr. Hickok follows him in this. God is 'conditioned' by his righteousness. We have no objection to the word. It means just what was meant in the Patriarch's exclamation." For ourselves, we incline to the Patriarch's view of a *necessary moral perfection in the Divine character*, according to which we, as he, can judge *a priori* how the Deity will act in a given case. This, too, is the doctrine advanced by Mr. Barnes in his treatise on the *Foundation of faith in the Word of God.* Pp. 13 and 14 he says: "No one can believe that *justice* in God depends on his mere will, or that it would be proper for him to perform any act which he chose, and to call it justice at his pleasure. In like manner, no one can believe that truth in God depends on will, or that it would be proper for him as an act of will to make any statement which he chose, and to call it truth; or that it would be right to-day to call one utterance truth, and to-morrow to call it falsehood. Every man is so made as to feel assured, whatever theory he may defend that would seem to imply the contrary, that God determines to do right because it is right; to speak truth because it is truth; to be equal and impartial in his administration, because it is right and proper that he should be so. And every man is so made, that he *cannot* believe the contrary; or that under any circumstances, it would be proper for God to *reverse* things in such a way that it would be right for *Him* to do what he now denounces and condemns as evil, false, and wrong, or that the mere act of his doing it would make it right." This, in our opinion, is the safe, as well as the truly philosophical view. Once conscious of these necessary and intuitive moral and mathematical principles, the reason can so far judge, *a priori*, what sort of a Being God is, and how he will act. The Great Architect, said the Platonists, wrought according to an idea, and we agree with them. Nevertheless, the Revelation of God's word and works is necessary to bring these principles clearly before our consciousness. Reason alone, whatever be her potencies, never does pre-conceive the true idea of God; it is hers to *recognize it* as true and genuine, when once it has been revealed; and in the recognition which she gives to the gospel of the revelation of the true God—not in previously constructing it—she proves her *a priori* endowments. Without such endowments existing before and independently of a written revelation, a recognition of it as true, would be out of the question.

4. We are pleased to see that both the disputants are idealists; one, of course, in a more conservative sense than the other. Both reject the sensational maxim; *Nihil in intellectu quod non prius in sensu.* Man says the *Princeton Reviewer*, "is able to discern in objects of sense more than sense reveals, and what can be yielded by no mere analysis of the objects of sense." One may be an idealist without accepting all the conclusions of the philosopher of Schenectady. Yet we turn to Prof. Lewis' exhibition of the idealist doctrine of perception, as the most attractive portions of his article. The spirit within does something more than merely receive and reproduce the sense impression. There is an inward light which goes forth in every perception. "The same knowledge (as far as sense is concerned,) coming through the dullest medium, may be far higher than that of the keenest and most perfect organ, according as the former is transmitted to a higher and the latter to an inferior, the former to a rational, and the latter to a mere animal intelligence. The slow, dull touch of the blind and deaf Laura Bridgman tells her imprisoned soul more even of the outer world, than the eye of the eagle, infinitely more than that splendid castle of optical lenses with which God has so strangely adorned some of the lowest varieties of his creatures that crawl on the earth, or lie motionless in the deep caves of the sea." The spiritual object resulting from sensation, represents (not resembles) the material object, as telegraphic signals represent words. "We may suppose an analogy between them [the spiritual representatives of the material cause,] and the *arrangements* of the carpet-weaving apparatus, or to go still farther back, the previous ratios and numbers on which such ratios are grounded. These *exactly represent* the figures brought out in the weaving—represent them without the loss of a hue, or shade, or stripe or point essential to their perfection—but they are not like them in an any visual sense. There is no optical resemblance to a carpet in that mass of machinery, whether working or quiescent, but the beautiful figures are even coming out from the intelligence it brings, ever as the soul constructs, from the dull knowledge of the sense far higher forms of thought and beauty than were ever in the 'things themselves' could they be seen by us, in the formless poverty of their material nakedness." "But the soul is rich; and when these poor materials are brought into the light of its ideas, it immediately commences its spiritual architecture, constructing from them distances, extensions, intensities of light or colors, latitude and longitude, figure, ratio, intelligible relation, beauty, harmony all supersensual,—in fact, its ideal world, so far surpassing sense, that could we see the outward 'things themselves,' as some insist, *and nothing more*, we should find it but an unwrought chaos, in comparison with that more glorious reality which the spirit makes from this dark and amorphons material."

These are noble passages, albeit they allow more to the activity of the Spirit in perception and leave nature more barren than most would admit. We add a fine extract on perception from the German author whom we have already quoted, as more nearly expressing our views than Prof. Lewis. "What alone," says the younger Fichte, "makes the particular phenomenon interesting and instructive is, to behold in the special, a universal—a something pretokening. True, there is involved in this the secret assumption, that already, in the observing spirit, the primal word of the phenomenon has been deposited; that it has only, as if kindled at the particular phenomenon, come forth suddenly out of the depths of the spirit to consciousness. Thus, true knowing is rather comparable to a sympathising, completing conversation between spirit and world, in which, like two lovers, each one guesses at the thought of the other, before it is half expressed." If any thing exceeds the beauty and delicacy of this latter comparison, it is its philosophic exactness in expressing what, to us, appears to be the true theory of perception.

We can only point in conclusion to the able and satisfactory vindication of Aristotle from the charge of low views on the subject of perception, found in Prof. Lewis' article, pp. 116—118. The writer in those few lines has done a great service to science. We commend the entire article to our thoughtful readers.

The Presbyterian Quarterly Review for January, contains articles on the permanent in Christianity; The Progressive Tendency in knowledge; The Holy Spirit; John Bunyan; The War for the Union; The Okavango River; Literary and Theological Intelligence; Notices of New Books. Philadelphia, Presbyterian House 1334 Chestnut St.

The Sudden Death of Rev. Wm. A. Larned, Professor of Rhetoric in Yale College is announced. He fell dead in a fit in the street, on Monday morning, February 3d.

DR. BRAINERD'S QUARTER CENTURY.

As previously announced, Rev. Dr. Brainerd celebrated the Twenty-fifth Anniversary of his Pastoral relation to the Third Church, better known as "Old Pine Street Church," Sabbath morning a week. The skies broke away for the day—a happy omen—and a thronged and attentive audience joined with the good pastor in the services. The discourse was founded on Acts 20:18; "Ye know from the first day that I came into Asia after what manner I have been with you at all seasons." The review of his labors for the past twenty-five years was one of profound interest and instructiveness. It makes a landmark in the history of the Church generally, and of the city itself, in which this Pastor and people have been the honored instruments of a vast amount of good, of moral and religious progress, of support and encouragement to the righteous cause, and to nearly every good enterprise undertaken among us. The population of our city was but little over one-fourth of what it is now, when Dr. Brainerd's labors began. In his ministry he had attended over 700 funerals, and over 1000 members have been added to the church. The church, he stated, was never in a more prosperous condition than at the present time. A fact also worth noticing is, that of the different clergymen who were in charge of the several Presbyterian churches in this city, the only ones remaining are the Rev. John Chambers, Rev. Albert Barnes, and Rev. Henry A. Boardman.

We forbear any extended notice of the discourse at present, as it will be given to the public in another form; but will simply offer our congratulations to pastor and people in view of the divine favor which has kept them so long and so happily united, and our hope, that it may even be his will that they may celebrate in due time a golden, as well as a *silver wedding.*

The Quarter century celebration, as will be seen in another column, takes place on *Monday evening next*, (instead of last Tuesday as previously announced). It is designed to be the act of a grateful and appreciative people, who recognize the favor of God in the continued enjoyment of the faithful labors of one of his servants for so long a period. Such an expression of feeling in regard to the pastoral office, can but add to the general esteem in which it is held, and will tend to promote the happiness and permanence of the relation wherever it exists.

MISSIONARIES COMMISSIONED.

Presbyterian Committee of Home Missions, No. 150 Nassau street, New York.

The following ministers were commissioned by the Presbyterian Committee of Home Missions, upon applications from the churches they serve, at their last two meetings, viz:—

Rev. John McLeod, Reeseville, Penna.
" W. T. Bartle, Decatur, Mich.
" J. A. Darrah, West Ely, Mo.
" C. Waterbury, Cedar Falls, Iowa.
" M. P. Jemison, Middleport, Ohio.
" O. H. Barnard, Carlton, New York.
" P. H. Snow, Red Wing, Minn.
" Martin Post, Schoolcraft, Mich.
" Augustus Marsh, Brooklyn, Mich.
" Warren Taylor, McNairn, Ohio.
" W. Ellers, Burr Oak, Mich.
" F. N. Dimick, Omaha, Nebraska Terr.
" N. C. Robinson, Vinton, Ills.
" Louis F. Laine, Canisteo, N. Y.
" John Peck, Traverse, Minn.
" Thomas H. Tatlow, Newark, Mo.
" M. H. Dyrart, Troy, Iowa.
" E. F. Waldo, Jefferson, Wis.
" J. G. Kanouse, Cottage Grove, Wis.
" C. H. Palmer, Middleport, Ill.
" J. B. Preston, Omro, Wis.
" Geo. D. Miller, Tuscola, Ill.
" Geo. B. Pierce, Newton Falls, Ohio.
" Samuel J. Mills, Wheatland, Iowa.
" Chauncey Osborn, Dearborn, Mich.
" J. W. Guenther, Newark, N. J.
" Chas. H. Thebezrath, Patterson, N. J.

The Delaware Lotteries Abolished.—We are now permitted to announce the completion of this good work begun by the Delaware House of Delegates on the 23d of January, by the subsequent concurrence of the Senate in that action. However little we admire the moral tone of parts of the report on the subject submitted to the Senate, we unhesitatingly express our gratification that such a crushing incubus is removed from the good repute and prospects of that loyal little State. We look now for the removal of the miserable and poisonous remnants of the system of slavery which still linger on her statute books, and which seriously hinder her progress. Once ereot among the free States of America, little Delaware would enter upon a career of unexampled and solid prosperity.

Since writing the above we have met with the following paragraph which goes to confirm our favourable expectations. It is credited to the *Evening Post*.

Delaware for Freedom.

"A bill is to be introduced into the Legislature of Delaware to abolish slavery in that State. By this bill it is provided that all slaves over thirty-five years of age shall be freed within ninety days after it becomes a law; all under thirty-five shall become free on reaching that age; all males born after the bill becomes law are to be slaves till they are twenty-one, and females till they are eighteen; and all slavery is to cease after January 1st, 1872. These provisions are made conditional upon this, that 'Congress will at its present session, engage to pay to the State of Delaware, in bonds of the United States, bearing interest at the rate of six per centum per annum, the sum of $900,000, in ten annual instalments, 90,000 to be payable on some day before the first day of September, 1862, to establish a fund for securing full and fair compensation to the owners of slaves who shall have been divested of their property by force of the act in question.'

"Delaware has, according to the census of 1860, eighteen hundred and five slaves, and the sum asked of Congress for their gradual emancipation amounts to five hundred dollars a head, which is a fair price. The Wilmington *Republican* says that many of the largest slaveholders are in favor of this bill, and that 'many of the slaveholders would gladly exchange their slaves for money, which they could use in payment for their lands and contemplated improvements."

If we have any criticism to make on our excellent Quarterly, it is that it sometimes seems to lack the character of a Review, strictly speaking, and has in its usually fine articles, too little direct connection with, or bearing upon, the current literature of the day. The single article in this number which answers to our idea of a Review—that on John Bunyan—proves how much would probably be gained in definiteness and interest by a different course.

Our Church News.

Religious Interest in Brooklyn.—"C." writes to the *Evangelist* that a season of great interest is being enjoyed in the Churches of that city. He says:

"Brother Elliott proposed on the last morning of the "Week of Prayer" that the churches of this region should hold a daily prayergathering in Clinton Avenue chapel for the outpouring of the Spirit. The motion was received with prompt acquiescence, and for three weeks past the Chapel has been thronged by a solemn, earnest gathering of God's people, and inquirers for the way of life. The meetings last just one hour, and have been conducted by Rev. Messrs. Buddington, Elliott, Elmendorf, Foss, Burroughs, Lee, Annable, Cuyler, and Hastings. I have never attended any meetings in Fulton street that were more certainly characterized by the Holy Spirit's presence—by hushed solemnity, and flowing tears, by beseeching earnestness in prayer, and by delightful unity among Christians of various denominations. After the meetings conclude, a Ladies' prayer-meeting is held in the same room for half an hour.

"The good work is spreading. Last Friday evening in our church ('Park Presbyterian') a large inquiry-meeting was held, and several hopeful conversions have inspired us with the joys of harvest. The marked features of the work thus far, are unusual fervency of prayer—the shaking of false hopes with mistaken professors—readiness of the impenitent to welcome religious conversation—and freedom from false fire and sensationlism."

The First Church, St. Louis.—A correspondent of the same paper. "A. T. N." has been permitted to examine the fifth anniversary Sermon of Rev. H. A. Nelson D. D., pastor of the First Church St. Louis, Mo., from which we gather the following facts:

"Dr. Nelson's installation took place Nov. 23, 1856. The number of communicants in the church at that time was 172. The whole number added, from that time up the date of the Sermon, was 226. Of these, 146 were added by letter, and 80 by profession. During the same time 83 were removed—making the whole number of communicants Nov. 24, 1861, three hundred and fifteen. This a positive gain of 143 members; and an average gain of 29 nearly each year. The charitable collections from April 1857 to April 1861 were $6,833 being an average of 1,366 each year. During the same time they paid on their church debt $42,000—making the whole amount paid for church and charitable purposes, over and above the expense of maintaining their own public worship, about $50,000, being an average of $10,000 each year.

"This might justly be regarded as a very creditable exhibit even in ordinarily prosperous times. But the full force of these figures cannot be felt without taking into view several facts and considerations of very peculiar significance in their bearing upon this church."

These facts are, the sudden death of Rev. Dr. Bullard, the former pastor, by which the church was left without a pastor for a year, under the burden of a heavy debt; Ecclesiastical secession of '57; and the disasters through which we are now passing, which are felt with peculiar force in Missouri. He concludes as follows:

"That the First Presbyterian church in St. Louis, in times and under circumstances like these, should nearly have doubled its membership, have contributed about $7,000 to benevolent objects, and paid $42,000 of their church debt, besides defraying its heavy current expenses, is evidence of God's favor, of great ministerial efficiency, of constancy to truth and loyalty, and of remarkable Christian self-denial."

Rev. M. Burdett's resignation.—At a meeting of the Congregation of the 1st Presbyterian Church, of the borough of Darby Dec. 21st '61, the Rev. M. Burdett tendered his resignation, and desired the congregation to unite with him in requesting, the Presbytery to dissolve the pastoral relation. A committee, was appointed, to express to the Presbytery the sentiments of the Congregation consisting of Samuel Crothers, Barney Carr and Pascal Hoopes M. D.

Resolutions.

Whereas our Pastor, Rev. M. Burdett, has tendered his resignation, and desired the congregation to unite with him in requesting Presbytery to *dissolve this relation.* Therefore

Resolved, That we concur in the request.

Resolved, That we deeply regret the existence of the circumstances which induce our Pastor, to make this request.

Resolved, That we cheerfully bear testimony, to the faithfulness, of our Pastor, and to his untiring efforts and sacrifices, for our good, and do most cordially recommend him, as an able, and faithful, minister of the Gospel of Jesus Christ, and our best wishes will follow him in his future labors to promote the interest of the Redeemer's Kingdom. P. J. Hoopes, *Scribe.*

Presbytery of Cayuga.—The Presbytery of Cayuga held its annual meeting at Jordan, commencing Tuesday, January 21st.

The opening sermon was preached by the Rev. Henry Fowler, on "Our Eldership,—its scriptural authority, functions, and qualifications," from Acts xx. 28.

Rev. Charles Anderson was chosen Moderator, Rev. George W. Warner, and Rev. S. S. Goss, Clerks.

Rev. A. M. Stowe, by invitation, addressed the Presbytery on behalf of our General Assembly's Committee on Home Missions. It was subsequently resolved to conform our Presbyterial arrangements for Home Missions to our Assembly's plan.

A commission was appointed by request, to organize a second church in the city of Auburn, under the title of the Central Presbyterian Church.

The commissioners chosen to the General Assembly are, Ministers, Charles Hamlin, and Geo. W. Warner, with William M. Robinson and John Tompkins as their alternates. Elders, Ira Hamilton, M. D., and James Hyde, with Moses Lyon and Orrin Hewitt, as their alternates.

The devotional exercises were marked by a spirit of prayer, and expectation of an unusual blessing in store for our churches, and for our afflicted country. The narratives of religion indicated a healthy condition of our churches, and in several instances the beginnings of a revival.

Things in Buffalo.—Our people in Buffalo have recently witnessed some scenes of deep interest which we find reported in the *Advocate*. The First church, Rev. Dr. Clarke pastor, celebrated its 50th anniversary on the 2d and 3d of the month.

On Sabbath evening, the Pastor preached a most interesting and able sermon, giving, with much detail, the history of the origin, progress and present condition of the church. The sermon will be published.

On Monday evening there was a re-union of former and present members of the congregation with other citizens. Geo: R. Babcock was made chairman, and extended the welcome of the "Old First," to all present. Prayer was offered by Rev. T. Stillman, after which addresses were made by the Pastor, (Rev. Dr. Clarke,) by Dr. Bristol the oldest member of the Session, and by Rev. Dr. Lord, after which letters were read from Drs. Squier, (the first pastor of the Church,) Thompson, Storrs, Johnson of Troy, Huntington of Auburn, and others, expressing regret at their inability to mingle in the exercises, and breathing devotion to the memory of the Church. Dr. Chester, the author, then read a beautiful Poem, interwoven with delicate references to the history of the Church, its pastors and its works; embodying allusions to the history of the nation, its grand past and perilous future; and appropriately filled throughout with a purely religious spirit.

Addresses by Lewis F. Allen, Esq., Dr. Smith, Rev. Mr. Brigham, H. W. Rogers, Esq., Rev. Joshua Cook and Rev. Dr. Heacock succeeded, and the meeting closed by the singing of the song, "A Hundred Years to Come," by the choir."

On the 4th, Rev. Henry Smith, D. D., was installed pastor of the North church. The sermon was by Rev. Dr. Thompson of Cincinnati, on 2, Cor. 2:14; the theme being: Success in the Ministry. Rev. Joel Bingham and Drs. Clarke and Heacock, took part in the services.

Dedication.—A new house of worship was dedicated at Rockport, O., on the 30th of January. The church worshiping in this, their first edifice, is connected with the Cleveland Presbytery, and received for the completion of the building a moderate loan from the Church Erection Fund of the Presbyterian Church. They have shown much energy in the accomplishment of this enterprise, and have wisely united with a neighboring Church in the joint support of their pastor, a plan which might be imitated with advantage by many congregations, which though individually feeble, might jointly secure an able ministry. *Herald and Recorder.*

Extract from a Second Letter from the Pastor of a Church in the Synod of Pa.—Dear Bro.:—The good work goes forward in our congregation. Some fifty to sixty attend my Inquiry Meetings; near forty have professed a change of heart. All ages from fourteen to fifty years. The work is much more extensive in and out of the Church than in 1858. *To God be all the praise!* Affectionately yours,

Commissioners to the Genl. Assembly.—Rev. F. W. Stoddard principal, and Rev. Isaac G. Ogden, alternate; Mr. Wm. F. Wheeler, of Portville, principal, and Mr. H. Mead, of Cuba, alternate; were elected Commissioners to the General Assembly by the Genesee Valley Presbytery.

Rev. Linus W. Billington, who has had charge for several years past of the church at North Bergan, Genesee county, N. Y., has accepted an invitation from the church at Barré Centre, Orleans county, whither he has removed and entered upon his labors.

Mr. Wm. P. Fulsworth was ordained as an Evangelist by Genesee Valley Presbytery at its stated meeting at Belmont, Jan. 21st. and 22d.

Rev. Alex. McColl has resigned the pastorate of the church at Niagara Falls.

New Publications.

A truly valuable essay, the fruit of comprehensive yet careful thinking is the first article on the Permanent in Christianity. It is argued that the permanent elements in Christianity, and by the term Christianity is meant "the whole system of things which has proceeded in different ages and countries directly from Christ," may easily be distinguished, and that "in acting upon society in all its forms in different ages and countries, these permanent elements assume different aspects and have various modes of operation." This is illustrated in a pleasing and instructive variety of instances, and the whole is concluded in four inferences of great practical moment. The article will be regarded by thoughtful readers as one of the richest treasures in the compass of the *Review.*

The Progressive Tendency in Knowledge is an ingenious and suggestive discussion.

"The Holy Spirit," a full and clear statement of the doctrine of the person and offices of the third person of the Trinity. Noticeable is the prominence and clearness of the doctrine in the Old Testament as presented in this article.

"John Bunyan, the prose poet" is a delightful and thoroughly appreciative analysis of the "Ingenious dreamer's" principal characteristics as exhibited in Pilgrim's Progress. It is an article such as one never tires of reading, partly because it flowed, doubtless without weariness, from the pen of one deeply in sympathy with his subject, and qualified by familiarity to speak of it.

"The War for the Union," is an able and exhaustive view of the great questions now up for settlement; first the claim of the right of secession is argued, showing our right to conquer; next the necessity we are under to conquer; third, answer to the taunt of the British aristocracy that Republicanism is seen to be a failure—under which, appeal is taken to history and the causes of the failure of ancient republics are examined, and our politics, so often complained of as corrupt, are shown to compare favorably in purity and efficiency with those of any other civilized country. The relations of the war to slavery are touched upon, and the confiscation of the slaves of rebels demanded. The article will be read with deep interest and received with a cordial acquiescence. One of our dailies in this city has covered nearly an entire page with extracts from it.

A notice of the "Okavango River," Literary Intelligence, and Notices of New Books, complete the number.

Among the latter is the announcement of Dr. Brainerd's forthcoming life of John Brainerd, brother and successor of David Brainerd, in his missionary work amonng the Indians. The introduction to the book is given entire and will be read with interest.

Thirty of the First church and congregation in this city, are enlisted in various positions in the Federal Army.