

50 American Presbyterian and Genesee Evangelist. THURSDAY, NOVEMBER 27, 1862. JOHN W. MEARS, Editor.

THE EFFICIENCY OF OUR CHURCH.

"There is, I am confident," says Dr. Skinner, in his sermon before the General Assembly in St. Louis, "no extant church more capable of solidly compacting and strengthening itself than ours,—none that has the materials of a more pure, dense, solid denominationalism."

THANKSGIVING AND PRAYER.

ACCEPTABLE prayer to God may just as well be joined with thanksgiving as with fasting. Indeed, the apostolic injunction to combine the two former exercises, seems to be of universal import: "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4: 6).

According to the divine explanation, we have fasted in the very way of the divine appointment. So far as his Providence gives us the power, we have determined that the oppressed shall go free. We may humbly claim and wait for the glorious promise of succeeding verses: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go forth before thee; and the glory of God shall be thy rearward."

It is highly appropriate, then, that we should approach God in the manner of thanksgiving. We have much to pray for, much to mourn over and to present for pardon. But ungrateful, obstinate, and blind must we be, if we do not perceive in the course of our nation during the past year, such indications of the divine workings upon our policy, such blessings-out of high Christian principle, such shining marks of progress as to call for an overflow of rejoicing, and a unchristian of glad festivity, throwing all our sentiments into the shade.

Our man truly he called a martyr Church. It has borne emphasis and suffering testimony to the truth. Our separate existence results from our unwillingness to sanction a highly unjust and unconstitutional series of measures in the Church.

Thankfulness, leading to hope and faith in God's promises, will be the best mood in which to fulfill the closing charge of our Governor's admirable Thanksgiving Proclamation: "And most heartily entreating Him to bestow upon our Civil Rulers, Wisdom and Earnestness in Council, and upon our Military Leaders, Zeal and Vigor in Action, that the fires of Rebellion may be quenched,—that we being armed with His defence, may be preserved from all perils,—and that hereafter our people, living in peace and quietness, may, from Generation to Generation, reap the abundant fruits of His Mercy, and, with joy and thankfulness, praise and magnify His holy name."

CLOTHING FOR THE FREEDMEN.

REV. L. C. LOCKWOOD, late missionary to the freedmen of Fortress Monroe, now under appointment to Beaufort, S. C., authorizes us to state that clothing for the freedmen around the former place may be sent to the U. S. Quartermaster of this city, who will provide for its shipment free of charge. Mr. C. B. Wilder, the superintendent, says:

There are about a thousand in Hampton, quartered in tents, and a still larger number at Norfolk—780 at Fort Norfolk, and 850 quartered in a large storehouse and in barracks. Could the benevolent folk upon these pitiable objects of charity, tattered and shoeless, destitute of decent clothing, and compelled to sleep on hard boards, bricks, or ground, without a pallet, or scarcely a rag under them, their hearts would bleed, and eyes unshed with tears.

There are many who would gladly contribute to their comfort by at least furnishing their cast-off clothing. We hope that in every community there will be a place of deposit selected, and notices published in churches, or through the press, or both; and sufficient money be collected to defray expense of transportation. If any places to contribute whole cloth, or garments cut, but not made, they can be made by the "Freedmen" themselves, if trimmings, needles, thread, thimbles, and buttons are furnished, as a number can do plain sewing.

Additional depositories:—Alexander Whilldin, Esq., No. 18 North Front street; J. C. Chance, Esq., 1518 Market street; John Gulliver, Esq., 1419 Spruce street; Tyler, Stone & Co., Shipper for the Quartermaster, Walnut below Fourth.

A LIBERAL COLLECTION.—The Church of the Covenant, in New York, under the care of Rev. Geo. L. Prentiss, D.D., has just taken up their annual collection for Home Missions, which reached the handsome sum of \$651.

IS PIETY ON THE DECLINE?

We have "bears" in the Church, as well as in the stock-market. Persons with whom it is almost grown to be a fashion to speak despondingly of the state of religion; ministers, editors, and laymen, keen to detect signs of declension, of heretical tendencies, of the increase of vice and immorality in the community, but who are incredulous as to any tokens of good. They interpret every occurrence unfavorably, and make the most of everything that is really unfavorable.

When revivals are vouchsafed, we speedily hear their voice of warning against spurious excitements, their prediction that the effects will prove transient, and their announcements, by and by, that it has turned out as they surmised. To such persons the war is a great windfall. It gives them the widest scope for their peculiar vein of declamation. There is a plausibility in their oft-repeated cry that the Church is in danger of being ruined. "Worldly excitements will swallow up all the interest of professors of religion, and piety will decline till it ceases to be a power in the Church and the community." The proper and necessary degree of interest which Christians, and ministers, and religious presses, and church-councils take in it, is held up with a show of triumph, as proof of the terrible declension which has already taken place, and the impression is communicated, that we cannot escape a most disastrous period to the Church, without an entire change,—in short, without ignoring the solemn and pressing responsibilities of our position as citizens. But these clamors have their day. Like those of the bears in the stock-market, as the war continues and we become conscious of the bearings of our position, they lose their power. The panic they have created is idle; so far as relates to the present state of things. Our territory is not invaded; our civil, social, and ecclesiastical arrangements are not disturbed; business is active; the public mind is not absolutely engrossed by the war. The great cause, the high principles, for which we are contending; the solemn responsibilities for humanity which are laid upon us; the grave and perilous duties demanded of us; the frequent and sudden entrance of death into the circles of our friends,—to make to counteract the tendencies of the war,—feeling to dissipate serious thought, and, in many cases, actually intensify religious feeling, and bring the soul of the patriot, the Christian parent surrendering his son, and the Christian soldier himself, into unusually intimate and tender communion with his God.

Any one who will take the trouble to glance over the proceedings of the Synods, and to read the extracts from their narratives as they have appeared in our columns, will see that if the state of our own Church be taken as a standard, we are abundantly sustained in this view. There is no cause indeed for self-complacency among us; far from it; but it would be unjust in a high degree to say, that, in our religious condition, there is cause for serious alarm. The war has wrought not a whit more disastrously upon us than many a period of peace. Even our contributions have not been seriously curtailed. Revivals have indeed been few; but they have by no means been withheld. We have seen them in our own Synod; the synods of Indiana and Michigan speak of cheering revivals,—the latter of a goodly number of them. The Synods of Albany and of Western Reserve speak of the positive good effects of the prevailing excitement in many of the congregations, in solemnizing the minds of the people and in leading them to more earnest prayer. And we do not wonder that we hear of a state of hopeful expectancy in other quarters, as if we were preparing to bless his people in an unwonted degree ere long.

We do not write these words to create content with our present condition. Far from it. We would rather show that there is ample ground for laboring in hope. We would remove from the mind of the reader any false notion that the present is not a time in which to expect revival. The Lord is, we are persuaded, doing his churches great good in training and disciplining them to unwonted liberality, humanity, and self-sacrifice. He is clearing away great obstacles to the progress of his kingdom in the world. He must be regarded by the believing eye as preparing for Great Revivals, by this strange work. But the indications of his readiness to work now, are numerous and encouraging. If business and social interchanges are comparatively unimpeded by the war, the great work of the Church can go forward. Let us abandon forever the plea of the war as an excuse for cold-heartedness and inaction. God has shown us that the fault of such a state of things is our own, as much as in almost any other period. The reasons why we have not a revival, if there be any at all, are pretty much such as obtain in a time of peace. Let each one examine his own heart and see to it that there are none there.

"SENSATION" PREACHING.

We are in favor of sensation preaching,—provided the sensations be of the right kind. "Sensation" always attends the forcible presentation of truth; and who is not in favor of that? In regard to preaching in general, we are for the sensation sort; in preference to the staid. We want men to be raised, roused, wakened, and kept awake under the preaching of the truth. We want them interested and attracted—if possible, riveted—by the presentation of the truth. We want their interest for worldly objects broken in upon and balanced by an interest awakened in the truth. We want the pulpit where truth is set forth, to be a centre of powerful attraction to their minds; and the preacher who is privileged to make it such in the highest degree, is a public benefactor.

"Sensation" is a term which has been sorely abused in this connection. It has been made to bear a terrible load of good and bad meanings, and has grown into a hopeless disrepute. Pastor Fiech of Paris, who knew none of the current prejudices against the word, expressed surprise during his visit to this country, that any one should object to sensation preaching: it was the only sort they believed in in France. He meant, and we mean by it, a lively presentation of truth which makes itself felt amid the crowd of ever-flowing sensations in the mind; which abounds in forms of expression, turns of thought, and utterances of feeling, which, one after another, like vivid objects of sense, arrest the attention of the hearer, and keep it in an aroused condition. The faultiness of the preaching described under this term results not from the fact that such a state is induced in the hearer's mind, but because illegitimate methods are employed to bring it to pass, inconsistent with the dignity of the pulpit, and incompatible with the presentation of the

truth, or even sacrifice the interests of the truth itself. There are almost the entire end of the preaching; which, if it is to be effective, must be made, they care little for the means. It is merely the means that means it to be done. They overlook the fact that God's truth, evangelical truth, declared in the heart, is the most effective mover of the heart that can be used. They, not having their power, turn aside to truths but remotely related to the Gospel; they enter largely into errors and public immorality; they present the poetical, biographical, literary, and political aspects of scripture; they discuss their intended discussions beforehand in novel and pleasing terms—might be ready to applaud sometimes; in all this the "sensations" are not the result of his ministry, but of a crowd just as numerous as that of the staidly attentive, just as sure to be in their places, in spite of the weather, as follow some of these "sensation" preachers? They cannot call it preaching, which has ceased to be a stirring, caused by the truth, and every preacher of the truth is bound to all the appliances at his command for making a truth stirring. The promised aid of the Spirit is never intended to make men lazy, or indifferent to the great laws of our being, which are brought into play in the intercourse between speaker and hearer. The man who fails to use his natural powers to make the truth attractive, guilty of presumption in expecting a divine aid to make amends for his neglect. We may assure the Holy Spirit is no frequenter of staid and dreary preaching-places. He takes no delight in them. He did not call men to this high and sacred office who are capable of preaching only in a staid and dreary way. It is by a grievous mistake of their fellow-men that such persons find their way into the ministry. And those who allow capacities for impressively bringing the Gospel message to lie unused in their minds either from idleness, or from blind attachment to old and obsolete methods, or who on narrow prejudices refuse to avail themselves of the materials for illustrating truth found in modern travel, literature, and science, and who isolate themselves in their sermons from the life and great current interests of men, and give birth to a style of sermonizing, destitute of all points and full of the rattle of dry logic, semiferrous to the congregation: are they quite as guilty as they who with no other device than a breath of dignity create a "sensation" and plant the truth by a strong word or a lively illustration in the aroused and quickened mind of the half-smiling hearer?

We have been looking around the circle of our ministerial acquaintance in various denominations; and we are disposed to conclude that the false sensational preaching has but an ephemeral existence, the occasional drag along a weary dying life, and only a church or two part way, if not quite long with them in the decline; while the substantial—those who, by God's gift of his ministry, and devotion to their calling; carry the truth to the hearts and consciences of men—hold their way and grow stronger and stronger.

INDUSTRIAL HOME FOR GIRLS.

FIVE years ago this autumn, a few Christian ladies were led to regard the condition of a class of girls for whom they found no suitable provision in any of the institutions of this city,—viz., girls between twelve and eighteen years old, without proper home or care. For those both older and younger, asylums were provided by benevolent associations; but for the intermediate class, the only reliance was individual effort in individual cases. The need for some united action in behalf of these girls was realized, a sufficient number of persons were enlisted in the enterprise, and an Institution was formed, and afterwards chartered, bearing the name of "The Industrial Home for Girls." For about eighteen months, a small house in South Street below Pine, was occupied; but in January, 1859, the Home was removed to the present site below Spruce, where it has been located until the present time. A variety of reasons have now induced the Managers to make a second change of residence. The house had become too contracted for the increasing demands upon the Institution; it was inconveniently arranged for the purpose, thereby adding much to the labors of the matrons; and it was thought desirable for the Home to be, if possible, in a less thickly inhabited part of the city, further away from the former homes of the girls. The Managers have therefore taken a house at the corner of Broad Street and Columbus Avenue, which is every respect well suited to their wants. They desire to make these statements, in reference to their new movement, earnestly hoping that while there are so many claims upon the sympathies and charities of the public, their humble efforts do good may not be forgotten. These girls need to be provided for, or many of them will provide for themselves by sin; and their sad destiny will be, that no one cared for their souls, it is easier to take care of them now, than to regret that they are women, and then try to reform or benefit them.

Since this Home was first opened, about one hundred and forty girls have shared its advantages. Upon some of the most promising of these, previously formed was too powerful to be shaken off under hostile influences. Many of these have been returned to old habits and old companions. But the cases have been more numerous where the Managers have been cheered by the belief that their instrumentalities have been used; and for these successes they heartily thank the Master whose work they are trying to do. They hope that the same kind assistance given them hitherto by their friends and co-operation will follow them to their new home, and enable them without embarrassment to meet the additional expenses incident to the change.

Orders and remittances sent to George W. Fray, Hudson, Columbia Co., N. Y. All other communications to be sent to Miss Warner, West Point, N. Y.

REV. PROF. ROBINSON, of the Union Theological Seminary of this city, has returned from Germany. He appears greatly improved in health, and we trust that a new lease of life is given him for the prosecution of his useful and most valuable labors.—N. Y. Observer.

THE cotton crop of Illinois is 20,000 bales.

HOME MISSIONS.

[The following Report from a Missionary, describes many a place in the older missionary States like Pennsylvania, New York and Ohio.]

In my previous reports, I have not stated as fully as I might, and perhaps not as fully as is desirable, the obstacles which exist to the work of the Gospel in this place. Many of the leading families are utterly indifferent, or openly opposed to Christianity. This village was originally settled principally by families of that stamp. Its foundations were laid by land-holders and political adventurers, who cared everything for the success of their worldly schemes, and little or nothing for Christianity; vital religion was ignored or scouted. The Presbyterian Church was regarded with special dislike. "We must not let Presbyterianism get a start here, for if it does it can never be rooted out." This was the feeling openly avowed. The character thus stamped upon this village has been largely retained. The leading families are against us, or "care for none of these things." The example thus set is contagious. The popular current is away from the sanctuary. New comers, unless they have strong religious principles, are carried away by it. This state of things is hard to resist. It presents a serious obstacle to the progress of the Gospel.

2. The religious influence in the Churches is not what might be expected. And yet this Church is the principal break-water against the tides of ungodliness that are sweeping through this community. There is a palpable increase of immorality of late. The war, probably more than anything else is the cause of this increase. Military movements, the rush for news, and other causes, tend to break down the Sabbath. The prevailing excitement and anxiety hurry men into idleness. Profanity, the vice of the camp, is becoming the vice of our streets. Irreligion is manifestly on the increase. The ties of morality are fearfully loosened. One would think the Ten Commandments had been abrogated. Drunkenness and other excesses threaten to destroy more men and more of the interests of the country than this rebellion!

4. Our ranks are being thinned by death, and by removals. One member of this church has been dismissed; and two have died, since my last report. A few days ago we closed the eyes of one of the beloved elders of the church; and yesterday we buried another of the aged members of our little flock. They have been taken away, perhaps, from the evil that is to come. But we have encouragements also; and of these I will speak briefly. The congregation is larger and more stable than it was a year ago. The Sabbath school and Bible class are in a flourishing condition. The whole number of teachers and scholars is now about 140. The prayer-meetings, on Sabbath and Tuesday evenings, are regularly sustained. The number in attendance is not very large, but the prayers—some of them—are so earnest, I am sure they "come up as a remembrance before God." We look not only for drops of mercy now, but for the time when "the windows of heaven shall be opened." There is an under-current in the church, which I can distinctly feel, and which I trust will, ere long, appear upon the surface and make itself more powerfully felt. There are cases of seriousness and inquiry not unfrequently coming to my notice. Hopeful conversions occasionally make me feel that God has not left his truth here without a witness.

On the whole, we have reason to thank God and take courage. It is precious to remember that it is not by might, nor by power, but by the Spirit of the Lord of Hosts! [Such persevering labor and earnest prayer as the above extracts indicate, cannot fail to bring the blessing of God.]

150 NASSAU STREET, NEW YORK. On applications received from the churches or Presbyteries they serve, the following ministers were commissioned by the Presbyterian Committee of Home Missions, at their last regular meeting—of whom nineteen were in commission last year:

- Rev. George B. Pierce, Newton Falls, Ohio. S. J. Mills, Clarence, Iowa. Daniel Higbie, Washingtonville, N.Y. Lemuel Clark, Lawrence, Mo. R. H. Dexter, Pavilion, N.Y. John McMaster, Pittsfield, Pa. J. W. Adams, Millford, Del. W. H. Hamner, Brooklyn, Pa. E. H. Stanley, Lyons, Iowa. J. B. Parlin, Scipio, Ohio. D. M. Rankin, Pine Grove, Pa. C. S. LeDuc, Hastings, Minn. F. M. Dimmick, Omaha City, Nebraska. W. Hunter, Springwater, N.Y. D. H. Taylor, Saginaw City, Mich. J. B. Wilson, Ararat, Pa. J. Jerome Ward, Yellow Springs, Ohio. Walter Mitchell, Ostrander, Ohio. Joseph Wilson, Neoga, Ill. E. G. Riley, Lodi, Wis. C. W. Wallace, Cochocton, Ohio. G. D. A. Howard, Iowa City, Iowa. S. W. Crittendon, Darby, Pa. C. F. Halsey, Wausau, Wis. W. Lusk, Piqua, Ohio. F. E. Sheldon, Troy, Kansas. G. W. Elliott, Milwaukee, Wis. B. B. Hamer, Parkersville, Wis. Elijah Kahn, Baltimore, Ohio. Arnon Spencer, Williams, N. Y. C. H. Thoburn, Patterson, N. J. George C. Wood, Jacksonville, Ill.

"THE LITTLE AMERICAN" is the title of a Child's Newspaper recently established and edited by Miss Susan and Anna Warner; authors of "The Wide Wide World," "Queequey," "Dollars and Cents," &c. The specimen numbers of the paper which we have seen give the promise of much interest to its juvenile readers. The objects of the paper, as the title implies, will be the promotion of patriotism and piety. The editors are, too well known to need any commendation. They have already won for themselves, at home and abroad, a most desirable reputation, both as writers and Christian moralists. And the sincere piety, the heart-purity, the unaffected simplicity of domestic life which they illustrate, are the safest and best models which can be furnished for the imitation of "Young America."

The paper will be published semi-monthly, at \$1.50 a year, in advance. Hudson and remittances sent to George W. Fray, Hudson, Columbia Co., N. Y. All other communications to be sent to Miss Warner, West Point, N. Y.

REPORT OF THE PRESBYTERIAN HISTORICAL SOCIETY.

At a meeting of the executive committee of the Presbyterian Historical Society, held in the Rooms of the Board of Publication, 821 Chestnut Street, Tuesday afternoon, 18th inst., the following items of business, with others, were transacted:

- "The thanks of the Committee were voted to Rev. Dr. Yeomans, of Danville, Pa., for his article in the Biblical Repository in relation to the Presbyterian Historical Society." "The Rev. Dr. Baird, Corr. Sec., reported the gift of the following from Judge L. Q. C. Elmer, of Bridgeton, New Jersey: 1. The Confession of Faith, the Larger and Shorter Catechisms, with the scripture proofs at large. Philadelphia. Printed and sold by B. FRANKLIN, 1745. 2. A plowman's complaint against a clergyman, being a letter to the Baptist association of Philadelphia, written by an alien Baptist Dissenter. Philadelphia. Printed for the author, 1767. 3. Genealogy and Biography of the Elmer family. Compiled by Lucius Q. C. Elmer. "The thanks of the Committee were voted to Judge Elmer." "The Rev. Dr. Nevins and Samuel Agnew, Esq., Librarian, were appointed a committee to obtain the portraits of the ministers of the denominations represented in the society." T. J. SHEPHERD, Rec. Sec. pro tempore. Nov. 19, 1862.

OUR VOLUNTEER FUND.

RESPONDERS to our call for aid in sending copies of the AMERICAN PRESBYTERIAN, to the soldiers continue to be received, though there is room for many more. We give below a full statement of the receipts thus far:

Table with 2 columns: Name and Amount. Total: \$120.

COUNTY SUNDAY-SCHOOL CONVENTION.

A CALL for a County meeting of Representatives of the Sunday-Schools of Philadelphia, has just been issued by the Philadelphia Sabbath Association. The Convention will be opened on Monday, December 8th, in the church on Arch street, above Tenth, at 3 o'clock P. M. The Committee of Arrangements are John Weist, A. Kirkpatrick, Wm. Armstrong, M.D., and A. Martin.

A GOOD WORD FROM MISSOURI.

A subscriber sending us remittance from this State says as follows: OUR election in this State has exceeded our expectations in the large majorities polled for Emancipation. We breathe much more freely here in Missouri than formerly. The atmosphere is much rarified; its murkiness is wonderfully dissipated. Why, really, sir, we can now talk about slavery, and write about it, and the old dog is so terror-stricken that he is afraid to show his teeth; he barely whines.

WE HAVE received a copy of Rev. Daniel March's Sermon, "Steadfastness and Preparation in the Day of Adversity." It is one of the best Sermons for the Times that has come under our notice; and peculiarly appropriate to that dark period of invasion when it was preached. It will be a memorial of the fidelity of the pastor and people of Clinton street church, (who requested its publication) during those trying times.

Our Church News.

ELMIRA FEMALE COLLEGE, an excellent Institution, somewhat on the Mt. Holyoke plan, of which Rev. A. W. Cowles, D.D., is President, has been formally received under the care of the Synod of Geneva; at the late meeting, Trustees and a Board of Examiners were elected by the Synod. A writer in the Evangelist says: "This change of general control, it should be understood, implies no departure from the original liberal intentions of the founders of the Institution. By the terms of its charter the Board of Trustees must include members from five different religious denominations beside that represented by the Synod.

"The aim of the donor, Simeon Benjamin, Esq., in annexing the condition of its transfer to his magnificent gift of twenty-five thousand dollars toward the endowment, was not to impart any denominational bias, but rather to obtain an assurance that into the Educational Course of the College the positive influence of the Christian religion should always enter."

THE SYNOD OF WESTERN RESERVE, in their Narrative, report but one revival of a marked character, (at Youngstown, resulting in an addition of 36 members), but speak of the general prevalence of a hopeful state of things, with small accessions and a good attendance upon public service. They say: "When we remember how many of our young men, and of the usual attendants on the worship of God, have been called to the field of conflict, these statements are full of cheer." They also speak of "the prevalence of a spirit of humble prayer among our Churches. The Narrative from Trumbull says, 'that while in many cases the war may have had the effect of drawing off the minds of the people, in an increased degree, from those things which immediately concern the interests of Christ's kingdom; in more instances the same cause has tended to increase the spirit of prayer, and deepen the interest felt in our young men.' "The influence of the times," says the report from Grand River Presbytery, "on many Christians, is to bring them nearer to God, and to an entire dependence on the help of his grace." The Narrative from Miamie is to the same effect; "that in a few of the churches the afflictions accompanying the war seem to be sanctified for the promotion of the spirit of prayer;" while the Narrative from Elyria is still more distinct, saying, "that the effect of the war upon our citizens is manifestly good, softening the feelings, humbling the heart before God, making old and young thoughtful, kindling a spirit of prayer for

the safety and salvation of absent ones, and for the favor and mercy of God in behalf of the whole country." These statements indicate a comparatively healthy state of religious interest, and interest in religion.

REV. DR. JOEL PARKER, of this city, has been called to the Park Presbyterian church of Newark, N. J., and we understand that it is probable he will accept the invitation. We shall regret the loss of a pastor so able and so useful from among us, but we heartily congratulate our friends in Newark upon the accession to their clergy of a man of Dr. Parker's stamp. Efficient in every good work, he will be a rich acquisition to the church and the city.—N. Y. Observer.

ORDINATION.—Mr. Lewis Mead Birge, a recent graduate of the New York Union Theological Seminary, was ordained to the work of the Gospel ministry, by the third Presbytery of New York, on the 6th inst. Rev. Roswell D. Hitchcock, D.D., Rev. John Owen, D.D., LL.D., Rev. Charles P. Bush, and Rev. Thomas H. Skinner, D.D., LL.D., took part in the services. Mr. Birge is a son of the late Rev. Chester Birge, of Hudson, Ohio, and is under appointment as chaplain of the Fourth Metropolitan regiment, recently recruited in this city under the auspices of the Police Department.—Ibid.

REV. DWIGHT SOVELL was installed over the First Church of Geneva, on the 18th inst. The public exercises were as follows: Reading of the Scriptures and Prayer, by Rev. G. P. Folsom, of Geneva; Sermon, by Dr. Condit, of Auburn; the Constitutional Questions, by the Moderator, Rev. A. L. Benton, of Lima; Charge to the Pastor, by Rev. L. Parsons, of Mount Morris; Address to the Church, by Rev. A. H. Parmelee, of Livonia Center.

This is one of the oldest churches in Western New York, having been organized in 1795. Its place of worship was first a barn, and then the town-house. The subject of church government was a good deal agitated at first, causing some trouble. But the Congregational element withdrew in 1810, leaving the Presbyterian portion buoyant in spirit and united, which blessing has been continued to the present day. Five years ago the Society erected a beautiful and commodious house of worship in the village of Lakewood, a short distance from the old site, and in the town of Livonia, but retaining its original name.—The First Presbyterian Church of Geneva.—Evangelist.

New Publications.

MRS. MADELINE LESLIE, a very popular and successful writer for the young, has just given to the public a new volume.—THE ORANGEGRINDER. It is a story of a poor Italian family in the New World; their various fortunes are well told; the power of religion—of individual Christian example and effort—to bless and to elevate the degraded, is effectively portrayed; the characters are carefully discriminated, and the impressions conveyed are deep and beneficial. Boston: Henry Hoyt. Philadelphia: Presbyterian Bookstore (W. B. Evans). 10mo.; pp. 228; illustrated.

From Mr. Hoyt we have also an exquisite little book, called SUNBEAMS FOR HUMAN HEARTS, read up entirely of Scripture quotations, in which an exclamation, prayer, or inquiry of a distressed soul is answered by a suitable scriptural response: "We know of nothing, in so small a compass, which more clearly exhibits the sympathizing tone and the correspondence of the Bible to every human necessity. Flexible cover. Presbyterian Bookstore.

REV. JAMES AUGREY, of Mississippi, an escaped Union man and minister in good standing in the (O. S.) Presbyterian Church, is about to issue a volume detailing his extraordinary experience under the rise and development of secession, and in making his escape, which was only by the most determined courage in the face of dangers that would have utterly appalled an ordinary man. We have heard part of Mr. Augrey's statement, and can vouch for its thrilling character. The book will soon be issued by Martiens in this city, under the title: THE IRON FURNACE, or Slavery and Secession.

Messrs. Walker, Wise, & Co., Boston, announce as in press the translation, by Miss Mary L. Booth, of a new French work, on the important and timely theme: RESULTS OF EMANCIPATION, by M. Augustin Cochon. It is based entirely on official reports; and its statements, which comprehend every form of the question, are fully reliable. From the excellence of the style, the ardor, sagacity, and logical correctness of the writer; it is confidently expected the book will command general attention.

Messrs. TICKNOR & FIELDS announce as in various stages of preparation: "The Canoe and the Saddle, by Winthrop; Poe's Journal, a poetic autobiography, by Bayard Taylor; Richter's Great Romance—"Titan"; Miss Procter's Poems in Blue and Gold; Mrs. Fremont's Story of the Guard; A Present Heaven, by the talented authoress of the Patience of Hope, &c.

THE BOSTON REVIEW for November closes the 2d volume. We renew our commendations of this Boston "Institution," which is not unworthy of a place among the literary enterprises of the modern Athens. Many of its articles have been of a high order of merit; few instances of overwinding dogmatism have appeared amid many evidences of an honest pursuit to stand by the essentials in which all Calvinists agree. A liberal spirit—in the best sense of the term—has appeared in the attention paid to aesthetic matters by the writers. And the firm loyalty and strenuous opposition to slavery, which it has maintained with vigorous and able argument, recommend it to all the friends of the Country." The noteworthy articles in this number are: Skellonia; The Southern Insurrection; R. Sawyer's Reconstruction of Biblical Science. THE WESTMINSTER REVIEW contains articles on the "Essays and Reviews"—decision of Dr. Lushington; and "The Religious Difficulties of India,—which betrays its peculiar and unhappy characteristics in that line of thought;—the same also appear in its extended book-notices. It contains also articles on Fisheries; Gibraltar; Railways; Encyclopaedia Britannica; The Second French Empire; and, above all, The Slave Power, a clear, vigorous, manly article, in which, from Professor Cairnes' volume as a text, the writer, supposed to be John Stuart Mill, expresses and argues our cause with a warmth quite rare as it is refreshing in a Briton, though not unappreciated in him. New York: L. Scott & Co. Philadelphia: W. B. Zieber.