American Presbyterian
—AND—
GENESEE EVANGELIST.

THURSDAY, MAY 8, 1862.

JOHN W. MEARS, ... Editor.

THE COMING GENERAL ASSEMBLY.

ONE week from to-day, the General Assembly will convene in the Second Church, Cincinnati —Dr. Thompson's—and will be opened with a sermon from the last Moderator, Dr. J. B. Condit. In that central and beautiful city, we imagine there will be a large gathering, and a full representation of the Presbyteries. The Commissioners and delegates elected, so far as known to us, fairly represent the church as a whole. Among the older members of the body, Rev. Dr. Beman, of Troy, leads the list; with him we notice Dr. Aiken, of Cleveland, and Shaw, of Rochester. The Cincinnati brethren have evinced their judgment by commissioning Dr. Thompson, formerly of Arch Street church in this city, to represent them in the body which is to meet in his own church. Dr. J. P. Wilson, also at one time pastor (of Coates street church) in this city, is among the commissioners. Rev. Messrs. Osborn, of Belvidere, Aikman, of Wilmington, Ellinwood, of Rochester, and H. W. Ballantine, son of the veteran missionary, are among the younger members known to the public. While such laymen as Judge Strong, of this city, Wm. A. Booth, of New York, Hon. W. H. Brown, of Chicago, and Hon. Peter Odlin, of Dayton, are among the delegates. We rejoice to observe that the Presbytery of the District of Columbia will again, after a brief interruption, be represented in the body. Rev. Mason Noble is the commissioner.

The topics likely to come before the body, are such as appertain to the quiet advancement of the church, in the channels and by the instrumentalities already agreed upon. Nearly all the great questions relating to the methods of church activity and the attitude of the church towards the moral and social movements of the age have been settled. The time for theorizing and debating on first principles has passed. What the church needs in her assemblies now, is an expression of mutual interest, an outward realization of her unity, a watchful eye to the working of her chosen plans and methods, the presence of the Head of the Church and the outpouring of his Spirit, and *the development of executive ability* among her officers and members. The machinery of her operations has been selected, and is in operation; what we now want is force, skill, self-denial, liberality to work it. Whatever the Assembly can do to encourage the growth of these principles,—and it can do much by recognizing and stimulating them so far as they exist, by putting men possessed of these qualities in charge of her enterprises—this is to be regarded more peculiarly her business at this time. Her fathers and her wise men will watch the course of Providence, and be ready to inaugurate such additional measures in the line of independent denominational action, or to give utterance anew to such opinions as the interests of truth and of Christ's kingdom may require from time to time; but for the present we regard our work in those directions as concluded, and all our energies as a united church, placed upon uncommon vantage ground, may be concentrated upon the promotion of our great interests as a branch of Christ's kingdom, such as Home missions, Church-building, Education and Publication.

Perhaps we need as much as anything at this time, to realize the extent of the divine favor towards us as a denomination; to see how complete and how harmonious are our arrangements for carrying on the work of the Gospel; how we have been gradually rid of all embarrassments in the way to this result; how without hasty or compulsory legislation, but by an easy and spontaneous movement, men of very diverse opinions and in widely separate parts of the church, have been brought to share in the same views of policy on points which but a few years ago seemed to defy solution. We should realize how cordially all are espousing our Home Missionary enterprise, insomuch that the receipts for the single month of March in this year, largely exceed the receipts of the first and the second years of the Church Extension committee, and are nearly one-fourth the entire receipts of the year ending May, 1861. We should realize, too, the sagacity and adaptedness to the best spirit of the age which our church exhibited, in long ago casting the weight of her influence and bearing her full testimony on the side of truth, justice, and humanity. Such traits, under God, are the best security for the future of our church. What room, and what a sphere for the activity of our American Presbyterian Church, in a land which the powerful arbitration of war, invoked by the advocates of slavery, has devoted sooner or later throughout its length and breadth, to freedom!

Our commissioners, therefore, can go up to the gathering of our Israel with raised expectations and expanded hearts. The moral and spiritual influences destined to mould our country's welfare, will, to the full extent of their share, be placed in their hands. Our era of contentions, of sifting, and of experiment is over. Simple, though grand is the work before us. Little business of an exciting nature, or attractive to those without, is likely to be transacted. The sessions, though earnest, will be quiet, and probably brief. Some matters were laid over from the last Assembly which are deserving of careful attention, and which indicate the disposition of the body after disposing of vital concerns, to attend to such practical details as are needful in carrying out its plans. The whole subject of *Systematic Beneficence* was placed in the hands of a committee, comprising some of the ablest and most devout men in the church, viz: Drs. Kendall, Thompson, Darling and Spear, and Mr. Hawley. We look for a thorough report from these brethren leading to a practical plan, by which the resources of the church may be made more available than ever before. A committee of Philadelphia laymen, including Judge Allison and Messrs. Baldwin, Dulles and S. C. Perkins, Esq., were appointed to report on a fund for *Disabled Ministers and their Families*—a matter of the deepest and often most painful interest. Rev. Drs. Cox and Nelson, and J. P. Hovey were appointed a committee on the overture upon the question of administering "baptism to infants whose parents, once having connection with some evangelical church, now hold no such connection in their present place of residence." Rev. Asa D. Smith, D. D., is the preacher on Home Missions; Rev. Z. M. Humphrey is his alternate. Rev. C. P. Wing, D.D., will deliver the address before the Historical Society.

Let us prepare the way for the meeting of this Assembly by our fervent daily prayers for an unusual dispensation of the Spirit's influence, and the divine favor upon all its members.

RECONCILIATION OF GERMAN AND ENGLISH THEOLOGY.

One of the remarkable results of the Evangelical alliance, whose various branches on the continent and in England enjoy a vigorous existence, is the approximation of German and British intellect in the speculative department of theology, which they seem to be effecting. It is felt by the brethren of these alliances that it is not enough for fellow Christians, of different nationalties, to *work* together; they must learn to appreciate each other's intellectual position and processes, and each others' experience—in a word to *understand* each other. Prominent persons in the English and German branches of the alliance, as Professor McCosh on the one side, and Drs. Hoffman, Lechler and Dorner on the other, have held correspondence upon this subject, which has been published in periodicals of both countries. The part of the discussion to which we wish to call attention is that between Dr. Dorner and Bishop Fitzgerald, of Cork, in Ireland, on the subject of *the evidences*.

In the theoligical training, both of England and this country, much stress is laid upon "the *evidences" of the truth of Scripture*, among which the works of Paley and Bishop Butler have long held a leading place. Dr. Dorner thinks that Englishmen ascribe too great importance to these appeals to the mere understanding, and doubts their sufficiency to satisfy the mind, or to guard it from the inroads of a painful and dangerous degree of unbelief. He thinks that all who rely too strongly upon these external evidences are in danger of losing sight of the work of the spirit, by which an *experimental assurance* of the reality of Christ and his salvation is attained—the *testimonium spiritus sancti*, of the theologians. Bishop Fitzgerald desires some security against utter self-delusion on the part of the person who believes himself conscious of such an experience. He says:—

"The question the mass of the people wish to have answered, is: Why are we to accept it as a fact that Jesus Christ has risen from the dead? Our theologians are accustomed to reply to this question; because we can prove to you, by the incontestable evidence of facts, that he has risen indeed. Can the German theologians give another or a better answer to this question? I do not believe that Englishmen will be satisfied with the answer: You should believe it, because it does you good to believe it; and they will not easily rid themselves of the suspicion that those who have no better answer to give, are themselves not in earnest in this belief. . . Can I say, I feel that this thought is the work of the Holy Spirit, and *therefore* I know it to be true?"

Dr. Dorner defends the position of the later theology on the *testimonium spiritus sancti* as in a high degree practical. It is much rather a dream to suppose that a chain of propositions can do what only repentance and faith can accomplish. We, says Dr. D. will not ascribe any part of the power and the operations which the Gospel claims for itself, to human methods of proof, not certainly the power to assure the heart of salvation and of religious truth. Spiritual knowledge of life and salvation in Christ is *immediate* knowledge, as much so as the knowledge, through the senses, of the light and warmth of the sun. To deny the possibility of immediate conscious commuion with God is to differ from the Apostles, (Rom. viii: 15, 16; 1 John, iv: 16: ii: 27;) and from Christ himself, (John, vii: 17; viii: 32; xiv: 21-23). The consciousness of pardon is a sheer impossibility if God does not make himself immediately known to the human consciousness as reconciled, if in fact we know only by second-hand of things which are in heaven.

This feeling of certainty, which Dorner regards as alone decisive or attainable, does not take place in the mind previous to the exercise of faith, but arises after the act of faith; yet not as caused by faith, but rather by the object of faith i. e. Christ operating through the Holy Spirit in the believing mind. Only after we have received the Holy Spirit do we attain a firm conviction, a full faith, which not only accepts historical and dogmatical propositions as true—for these are but shadows and images, not things—but *grasps* the *personal* living Saviour in his word and ordinances, where there is no analysis into separate elements, divine and human. Only at this point is man assured of the authority of Christ by the Holy Spirit which proceeds from him. And here, too, the Scriptures take their place as the believer's rule of life; and science, springing from faith, establishes a doctrine of the Scriptures, and shows that the existence of a divine revelation, in the form of original and genuine documents, is indispensable to the maintenance of the Gospel in its original purity. Hence we derive the assurance of the authority of Scripture from the authority of Christ, after we have, by faith, attained to the certainty of his power and excellence as a Redeemer. The method of English theologians, on the contrary, is to derive the divine and indubitably certain authority of Christ from the authority of the Scriptures, or from his resurrection, which the Scriptures announce.

The Evangelical doctrine, as thus inculcated by Professor Dorner, is distinguished from mere enthusiasm, because it refuses to recognize a faith which has not sprung from God's word as the seed, and which does not find in the word its continuous nourishment, its touchstone, and its law of life.

Perhaps the most important of the views presented by Professor D., are such as these: that so long as belief in the inspiration and divine authority of the Scriptures is regarded as the first step in Christian piety, there must be a constant dread of all criticism of the canon; while the secret of the equanimity of the modern orthodox theology of Germany, even amid the perils of the critic's work, lies in the conviction that that faith in the inspiration of the canon, is by no means the first step to faith in Christ, and that the moral-religious, actual—not intellectual—life-process, will not fail to bring every one, who sincerely, devotedly, and perseveringly employs it, not only to life and to full satisfaction in Christ, but also to the acknowledgement of the divine authority of the book of Revelation, and that is a far higher and better grounded certainty in regard to the binding authority of the Scriptures than can be gained through the subtlest form of the Alexandrine doctrine of inspiration.

From regeneration alone, from the fundamental idea of the Christian consciousness, that in Christ are hid all treasures of wisdom and knowlege (Col. 2, 3,) is a Christian philosophy to be evolved. Such a philosophy may, to a certain extent, operate beneficially upon unbelievers, but in the absence of *personal experience* of the spirit, the life, and the supreme truth of the Gospel, even the best theological system will not be understood in any true sense, still less attain complete certainty in the mind.

Professor D. maintains that while faith does not require the establishment of the authority of Scripture, previously to its exercise, it cannot exist so long as opinions adverse to the historical trustworthiness of the Scriptures succeed in fully maintaining their ground. For example, in times of active unbelief like our own, it is needful to place one's self upon the ground of the doubter, not to satisfy him upon historical and rational grounds of the truth of Christianity, which can never be done, but to show him that there is sufficient historical probability in the facts of Christianity to make it binding on him to exercise that faith which confidently seeks salvation in the Gospel.

"Never," says the organ of the English branch of the alliance, "was there greater need of the discussion of the points here presented than now. We are of the opinion that Dr. Dorner has a good cause, and that as he has carefully guarded against laying too great stress on the self-demonstrating power of Christianity, it would be well for English theologians to avoid the opposite error, and not to insist too exclusively on historical evidences and the power of logical proofs. They should keep it in mind that faith—real, hearty, saving faith, comes not by might or by power, but by my Spirit, saith the Lord of Hosts! and that Paul and the other Apostles pursued their missionary work with the avowed purpose that the faith of the converts should stand not in the wisdom of men but in the power of God."

THE FALL OF NEW ORLEANS.

WHEN the first floating, significant rumors of this momentous event, through the jealous and reluctant admissions of rebel journals, began to take such a shape that they could no longer be questioned, we were like those that dream. The tidings still sounded like a romance or a tale from ancient history or mythology. It was like the report of mighty achievements wrought by heroes and demi-gods, passing from lip to lip, and from tribe to tribe, to the remotest regions, filling the mind with awe and wonder, the more complete because of the absence of details. The great deed is before the world; and as we have waited and longed to know more, and have peered into the darkness created by the panic the flight and the habitual falsity of the rebels, the heroes of the conquest—the scene of which lay nearly four times as remote from us as Carthage was from Rome — have loomed out in a grandeur beyond that which the modern bulletin board and the reporter could have given or will give them. New Orleans taken! Why, the old French city sat at the gates of the River of the West, throned upon her fortresses and her bastions, like a queen, haughty and secure in her tiers of rifled cannon, in her invincible mail-clad monsters, and in the prowess of her swarming armies; laughing the hosts of her enemies to scorn; proud as Tyre or as Babylon. New Orleans taken! Why, for nearly fifty years she has been celebrating the utter and ignominious repulse of a veteran army of Europe from her rude, impromptu fortifications. And the raw volunteers and the improvised navy of the Union are her insignificant foes to-day. Yet this improvised navy, in spite of forts, and chains, and dams, and miles of earthworks bristling with artillery, and of floating batteries and fearful devices of rage and rebellion, rides calmly and victoriously by the levee of the metropolis of the South, receiving its subjection, sparing it from destruction out of mere mercy. The modern Babylon has had to come down from her throne, to renounce her dream of invincibility, and to sit down in the dust. What avails it now to have seized forts and ships, and arms, to have plundered the mint, to have expelled sick soldiers from the hospitals that they might be turned into barracks for a rebel horde; what avails it to have honored the dishonorable, to have called darkness light, and to have given an ovation to the meanest of traitors—Twiggs? What avails the boundless arrogance and insolence of your speech and your schemes against a just and beneficent Government, and against the enlightened public opinion of the Christian world? They are vain; the forts could not bar our way; the stolen arms could not impart boldness to the soldiers; the plundered gold could not purchase prowess; the traitor general has long ago been discarded; and the press and pulpit have been out-talked by loyal cannon. Sick soldiers may again lie peaceably in the barracks, and over mint and custom house the emblem of a re-asserted power and of a vindicated Government, waves to the Southern breeze. "Who hath taken this counsel against the crowning city, whose merchants are princes and whose traffickers are the honorable of the earth? The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth."

Under this overwhelming blow, which it is as hard for the rebels to realize as for us, the fabric of the rebellion reels from centre to circumference. In one year from the day when Washington City was relieved from its temporary investment, their greatest city—in fact their only great city falls into our hands. With Texas, Arkansas and Louisiana cut off, they are shut out of half of their territory, and, what is far worse, of a large portion of their supplies. Want had already begun to stare them in the face, and now seems to be inevitable. Their *prestige* is broken; their self-confidence cruelly shattered. But unless they themselves despond, they are by no means to be regarded as conquered. Their armies are concentrated—they are on familiar ground—they have not been decisively beaten since they were thus massed together. Their great armies, east and west, must be defeated before their cause is lost,—defeated so decisively that even rebel authorities will be fain to admit it. Till then, we should never cease to labor and to pray for the success which God alone can give.

Hall's Journal of Health, for May, contains, as usual. a number of valuable Essays on matters of health and living, written in genial style with happy hits and illustrations, calculated to make men wiser and better at the cheap rate of $1 per annum. W. W. Hall, M.D., No. 42 Irving Place, New York.

NEW YORK CORRESPONDENCE.

NEW YORK, May 3.

Proverbially, it seems to storm on "anniversary week. As it has rained much of the time this and the two preceding weeks, it is an encouragement to believe the six days following the Sabbath will be pleasant, sunny days. Preparations are making by each Society for the event. Programmes are preparing, statistics of receipts and expenditures are nearly footed up, and the labors and progress of each Society are about ready to be submitted to the great Christian public through each anniversary. In all the estimates of receipts and expenditures, for the first time, this year, the Southern slave States will be omitted. They have contributed little or nothing to the funds of these National Societies, and these Societies have been nearly excluded in their labors from those rebellious States.

Last year, at the different anniversaries, nearly every speaker make allusions, if he did not give prominence in his remarks, to the wicked and causeless rebellion. Many of them were exceedingly impressive, especially the speech of Rev. Dr. Kirk before the Boston Tract Society. He had just come back from Richmond, on his return in a steamer from Charleston, where the State Convention was in session, discussing whether Virginia should secede. He was satisfied, from his intercourse with all classes of people, that the hearts of the masses were not in sympathy with secession. Probably the war, next week, will not occupy less attention than it did at the last anniversaries.

The comparatively small per centage of people who regularly attend religious worship, leads one to suppose there is a deficiency of church accommodation in this city. This is a great mistake. There are a dozen evangelical places of worship almost within sight of Madison Square and the Fifth Avenue Hotel, which are only partly occupied on the Sabbath. There are some thirty churches in that portion of the city, and perhaps three or four only have their sittings taken. Rev. Drs. Spring, Adams, Rice and Tyng have crowded parishes, but any number of seats, or even pews, may be had in all the others.

The chief difficulty in New York is the extravagant rents charged. Pews range from $75 to $300, and but few families in moderate circumstances can afford such outlays. Unless they are Christian people, they regard this expense as a superfluity, hence the first retrenchment is in that direction. Rev. Dr. Parker, on Fourth avenue, has a commodious and beautiful church edifice; yet it seems to have been under a cloud of debt and local disaffection ever since it was dedicated. Other parishes have come to its aid and relieved pressing pecuniary necessities, but disturbances between pastor and people have recently led some old and influential families to withdraw. Others have been added to supply their places. Under right impulses, the trustees have at last reduced the exorbitant pew rates, so that people outside of opulent circles, may now have an opportunity for religious worship. It is an experiment, but it is to be hoped a successful one.

Rev. Dr. Pierson, President of Cumberland College, Ky., is now in this city, having recently been teaching the "contrabands" at Washington, or, rather, experimenting, to see what can be done with them. He is a graduate of the Union Theological Seminary, and has had a large experience as a Bible agent and laborer in the cause of Christ outside of the pulpit. He recently delivered a lecture before the Historical Society of this city, on the domestic life of Thomas Jefferson. This lecture, greatly enlarged and embellished, with *fac similes* of this eminent statesman's writing and familiar correspondence, has just been published by Scribner, in an octavo volume.

It was Dr. P.'s good fortune, while residing in Kentucky, to meet with Capt. Edward Bacon, an aged and highly esteemed citizen, who for nearly twenty years was Mr. Jefferson's business manager and overseer at Monticello. He placed before Dr. Pierson large quantities of correspondence and business documents in the handwriting of Mr. J. In addition, from an accurate and wonderfully retentive memory, he related a great variety of curious incidents never before brought to the light. Dr. P. speaks of Captain Bacon as a most reliable and intensely interesting old gentleman, who patiently sat for hours, and even days, while Dr. P. took down his narratives of the domestic life and habits of Jefferson.

Nothing has excited more surprise than the incontrovertible evidence that this great Virginian, whose supposed infidel tendencies have so clouded his character, was a most diligent reader of God's word. Captain Bacon tells Dr. Pierson that "Mr. Jefferson had a large Bible which nearly always lay at the head of the sofa, upon which he was accustomed to recline or read. Many and many a time," he remarked, "have I gone into his room and found him reading that volume." Captain B. came in one morning very early from Richmond, with a large amount of money for Mr. Jefferson, and on entering the room, "found him engaged in *reading his Bible.*" This certainly is a new phase in the character of the deceased ex-President. Of the truthfulness and accuracy of Captain Bacon's statement, Dr. P. entertains no doubt.

One of the largest, and so far as numbers in attendance are concerned, among the prosperous Presbyterian parishes in this city, has recently been abandoned. It was occupied by Rev. Mr. Hastings, one of the most accomplished and valuable young clergymen in the denomination. The church is located at the intersection of Varick and Carmine streets, on the west side of the city, surrounded by a dense population of the industrial classes, with very little pretension to wealth or fashion. It has not changed its character, like many localities, but is much as it was ten years since.

This church edifice is spacious and convenient, having a Grecian front, the pillars of brick, covered with mastic. There was no trouble about worshippers. A large audience was always in attendance, with a prosperous Sabbath school, but they were not people of wealth. They could pay only a small stipend, and when the three or four opulent men "moved up town," the church was doomed. They could not *conveniently* come down so far, nor pay their accustomed amounts, even to *save the parish*. As the expenses could not be met, the worshippers were turned adrift and the church closed. It is now offered for sale, and like many similar edifices, may soon be occupied as a stable or grand billiard saloon. A new parish has been organized on Murray Hill, for Rev. Mr. Hastings, and so far, it is eminently prosperous.

Perhaps the most successful, if not important religious instrumentalities in this city, are the Sabbath schools. In all the various churches, there is a noble emulation, not merely who shall have the most scholars, but who shall do the most good. Hence, outside of the Sabbath school connected with each church, nearly every parish has one or more mission schools. They supply both funds and teachers, and the extent of christian effort exerted in this form is almost incalculable. The wealthy churches generally lead in these enterprises.

Rev. Dr. Adams has a large mission chapel in Third avenue, with over one thousand scholars, and Rev. Dr. Rice another in Seventh avenue, with about eight hundred. But Rev. Dr. Tyng has probably the most successful Sabbath school organization in this country. He heads it himself, and once a month devotes a Sabbath afternoon specially to the lambs of his flock. The anniversary of all the Sabbath schools, mission and others connected with his parish, was held on a recent Sabbath. It was stated that 2095 pupils were present, and the money they had contributed during the year, exceeded $2500. His personal efforts and immediate supervision of the schools, is one cause of their almost unexampled prosperity. Is not his example worthy of imitation?

The Presbyterian church may justly boast of men of enlightened christian liberality in New York. Mr. Lenox has ever been open-handed with his wealth, and large-hearted in its bestowment on objects of deserved utility. No man gives more liberally, and with less show or ostentation. The Stuarts, brothers, who often control the sugar market in this city, their operations are so large, who have just given $50,000 to Princeton, are cultivated, christian men, especially Robert. They give without stint or measure when the purpose is shown to be good and the object praiseworthy. Two or three years since, when the Academy of Music was opened, and a series of popular Sabbath evening sermons were preached, Robert L. Stuart regularly gave his check every Monday morning to cover the expenses, asking no questions.

Anson G. Phelps, both father and son, like the Stuarts, were opulent christian men, and gave, with wonderful liberality, in the New School church, just as Mr. Lenox and Mr. Stuart are now doing in the Old School. They died, leaving bright reputations for godliness, and large and judicious liberality. Their places are now being supplied by an estimable kinsman, Wm. E. Dodge, who is eminent among his cotemporaries as an energetic, enlightened, generous christian merchant.

CROMWELL.

TO THE FRIENDS OF HOME MISSIONS.

THE General Assembly of the Presbyterian church, which met in Syracuse in May last, unanimously resolved, "In accordance with the obvious indications of divine Providence, and agreeably to the constitution of the church, (Form of Gov XVIII.,) to assume the responsibility of conducting the work of Home Missions within its bounds;" and also,

"That the condition of the home missionary work throughout the church at the present time calls for a reconsideration and readjustment of many of its arrangements, so as to give it, in its new relations, the greatest stability and efficiency."

Lest any should suppose that this action of the Assembly had failed to embody the ripe and deliberate judgment of the whole church, we append the Resolutions of several of the largest Synods on the subject.

The Synod of New York and New Jersey.—1. "*Resolved*, That the Synod approve of the unanimous determination of the General Assembly henceforth to assume the responsibility of conducting the work of Home Missions within its bounds."

2. "*Resolved*, That they fully concur in the plan of action adopted by the Assembly for supplying our feeble churches with the necessary aid in supporting their ministers and for preaching the gospel to the destitute."

The Synod of Illinois.—"*Resolved*, That we do heartily rejoice and give thanks to God that our denomination has at length, after a long and painful discipline, been brought to see the necessity of controlling its own missionary operations, and providing for those of its own house, looking only to God for authority to build up the waste places of our Zion."

The Synod of Genesee.—"*Resolved*, That the Synod of Genesee, believing that the General Assembly of our church assumes 'the responsibility of conducting the work of Home Missions within its bounds,' in accordance both with the genius of the church and 'the obvious indications of Providence,' does fully and heartily endorse such action, and earnestly call upon the Presbyteries and churches of this Synod to cooperate with the General Assembly in the work of exploration, in securing missionaries, and obtaining prompt and regular contributions to the cause."

The Synod of Albany—"*Resolved*, That in view of the immediate necessities of our home missionaries, we earnestly recommend that the wants of the field be presented to the churches as soon as practicable, and that special efforts be made secure liberal collections for our Assembly's Committee."

The Synod of Ohio.—"*Resolved*, That as a Synod we adopt the general scheme devised by the Assembly, and agree to conduct our home missionary work in accordance therewith; and that we would cordially commend this arrangement to our members and churches as being in our judgment the best practicable method for cultivating our large and destitute field."

The Synod of Geneva.—"*Resolved*, That as a Synod we fully approve the act of the last General Assembly in assuming the responsibility of conducting our home missionary work."

The Synods of Onondaga, Michigan, Peoria, Utica, Western Reserve, Indiana, and indeed nearly or quite every Synod and Presbytery in our connection, have passed similar resolutions, giving in due form the official and hearty endorsement of the whole church.

The church therefore has fairly assumed the responsibility, and the Committee have entered upon their work. Our feeble churches will henceforth look to us for aid. They are composed of our brethren. They are doing our work, which is Christ's work, in destitute places. We are laid under special obligation to render them assistance on that account. Such churches are coming to us every week. Already we have had applications from every part of the church, but particularly at the West; and up to the present time every application properly endorsed has been favorably considered. And we may expect them to continue to come to us in growing numbers. For, though from $12,000 to $16,000 have recently been paid into the treasury of the American Home Missionary Society—*the Legacies and Donations of Presbyterians*—we understand that not a dollar of it will ever be paid to any home missionary connected with any Presbytery which operates through our Committee, or endorses the action of our Assembly, after his present term of commission expires! That Society therefore becomes to all intents and purposes a Congregational institution. Nothing given to it will assist *our* feeble churches or the missionaries in our connection. *We* must do our own work, and render them the aid they need, or the latter will fail of support and the former be disbanded.

New fields of labor are also opening before us. Ministers and licentiates are ready to enter them, if they can have but a reasonable assurance of support; and nothing prevents the establishment and growth of churches in the new states and territories, but the inability of the Committee to grant the requisite aid. With these facts before us, who can say that the church is not called on, even in times like the present, to "arise and build?"

Our hope and aim are to secure a contribution to the cause from every congregation and from every individual member, with the least possible agency from abroad. We look to the pastors to aid us. *Pastors are our agents.* Judicious and energetic pastors can always secure generous contributions from the people. But we also look to the elders and deacons and other members to encourage the good work. Our churches must contribute more largely to this cause than they have ever done before, or our missionaries must suffer. We hope that no church, however small, will deny itself the pleasure of participating in this divine method of Home Evangelization. And yet thus far, many churches have failed to contribute any thing to our cause since the last meeting of the Assembly.

If you have not already forwarded *your own* contribution—if your church has not taken up its annual collection for Home Missions, will you not endeavor to secure its representation in your church at once, that we may receive the amount before the first of May, and acknowledge it in our Annual Report?

All donations should be sent to "the Presbyterian Rooms," which are the rooms of the Committee, 150 Nassau street, New York, to Edward A. Lambert, Esq., Treasurer.

The Committee, as constituted by the act of the Assembly, is as follows:

Rev. E. F. Hatfield, D. D., Chairman; Rev. J. F. Stearns, D. D., Newark; Rev C. S. Robinson, Brooklyn; Rev. Albert Barnes, Philadelphia; Rev. Henry Darling, D. D., Philadelphia; Rev. G. L. Prentiss. D. D., New York; Rev. Thos. S. Hasting, New York; Rev. Benj. J. Wallace, D. D., Philadelphia; Hon. Joseph Allison, Philadelphia; A. C. Post, M. D., New York; Hon. E. A. Lambert, Brooklyn; J. Milton Smith, Esq., Brooklyn; M. W. Baldwin, Esq., Philadelphia; J. F. Joy, Esq., New York; J. B. Pinneo, Esq., Newark.

H. KENDALL, D. D., Gen. Secretary.

COMMISSIONERS TO GENERAL ASSEMBLY.

PRESBYTERY.	MINISTERS.	ELDERS.
3rd Philadel'a,	B. B. Hotchkin,	Hon. Wm. Strong,
	T. S. Johnston,	Isaac Ashmead,
4th Phiadel'a,	H. S. Osborn,	R. Byington,
	Wm. T. Eva,	Th. Trenchard,
Wilmington,	Wm. Aikman,	John C. Clark,
Harrisburg,	Wm. Sterling,	John B. Hall.
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A NEW WORK ON SANCTIFICATION by Rev. Dr. DARLING, is announced to appear in the course of a few days, from the press of J. B. Lippincott & Co., under the title—"The Closer Walk, or the Believer's Sanctification."

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Max Muller on the Science of Languages.—The public is indebted to Charles Scribner, of New York, for re-producing this valuable work from the second English edition, on unusually heavy tinted paper, in the elegant style of the Riverside Press, Cambridge. Mr. Mueller's lectures are a happy combination of popular and scholarly elements; any intelligent person can read them with interest, though the subject in some of its bearings involves the profoundest philosophical questions. We are pleased to recognize in the author a firm believer in the unity of the race; indeed a reverent tone pervades the whole work. The theory of the origin of language presented by Mr. M. is that the 4 or 500 roots or constituent elements into which the different families of languages may be resolved are *phonetic types* produced by a power inherent in human nature. It is part of our nature—one of our original endowments—to utter these types of thought, just as it is the nature of metals and other objects to give forth a sound when struck. Language is not built up on interjections, nor on imitations of sounds heard in nature, though both of these furnish part of our speech. There is a full index. Small 8vo. 416 pages. For sale by J. B. Lippincott & Co.

Introduction to the Study of the Gospels, by B. F. Wescott, M.A. This is another of those results of believing scholarship of the highest order on the contested field of biblical criticism, which are becoming numerous enough honorably to characterize our English literature. The volume before us is of a class familiar enough in Germany, where however the spirit of a cold and unscrupulous rationalism too often pervades them. In our own country, Theodore Parker, of Boston, translated and published one of these German Introductions to the Scriptures—that of DeWette—in the hope of transferring its poison into the modes of biblical investigation pursued among us. Boston itself has supplied the antidote in this reproduction of a thoroughly orthodox and able work on the same field of scientific inquiry. Professor Hackett vouches in the fullest language for the high character of the volume in every respect. The chapter on the *Preparation of the Gospel* is especially commended for its originality and instructiveness. The other topics are: Inspiration, Completeness and Interpretation of the Scriptures; The Jewish Doctrine of the Messiah; Origin and Characteristics of the Gospels; Gospel of John; Differences in Detail and Arrangement of the Synoptic Evangelists; Difficulties of the Gospels; Appendix. The Table of Contents and the Index are very complete. The The author has made some additions to the American edition, thus giving it a superiority to the last English issue. Large 12mo, pp. 476. Boston: Gould & Lincoln. Philadelphia: Smith, English & Co. Price $1 50.

A new edition of *Discourses and Essays*, by Dr. W. G. T. Shedd, late Professor in the Andover Seminary, and now co-pastor with the venerable Dr. Spring, of New York, has just been issued by Warren F. Draper, of Andover. They will be welcomed by all who can appreciate profound thought, fine taste, culture, and sound views in combination. Dr. Shedd is an ornament to the theological profession of our land; more than an ornament, the author of the Essay on the doctrine of the Atonement will prove himself, in the Presbyterian pulpit. 12mo, pp. 324. Price $1 00.

MAGAZINES AND PAMPHLETS.

The Atlantic Monthly for May easily maintains its position at the head of the monthlies, domestic and foreign, so far as we are acquainted with them. Emerson's beautiful poem, "The Titmouse," is as healthful and encouraging in spirit as it is sweet and simple in language and artistic in execution. "The Weather in War" shows the marked interpositions of Providence in deciding the issue of many of the greatest struggles recorded in secular history. The wars of the Persians against the Greeks, of Philip of Spain against Queen Elizabeth of England, of England with France, of York and Lancaster, of our own Revolution, and of Napoleon, furnish the writer with a series of the most surprising instances of this interposition, the lesson of which, to us, is the necessity of comprehending this element of the weather in all our calculations and estimates of the military movements taking place in our own country. Professor Agassiz continues his papers on Natural History, the topic at this time being the Coral Insect, as illustrating the age of the earth. Papers on Health, Gymnastics, Insanity, etc., are promised in early future numbers. Boston, Ticknor & Fields.

"*Lessons for the Little Ones.*" Here is a great *desideratum* supplied in the apparatus of the infant school teacher. Just such lessons we know to have been supplied by manuscripts on the part of the teacher, from week to week, in one of our infant schools, and many sighs have gone up from others for a work of the kind done to their hands by those who had the time and the ability to do it. Mrs. Hildeburn, already well known as the successful writer of books for the young, among which was "Money, or the Ainsworths," the prize volume published recently by our Committee, has also enjoyed opportunities and acquired experience in this line, as teacher of the infant school of the First church in this city, where these lessons *have been tried*. The judicious intermingling of hymns with the Scripture verses and the questions, will add to its efficiency. We commend it cordially to teachers and parents. Published by the Presbyterian Publication Committee, No. 1334 Chestnut st.

Medical and Surgical Reporter; a weekly journal published in this city, at the Northeast corner of Seventh and Sansom streets, edited by Drs. S. W. Butler and R. J. Levis, with the aid of Dr. L. C. Butler, is highly commended by an experienced medical friend to whose judgment we have submitted the work. The weekly issue contains 24 large double columned pages, with illustrative cuts. Price $3 00 per annum.

Littell's Living Age for this week contains, besides the conclusion of a Tale; A. H K. B. Concerning Atmospheres and Currents; A Non-Combatant Hero; The Duel of the Ironsides (Spectator); The Battle of Newport News (Saturday Review); Science and Arts for February; etc. Littell, Son & Co., Boston. Weekly, at $6 00 pef annum.

The Pulpit and Rostrum, No. 30, for May 15, contains a report of Rev. Dr. Vinton's discourse on "The Sabbath and its Relations to the State," being the concluding discourse of the "Sabbath Series," delivered in the various churches of New York city. New York: E. D. Barker. Price Ten Cents.

Blackwood's Edinburgh Magazine for April, contains: Caxtoniana; a series on Life, Liierature and Manners—The Lives of Two Ladies—Political Tragedies in Japan—A Box of Books—Works of Charles Lever—The International Exhibition—Chronicles of Carlingford—Spence's American Union. New York: L. Scott & Co. Philadelphia: W. B. Zieber.

Mr. Bidwell's *Eclectic for May* is the commencement of a new volume,—the forty-sixth. Twenty-five articles, from the North British, British Quarterly, Dublin University Magazine, London Eclectic, Frazer's, Chambers', Bentley's and other periodicals, besides miscellanies, and the whole embellished with a portrait group of the Missionary translators of the Scriptures into the languages of the Levant