

American Presbyterian and Genesee Evangelist.

THURSDAY, FEBRUARY 12, 1863.

JOHN W. MEARS, Editor.

ACKNOWLEDGMENT.—Received at this office, during the past week, FOR SOLDIERS' PAPERS. Third Church, Pine street, \$14.00

THE UNITED PRAYER MEETING OF OUR CHURCHES.

This meeting, commenced after the Week of Prayer, in January, has been kept up with great spirit and excellent attendance. The tone of feeling has been most happy and calculated favorably to affect our churches. It is held every Tuesday afternoon commencing at half past three o'clock. The hour seems unfavorable for the attendance of the male members of our churches; at least, from some causes, very few are present. Certain it is, that whatever hour is chosen, the ladies are always largely in the ascendency as to numbers, while the gentlemen are but a sprinkling in the audience. We feel inclined to try counting the men present, from week to week, and reporting the number in our columns. Or if any one can suggest a better plan for getting out this portion of our membership, we are ready to lend it our influence. The Committee who have the matter in charge might be induced to throw one out of four of the meetings, say the first in every month, into the evening, for the better accommodation of our business men. Will they not make a serious effort to attend, and thus lend their aid in maintaining a warm practical sympathy between our churches, and in promoting a spirit of revival among us? Will they not join with those already in attendance, whose hearts are burdened with longing for the outpouring of God's Spirit upon us, that in united earnest prayer we may see the beginning of the fulfillment of our desire? The next meeting will be held in Kensington Church, Rev. Mr. Eya pastor.

THE SIN OF UNBELIEF.

"He that believeth not shall be damned." To many, perhaps even of those who accept the doctrine of eternal punishment, this declaration seems mysteriously severe. Why should unbelief be made a capital offense under the government of God? Murderers and liars, profane and seditious men, drunkards and drunkard makers, extortioners and adulterers, may well have their portion in the burning lake; but few minds detect anything of enormity in the simple failure to receive and rest upon the promise and plan of God to save the soul. Even the convicted sinner, struggling under his load of sin, is not prepared to admit that his prolonged reluctance under various pleas to accept Christ, is but an additional, and in fact the crowning, sin of his condition. Yet such is the fact. The Holy Spirit finally reaching his heart, convinces him of sin, because he believes not in Christ.

Unbelief is deserting God. It is deserting or neglecting the evidences of his power, of his providence, of his justice, of his mercy. It is refusing to receive the testimony of his word, to put confidence in his promises and his threatenings. It is bringing his truth and his authority, so far as we have influence, into disrespect. He who will not believe God shows a want of confidence in him, which strikes at the very foundation of order and of obedience. Every sin flows directly or indirectly from unbelief, and unbelief which refuses to accept God's plan of forgiveness, aggravates every sin. Our first parents fell, before the fruit was eaten, in deserting the threatening of God: In the day that ye eat thereof, ye shall surely die. The enormity of unbelief is illustrated by its operation in human affairs. There is nothing which our government, impelled like ours, so much needs, as the confidence of the people. He who fails to cherish this confidence, and in conversation, through discredit on its policy or its finances, does it as much harm as open rebellion, and sometimes much more. He who exaggerates the difficulties of its position, who parades its mistakes, who professes evil and failure in the future, does a great part in enhancing the difficulties, errors, and disasters which he professes to deplore. When the government issues its promises to pay the soldiers and other creditors, those who causelessly deny the value of those promises, and who labor to overturn the public credit by exciting groundless fears, are justly classed among the most malignant and effective enemies of the republic. It matters not that they do not take arms and fight openly on the side of the rebels; they are pursuing a much more mischievous course by destroying confidence in the very foundations of our civil structure. Should their unbelief prevail extensively, everything would be overthrown. The country now, under God, depends for its salvation upon the men who cherish faith in our cause and in our ability to make the exertions and bear the expense it demands of us.—And shall we esteem faith so highly, and brand unbelief so strongly, when they are manifested in earthly relations, and regard them as unimportant characteristics in our relations to divine things? True, man's unbelief cannot overturn the government of God or render the faithfulness of God "of none effect," but that is its practical tendency. It disaffects men towards the government of God, it tends to land the race in the awful chaos in which they would lie if there were no God and no divine government; it involves them in the most lamentable uncertainty as to the character of the being who has supreme control over their destiny; it makes it impossible, so far as it operates, for God to communicate the facts of his government or of his merciful disposition towards the race by his word. It frustrates his gracious purpose to save the sinner by the sacrifice of his Son. Unbelief is the great element of discord in the moral relations of men, the secret spring of rebellion against God in the human breast. Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God. He that believeth not God hath made him a liar, because he believeth not the record that God gave of His Son.

FOURTH CHURCH, INDIANAPOLIS.—Rev. C. H. Marshall is still supplying very acceptably the pulpit of this church. The church is in a prosperous condition, and free from debt.

PREACHING—NO. 6.

BY REV. E. E. ADAMS.

MODESTY AND AUTHORITY IN THE PREACHER.

The divine authority for preaching has already been noticed. Under the head of "Character" allusion was also made to authority in the preacher. With the sanction and command of God, with the loftiest and holiest themes; with the grandeur of aim which should swell the bosom of him who stands before men in the name of God, with the certain results that follow the ministry of truth, we cannot excuse ourselves for distrust, or misgiving in our work. We have the right, and it is our duty, to be bold.

Modesty is indeed, always graceful, always appropriate. It is not a small matter to stand in the presence of an intelligent assembly to instruct men, to persuade them to a new and important course of thought and of action. We assume, by the act, a degree of superiority over those who hear. We assert the possession of more intelligence, better views, or superior character. To take such an attitude even in the lower fields of thought and interest, demands some nerve, and should be done with a sense of personal imperfection. But to address men on the duty, worth, and destiny of souls, on the stupendous questions of eternity, of the Divine Government and attributes, a man of honest purpose, of conscious deficiency, may well tremble,—since on his words may be suspended the state of multitudes for this life, and the life to come. It is not for the speaker to imagine that his hearers are dunces. He cannot well lose his self-consciousness in that fancy; and if he could, it would be unworthy both of them and of himself. It is not a bad indication when he hesitates and trembles, for the mind of the whole assembly and the eye of God are on him. Nor is such a state a serious hindrance to the speaker. It mellows his tone, it drives him to his theme and to his Maker, and often stimulates his soul to the highest emotion. Animal courage is not always the quality of great minds. The most susceptible are often most timid, and yet they are often able to submerge mortal daring; they struggle to throw off the pressure of human presence and magnify the truth above opinions.

While captains are not generally eloquent, poets and orators are rarely brave. Cicero could not invariably tremble when rising to address an assembly. Demosthenes was not a bold man. Only in the heat of argument and inspired by a sense of justice did he evince a fearless soul. Whitefield was timid. Most of the distinguished living preachers are tremulous when they rise to speak, whereas many of our third and fourth rate preachers are as bold as a lion. "Of all qualities animal courage is least allied to other excellencies; and it will be observed that of all public speakers, those who brag and who fear nothing have generally least of that sensibility, which frequently makes a trembling man a son of thunder or an angel of consolation." "Diffidence denotes sensibility which is an essential element of eloquence. Says the younger Pliny—"A clamor and concern in the countenance of the speaker casts a grace upon all that he utters; for there is a certain decent timidity, which, I know not how, is a certainly more engaging than the assumed self-sufficiency air of confidence."

It is related by an eye-witness that Daniel Webster, when he appeared, for the first time, before the Supreme Court of the United States, in the celebrated case, "The Trustees of Dartmouth College vs. Wm. H. Woodward," was pale and tremulous. His hands were clenched and pressed to his side. His lip quivered. He began slowly by stating the question to be decided, then gave a history of the charter of the college, explained its meaning, and how it was understood by the Trustees and by the State Legislature, cited act after act in English and American law concerning such institutions of learning, rose from facts to arguments, and as he rose the eyes of the court were bent on him, his features resumed their composure and dignity, the muscles of his hands relaxed, his voice came in its deep, rich, awe-inspiring tones, his gestures asserted his release from fear, and when the "authorities" had been set in solid phalanx before the Judges, and the last words of appeal had fallen on their ears, the case was gained, the assent was written on every face, and the "quem enim alium appellem? quem obtestor? quem imploram?" with which he closed, changed the moment of fear into a day of glory.

Now if there is such authority in the lower fields of oratory, if it may assert itself the more triumphantly for the diffidence by which it is introduced and attended, surely in the sacred office, in the utterance of God's thought, while modesty and self-distrust become us, we may yet speak with authority. "Truth has rights which pass to its representative." And those who hear us may demand "this seal to our discourse." Authority is the right to speak, to be believed. We may claim it. We ought to be conscious of the right and yet modest in the claim. But this right will not be felt without conviction, zeal, knowledge,—especially of the Scriptures; piety, faith in success, a commanding sense of God, a burning love for man, a large view of the future, and deep satisfaction in the work of the ministry. To speak with authority, we must have character, decision, boldness, confidence in truth, consistency of life, devotion to our work, and along with modesty the seeming paradox of self-forgetfulness, "abandon"—when we get into the heat and glow of discourse. It is essential that we feel ourselves to be commissioned of God, and to feel others feel it. We should be able to say like Luther—"This is not my work O God, thou knowest, it is thine; Thou hast sent me." Like Paul—"I believe and therefore speak." What we want most religiously and profoundly in the pulpit, is the conviction that we are there to set God before men; to hold up Christ as Lord, Saviour, King! To lose ourselves in the message; to get back the freedom and resolution of the Prophets and Apostles; to know and feel the spirit of our calling. The world has no right to circumscribe the liberty of the pulpit; we have the church. Our law is the command of God. Our themes are the truths of God. We fight a real enemy and must have real armor. We have no mock battles. We are in the place of God, and are to speak as Moses did, in his name; with the testimony of a deep experience; with the corroborating power of harmony between what we are and what we say; with a sense of personal sinfulness; with self-oblivion, with charity and deep affection, with dependence on the side of the Spirit, and with the firm persuasion that truth will conquer.

\* Abel Stevens.

NATIONAL SINS.

At such a time as this, it is right and appropriate for the public teachers of the people to point out and denounce the prevailing sins of the nation. It is essential that we should be brought to confess and forsake them, and so fulfill a great providential purpose of our present national afflictions. But while it may be well to go over the whole field, and point out every national failing, there is a discrimination that should be exercised, and those sins of which we as a nation are mainly guilty, should be made the subject of most earnest investigation and remonstrance, while others may be mentioned in due proportion. In this nation there are just now certain sins rampant; they are more prominent here than in any other part of the civilized world; they have brought us to the verge of destruction; they are working like a pestilence to leave all through our community. And the minister who ignores them, while he bewails other offenses less bold, less peculiar to us as a nation, less operative to our injury, shows a lamentable ignorance or indifference towards the most serious realities. Our peculiar national sins are not covetousness, not licentiousness, not profanity, not Sabbath breaking; in these we but share the guilt of other nations, and, for the most part, fall far below it. The pressing sins of our day which are digging our national grave, and in which, for the present, we stand alone, are: disrespect of rightful authority; an utterly selfish and unscrupulous party spirit; and hatred of an inferior race. If God does not speedily deliver us from the power of these monstrous and truly national sins, we are gone! And we call upon the ministry to turn their attention to these sins as the true marks of their sharpest arrows of denunciation, as a field for their most earnest and impassioned oratory. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins."

FIRST COLORED CHURCH, WASHINGTON.

We are pleased to learn that this church is in a prosperous condition. It is under the care of a loyal and zealous brother, Rev. W. B. Evans, late pastor of Granite and Harmony churches. In a recent note to us, Mr. Evans says: "When I took charge as stated supply, I found the church in debt to the amount of nearly \$600. I am glad to say that it is not only out of debt, but we were able, during the Christmas holidays to raise, from concerts &c., the noble sum of \$400 for the poor contrabands in this city. What is that a noble work for a colored congregation to accomplish in three nights?" "I have just received a present of a suit of clothes, complete, from my congregation; you may judge of its value when I tell you that it cost \$87."

I would say that one member of the church paid for his freedom the large sum of \$3,000, his wife also paid for hers, the additional sum of \$600. They live in their own house, have educated seven daughters in the city of Boston, and more accomplished ladies I have not found in all my travels. I dined with one few Sabbaths ago, and I must say I was delighted and surprised to find such refinement mixed with true piety; for the parents and children are members of the church."

Who will say that such a people is unfit for freedom? We venture to say that more of such instances of liberality, and capacity for refinement and culture and real piety, can be found among the colored people of our land, than among twice the number of those who deride them at the North. We are ashamed to hear in the Congress of a free country, from the lips of a man like Mr. Crittenden, the expression, as reported in the debate on enlisting colored soldiers, that the blacks "are not worthy to aspire to the position of freedom!" Such language is an insult to the God that made them; and no contest waged on such a principle can ultimately succeed. We welcome such evidences of the advancement of the race, as are presented by the First Colored Church in Washington, with thankfulness and hope.

CHURCH AND STATE—HOW IT WORKS.

In the Established Church of Scotland, ministers are presented to the various pastoral charges, by the Queen or the nobility, who are regarded as the supreme authorities in the Church. The individual Church or Congregation is not allowed formally to take the initiative in calling a pastor, but is expected to ratify the appointments of the Government, before Presbytery proceeds to install the appointee. It is presumed that the wishes of the Congregation are consulted and respected in these appointments, and that all abuse of power in the intrusion of an undesirable candidate is thereby avoided. That this is not always the case, however, appears in a recent instance, which occurred in the parish Church of Dunbog, Presbytery of Cupar. The Congregation after having asked permission of her Majesty to choose their own minister, had cordially entered the preceding July, on Rev. John Webster of East Anstruther and had informed the Home Secretary, Sir George Grey of their choice. What was their surprise and disappointment to learn in the following October, that a different individual, Rev. J. P. Edgar of Berwick-on-Tweed had been "presented" to the vacant parish by the crown. The Presbytery of Cupar met in the parish Church January 8th, to moderate the call, when a scene of general disorder took place, highly unfavorable to the repute of Scotland, and of Presbytery in general, for good order, and rarely paralleled in the churches of democratic America. The church was well filled by the parishioners, who were deeply disappointed in not having Mr. Webster, the man of their choice, and were in no mood to receive an entirely different person as the appointee of the crown. When the Presbytery, according to tradition, called first upon "heritors or their mandatories" to come forward and sign the call, the tenant of Dunbog, as "mandatory" for the Earl of Zetland responded, and we are told that "his appearance was the signal for a storm of hissing, hooting, and growling, from nearly all parts of the church, similar to the reception given in France on the occasion of a general election. The Moderator and the clerk both called out in the middle of the hissing: 'This cannot be permitted,' but the interruption continued for some time amid cries of 'cheer' and 'order.' Mr. Ballingall hooting, which increased in vehemence as he returned to his pew."

APPEAL OF THE HOME MISSIONARY COMMITTEE.

PREBYTERIAN HOUSE, PHILADELPHIA, JANUARY 20th, 1863.

To the Sessions of the Churches: DEAR BRETHREN:—The undersigned were appointed by the Synod of Pennsylvania, at its last meeting in Wilmington, Del., to address the several churches of the Synod on the subject of Home Missions. The Synod on this brief appeal is to impose the exertions to secure their full proportion of the \$75,000 needed by the Permanent Committee of Home Missions the present year. From the limited contributions hitherto made to Home Missions, by our branch of the Church, it is clear that this sum cannot be raised without an energetic effort throughout our entire Church. With a united and zealous effort, we will succeed; but if we are satisfied with the former standard of contributions to this object, we will fail. No church, however feeble, can be released from its due share of responsibility in this matter. The following reasons urge our churches to this united and vigorous effort at the present time:— 1. The disturbed state of the country has interfered with the prosperity of many of the missionary churches. Some, before the war, were on the eve of being able to sustain their ministers, but this trying event has obscured this bright prospect. In many cases, a large proportion of young men, who were active in the Sunday-school and prayer meeting, have gone to the war; and the people that remain are less able than formerly to make their usual contribution to the support of the means of grace among them. These churches have fewer active members, and less pecuniary ability, and they are greatly discouraged. They have therefore a special claim on our sympathy and help, and neither patriotism nor piety will warrant us in turning a deaf ear to their cry for succor. 2. The General Assembly has undertaken to foster its own missionary churches, without aid from foreign societies. It has encouraged these feeble churches to rely with confidence on their own denomination for sympathy in the time of need; and they are now doing so. Indeed, while they are ecclesiastically connected with us, they can obtain help from no other source. The new rules of the American Home Missionary Society cut them off from all aid from that institution. If, then, the Assembly fail to render them needful help, they must languish and die, or change their ecclesiastical relation as a means of self-preservation. In either case, our whole denomination will be disgraced, and the cause of religion through our entire bounds be damaged. 3. That the strong should bear the burdens of the weak, is an evangelical principle. When this law is in force throughout the denomination, all parts of the Church are bound together by Christian sympathy and affection. A union formed on such a basis must be strong and enduring. The benefactor and the beneficiary, by kind ministrations and by the gratitude these ministrations awaken, begin to realize they are one in the sacred work of diffusing the blessings of the Gospel among the lost. Though residing in different and distant parts of the country, they are, by this fraternal remembrance of each other, brought into the most endearing relationship, and realize that they are members of that one glorious Church which Christ loved and for which he gave himself—that they are inspired by the same spirit, laboring for the same object, and animated by the same blessed hope. Let this law of Christ pervade our entire Church, and the missionary and his people will be encouraged in their self-denying work, and the glow of Christian love will influence the hearts of the patrons of Home Missions and prevent them from becoming weary in well-doing. We see, then, that the honor of our denomination, the necessities of our numerous feeble churches, and the glory of our divine Lord, in the expansion of our Church through the land, urge us to embark in the Home Mission cause with more than ordinary zeal and liberality. In calling your attention to this matter, we have fulfilled the end of our appointment. To you, as the session of the Church, belongs the responsibility of responding to this appeal according to your estimate of its importance. We gladly leave the matter in your hands, expressing the hope that the collection for this object will be taken up at the earliest time possible. Funds are greatly needed to pay the missionaries, many of whose claims are still unmet. Money may be sent to Hon. EDW. A. LAMBERT, Treasurer, No. 150 Nassau Street, New York City; or to ROBT. ADAIR, Associate Secretary, No. 1834 Chestnut Street, Philadelphia. ROBT. ADAIR, HENRY DARLING, B. D. STEWART, Com. of Synod of Pennsylvania.

The following note is appended by the Associate Secretary: Please by return of mail, if possible, let me know the month and the Sabbath of the month in which your Congregation make their contribution to Home Missions. I am anxious to obtain this information for the use of the Permanent Committee on Home Missions. ROBT. ADAIR, Associate Secy of Com. of H. Missions, 1834 CHESTNUT STREET.

NATIONAL CURRENCY AS A BOND OF UNION.

Secretary Chase, in his magnificent Report on the Finance of the Nation, proposes the substitution of U. S. bonds as a basis for all Banking operations in the country, and U. S. notes as an exclusive paper currency. He says: "The proposed plan is recommended, finally, by the firm anchorage it will supply to the union of the States. Every banking association whose bonds are deposited in the treasury of the United States, and every individual who holds a dollar of the circulation secured by such deposit; every merchant, every manufacturer, every farmer, every mechanic, interested in transactions dependent for success on the credit of that circulation, will feel as an injury every attempt to read the national unity, with the permanence and stability of which all their interests are so closely and vitally connected. Had the system been possible, and had it actually existed two years ago, can it be doubted that the national interests and sentiments embodied by it for the Union would have so strengthened the motives for adhesion derived from other sources, that the wild treason of Secession would have been impossible?"

HOME MISSIONS.

The Evangelist gives the following list of recent liberal contributions to this cause in New York city. We hope it may soon be matched in Philadelphia. The contribution from the Third Church, Pittsburg, is recommended to the notice of the New York Independent and the Boston Congregationalist, as a proof of the degree of interest felt in the cause by Presbyterians of Pennsylvania. LIBERAL CONTRIBUTIONS.—The following Churches have taken up their collection for the Committee of Home Missions and have contributed as follows: 1. West Presbyterian, Rev. T. S. Hastings, pastor, \$400. 2. Church of the Covenant, Dr. Proutis, pastor, \$556. 3. The Mercersburg Church, Rev. R. R. Booth, pastor, \$513. 26. 4. Fourteenth-street Presbyterian Church, Dr. Asa D. Smith, pastor, \$620. 5. Madison-square, Presbyterian Church, Dr. Adams, pastor, \$2291. In all, \$4380 36.

We have just learned also of the collection in the Third Presbyterian Church in Pittsburgh, of which the General Secretary of the committee on Home Missions was, and Rev. H. Johnson is now, pastor. The collection reaches \$1500. This it should be said, was the result of no special appeal, the cause being regularly presented by the pastor. "The Jefferson Avenue Presbyterian Society of Detroit," raised over \$8,000 for the year 1862. Their mortgage debt, and all their debts and current expenses up to January 1st, 1863, have been paid, leaving a small balance in the Treasury. Their church and lot have cost about \$65,000. The Church, organized in 1853, is in a prosperous condition, under the ministrations of its Pastor, Rev. Wm. Hogarth, D.D. They have about 200 members, and a flourishing Sunday school of over 200 children; also, a Mission school of about 150 children, in charge of members of that Church.

DIRECTORY OF PRESBYTERIAN MINISTERS AND CHURCHES OF PHILADELPHIA.

PRESBYTERIAN HOUSE, 1834 CHESTNUT ST.

Table with columns: NAMES OF MINISTERS AND CHURCHES, RESIDENCES AND LOCATIONS. Lists names like ADAMS, E. E., BARNES, ALBERT, etc., and their respective church addresses.

A SUGGESTION APPROVED.

Many of our exchanges have copied the suggestion made in our columns a few weeks ago, in regard to a public announcement of the results of a collection for benevolent objects. The editor of the Hartford Religious Herald says: "We have adopted this course, and have found that it operated well. When a contribution is taken in the church, we publicly announce on the Sabbath following, the amount received. . . . We only add, that there has been a steady increase in the amount of our contributions."

We, THIS WEEK, send out bills to a number of our AGENTS in New York State; to which we ask their prompt attention. Such of these bills, as were due in advance at the first of the year, are made out at \$2.50; a reduction of fifty cents being allowed if paid before the first of April next.

We are happy to be able to announce the continued success of the paper as a self-supporting enterprise. New subscribers are coming in, in an encouraging degree, and almost every old subscription is renewed. While other and older sheets are disappearing entirely, or greatly reducing their dimensions, the steadiness with which the AMERICAN PRESBYTERIAN maintains its position is a matter of congratulation and thankfulness.

Our Church News.

We understand that the First Dutch Church of Jersey City have offered a call to Rev. Dr. Bell, of the Presbyterian Church (N. S.), of California.—Christian Intelligencer.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

Presbytery Genesee Valley: Rev. J. E. Baker and Elder A. B. Palmer. Of Chemung: Revs. C. C. Carr, and F. S. Howe, and Elders D. B. Westlake and J. A. Redfield.

Rev. W. H. Rogers has been invited by the 69th Ohio Regiment (Col. J. D. Campbell's) to become their chaplain. The Governor has been applied to for a commission, and Mr. Rogers will doubtless receive and accept the appointment.

At a pro-nata meeting of the Presbytery of Cincinnati, held recently the Third and Eighth Churches were united; and the name of the new organization to be the Third Presbyterian Church, and its place of worship that of the Eighth Church.

REV. R. V. DAN DRUSEN having been obliged to leave the army, in which he has been acting as chaplain, on account of the failure of his health, has resumed his labors as pastor at Gallipolis. The congregations are reported as unusually good.

THE FIRST CHURCH ADRIAN, MICHIGAN, Rev. Geo. Duffield, Jr., pastor, are just finishing a school for the infant department of their Sabbath school, with a gallery; after the Lee Avenue plan. Mr. Duffield says: "This is the Primary Department. By January 1st, those who have Prayer and the Ten Commandments and Brown's Catechism, are expected to graduate from this department, and enter the Sunday school proper. Remaining there until they are able to stand a satisfactory examination on the Life of Christ, or Sacred Geography, and in the Shorter Catechism, they might then be promoted to the Bible class department."

"In the State Convention held at Ann Arbor in October. I took the ground, that Michigan should aim at nothing less than to have a Sunday school system equally excellent with that of her graded public schools. It is an awful thought—almost too awful to express for fear of being misunderstood—but what an unexampled opportunity is now afforded—by the destruction to so great an extent of one generation, for training up another?"

REV. E. P. HAMMOND IN THE NORTH CHURCH, N. Y.—Dr. Hatfield writes to the Evangelist as follows: "You will be pleased to learn that Mr. Hammond's labors in this Church have resulted in an interesting work of grace. Although he has been obliged, on account of a severe cold, to limit himself in the number and amount of his services, yet he has not labored in vain. Large congregations have gathered, night after night, to hear the Word, and scores of hearers have been led to seek the salvation of their souls. Some very remarkable cases of hopeful conversion have occurred, and among them a sportsman well known to the fraternity, and of large influence among them. But it is among the children the work extends most. Hundreds appear to have been more or less seriously impressed, and scores of them profess to have been converted. We trust that the work will be deepened, and obtain a wide prevalence among us. Let prayer be made everywhere for our city."

ONE OF OUR LICENSEES HAS RECENTLY BEEN ORDAINED IN LOUISIANA.

This seems like an omen of the spread of a purer Presbyterianism in the emancipated regions of the South West. Mr. Philander Reed who had nearly completed his theological studies at Auburn, enlisted as a private in the 76th N. Y. Volunteers, and was sent with the regiment to Louisiana. Since arriving in that section, he has been elected chaplain of the 4th regiment, Louisiana Home Guard, (colored), and was ordained by a council convened in the chaplain's tent of the 110th N. Y. regiment, at Camp Mansfield, Carrollton, January 4th.

The Council was composed of ministers of four evangelical Christian denominations. After examining the candidate it was resolved to ordain him as an Evangelist. The members of the regiment were formed in a hollow square, as is usual for religious services. According to arrangement, Rev. W. M. Motesit, chaplain of the 110th N. Y. V., read the Scriptures; Rev. E. Lord proposed the Constitutional Questions and offered the Ordaining Prayer; Rev. W. Putnam, chaplain of the 160th N. Y. V., gave the Charge to the newly ordained Evangelist. Rev. J. B. Van Petten, Lieut. Colonel of the 160th N. Y. V., addressed the soldiers present, and Rev. Wm. V. Potter, Captain in the 160th N. Y. V., pronounced the Benediction. The services were held in the open air, just at evening, and were deeply interesting to all who were present.—Evangelist.

THE NEW EDIFICE OF THE First Church, Bay City, Michigan, was dedicated Dec. 24th. It replaces the one destroyed by fire, February 2d, 1862. The dimensions are 40 by 70 feet, with a spire 115 feet high. Only \$300 are due on it, besides the loan from the Church Erection Fund. A Church with only about sixty members, and not a rich man in it, completing two houses of worship within one year, is certainly evidence of energy and enterprise, and also of the blessing of God.

REV. JOEL PARKER, D. D., having entered upon his labors in his new charge, the Park Presbyterian Church, Newark N. J., the Rev. R. D. Hitchcock, D. D., has been engaged to supply the pulpit of the Fourth Avenue Presbyterian Church every Sabbath, morning and evening.

THE CONTRIBUTIONS OF THE First Church, Buffalo, Rev. W. Clarke D.D.—Pastor, for 1862 are double those of the preceding year.

THE REFORMED DUTCH Church of Fishkill Landing, has tendered a call to the Rev. Mr. Kimbal, of our church.

New Publications.

PATRIARCHAL SHADOWS of Christ and his Church; as exhibited in passages drawn from the life of Joseph and his brethren. This is one of Rev. O. Winslow's treatises, in many respects so attractive to pious readers. The aim of the writer is exalted and important: to present a "Living Christ" to the apprehension of the believer. This he does by the skillful handling of the events of Joseph's life as types of spiritual truth. Dr. W. delights in fanciful titles and is somewhat fanciful in the treatment of the facts of Scripture; yet the earnestness and warm Christian spirit in which he writes, commend his books to general regard. New York, R. Carter & Bros.; Philadelphia, Presbyterian Book Store.

MAGAZINES, PAMPHLETS, ETC.

MESSRS. SCHAEFFER & KORADI have issued, in Philadelphia and Leipzig, a little pamphlet embodying the results of much research in ancient history and ethnography, in the form, and with the title, of HISTORICAL QUESTIONS, which we commend to the regard of teachers and classes in the higher grades. There are few whose knowledge of the subject would stand the test of these searching inquiries presented in this unpretending form. The latest advances made in the branches treated of, are duly noticed. Robert H. Labberton, Author. pp. 82; price 20 cents. The same author announces as in preparation Rhode's Historical Atlas containing 84 maps, illustrating Sacred, Classical, Medieval and Modern History.

We have received a pamphlet copy of Mr. Wm. Welch's Letters on the Home Missionary work of the Protestant Episcopal Church, published at the request of Bishop Stevens. J. S. McCalla, Jr. Philadelphia.

THE STUDENT AND SCHOOLMATE, for February, contains its usual variety of matter, instructive, entertaining, quickening to the youthful intellect, genial and wholesome in its moral tone—not a line of the moderate space between its covers being wasted. The enigmas, riddles, exercises in speaking, and music are valuable features. Galen, James and Co. Boston, 81. per annum.

ROBERTO MAGAZINE for February, contains a miscellany of eighteen valuable articles among which are "What shall we do with our old mids?" "Colenso on the Pentateuch" &c. The portrait of the Five Secretaries is not very flattering.

DR. BURNS THOMPSON, one of the most valued agents of the Edinburgh Medical Mission, who was sent out to Madagascar by the London Missionary Society, has written home that he has been appointed Court Physician to the King. He has six young men under medical and religious training, and his dispensary is conducted on the same principal as in the Medical Mission in the Congo of Edinburgh; religious exercises and instruction forming a regular part of his daily work among his patients.