essence palpable or unseen. The things | heaven of the Christian on earth. The Chriswhich men desire, pursue, and believe in, low tian who shrinks back for the sake of maintainand trivial and unworthy as they may be in ling his peace when God and duty thus loudly themselves, are, to the persons whom they call takes the surest means of destroying it, or thus influence, "no vain thing, but their life,"-the subtle mainspring of thought and action, hidden and mysterious, and like that which it so closely resembles, the principle of natural vitality, only to be discovered in its workings .- A Present Heaven.

American Presbyterian GENESEE EVANGELIST.

THURSDAY, FEBRUARY 19, 1863.

A PRESENT HEAVEN.

HE who lives by faith is independent of present circumstances. He communes with objects in an entirely distinct sphere. While surrounding objects, upon which men of the world depend for happiness, continually fluctuate and disappoint them, he who maintains his faith in spiritual realities may be calm, contented, and happy. To him, spiritual objects are alone real and important. All that sense or mere understanding perceives, grand and worthy of supreme devotion as it may appear to the worldly mind, is to him only vanity of vanities. He surrounds himself with divine and eternal objects. He communes with God in prayer. He finds endless treasures of wisdom, and sources of refreshment in the word of God. The love of Christ, the friendship of God, the indwelling of the Holy Spirit, the covenant of grace well-ordered in all things and sure, the power of prayer with God, inward strength and encouragement in time of trial, the light of the knowledge of the glory of God in the face of Jesus Christ and transformation into the same image from glory to glory-these are realities to the believer. With a fast hold on these glorious objects by faith, he is content to let "earth roll nor feels her idle whirl." Wordly objects have receded; faith has given the victory over them. Though hunted on the mountains, and fleeing with his life in his hand, like righteous David, he tunes his harp and sings his of that principle of "Congregationalism," which psalm of trust, of hope, and of rapture. Though his soul is among lions; though he lies among men whose teeth are spears and arrows, and their tongues a sharp sword, yet his heart is fixed : he will sing and give praise; he will awake early to utter his overflowing joys. Like Paul and Silas, in the inner dungeon of a Roman prison, with

smitten and tremble, and shall confess the truth. Faith does not wait for heaven to come in the future. It is her peculiar function to bring its main elements into the present sphere of existence. Faith is the substance of things hoped for, the evidence of things not seen. Faith, indeed, is not sight, yet in some respects it is better than sight. Blessed are they that have not seen and yet have believed. Faith, indeed, is inward sight; nay more, it is an inward grasp- tory devastated by war and inaccessible to civiling, a personal apprehension and cleaving to its great object. Were we but clear of sin, faith might perform all the functions of sight, and pleased to regard as Congregational, our church through its purified and exalted exercises, we will be considered by none but the blindest parmight find ourselves close by the central presence tizan as giving any sort of testimony to the great of the Deity, bathed in his effulgence, folded in the arms of his love. Although the resurection of the just, and the future life will make vast and glorious changes in our circumstances, it is times, we will not object. But for ourselves, we not so much for these that we long, as for deliverance from the body of this moral death, through Jesus Christ our Lord. Doubtless there is a secret connection between the final overthrow of the powers of darkness, and the resurrection of the just. When sin is finally conquered, then we may look for the glorious manifestation of When peace comes, we resume those organic the sons of God, for which the whole creation forms which it is one of the greatest blessings of waits in earnest expectation. Hence, in proportion as sin is overcome in any individual soul by trained in them, make us love and seek peace faith, the blessings and the glory of the resurthe more. The Independents are on a warrection and the heavenly life are enjoyed in that footing all the time.

soul now.

their feet fast in the stocks, and with bodies sore

and bloody from shameful scourgings, at mid-

night they can sing praises, and bear such testi-

mony to the power of sustaining grace, that na-

f and the hearts of heathens shall be

But as heaven is not made up of inaction, of mere repose, or even of specific acts of worship and praise exclusively, but also of great deeds and of the zealous service of doubly consecrated natures and exalted powers; so, the heaven realized by faith on earth, is not one of withdrawal and February 5, on the conditions of peace as set from earth to contemplative solitude and selfish forth in a Thanksgiving sermon recently publishseclusion. That which truly overcomes the world ed by Rev. Albert Barnes, of Philadelphia. We knows how to use it; that which flies from the world, how does it conquer it? Faith is discri- "Mr. Barnes now proposes conditions of peace minating. It sees in every worldly object a that would have made the war impossible if they capacity for spiritual use. It sees in man and had been proposed by the North two years ago. in man's works and pursuits, and in nature's And it is a most encouraging indication of a renowers and arrangements, the material for the establishment of God's kingdom on earth. It sees in history the gathering up and gradual North propose to settle our national quarrel by organization of these materials. Faith has but one eye open, if it can discern no spiritual relationships and adaptions in worldly things and is the proposition of Mr. Barnes." The italics events. It may be a nicer function, but it does truly belong to faith, to see these qualities, and to find in them a field for the spiritual activity of the renewed man. It is no part of our present heaven to ignore them—to grow sick of the world and weary of life-to preach up an indiscriminate cursade against the world. It must be a very vague and a very ill-defended paradise that the same proposition was incorporated into -the product of our fancy rather than that of faith-which can in no manner tolerate our secular interests or pursuits within its precincts. A very artificial and unwholesome place we must consider it; much in need of daylight and of uiring. We must find our heaven largely in serving God in the activities of the present life, or postpone it entirely to the next world. We must work humbly, prayerfully, rejoicingly, for God in our daily pursuits. We must see in them a sphere for serving God and advancing his kingdom on earth, as truly, though not on as great a scale, as any archangel finds in managing the winds or the flaming fire to execute God's will. And when great struggles break out in the world, in which we are directly involved and must bear a part, the fact that they are intensely interesting and absorbing must not deter us as

of placing it upon a false foundation which can-

Living by faith ensures a present heaven

But faith notices the spiritual bearings of worldly things, as well as guards us against their merely temporal enticements. We walk by faith, therefore, and maintain our heavenly frame, when, in every worldly sphere to which duty calls us, we labor heartily with spiritual aims. The brave soldier who goes from a sense of duty to the defence of his country, is more certain to enjoy a present heaven amid the din of the battle-field than is the "peace" clergyman who stays at home and warns his people continually against the secularizing tendencies of the

HAVE WE ENDORSED CONGREGATIONAL-

WE recently noticed the fact that a licentiate of one of our Presbyteries. Mr. Philander Reed was ordained in Louisiana as chaplain of one of the new African Regiments. In the absence of a regular Presbyterial organization, Mr. Reed was ordained by a Council composed of ministers of four different evangelical denominations. This was not regular, but all the essentials of a valid ordination were present, and, under the emergency, it was right and proper to proceed in the manner described-would, in fact, have been wrong to deny ordination, under a clear call of providence, to the candidate. Had the case occurred under ordinary circumstances, in New York or Pennsylvania, the irregularity would have been gross and unpardonable; it would have involved open disrespect of existing church organizations, and disregard of ecclesiastical order; and whether regarded as valid or not, it would have been repudiated by the denominations

We observe that the organ of one wing of the Congregationalists is disposed to boast of the procedure, as an illustration of the admirable working and fitness of the system which it professes to advocate. Presbyterians, it is intimated, are ready, when it is convenient, to avail themselves provides for assembling a council just when the occasion arises, and from the materials which are at hand; thus testifying to its superiority over their own system. As if men, who love order. when compelled, by extraordinary circumstances. to act irregularly, thereby admit irregularity to have the advantage of order! As well might our Government be accused of a secret preference for martial law, because, by extraordinary circumstances, it has been driven to use it. As well might despots cite the suspension of the habeas corpus in America, as proof that republics admit'the superiority of despotism.

Summary methods are indispensable in such time of confusion; the Government uses them on compulsion merely, and will rejoice when the necessity for them disappears. Because martial law is suitable for an emergency like the present, no one dreams of inferring its fitness for times of peace. Because at a distance of two weeks' journey from any of our Presbyteries, in a terriians, a licentiate of our church had to be ordained after a fashion which the Independent is advantages of Congregationalism. If the Undependent wishes to claim for its loose methods a certain accordance with loose and disorganized regard church organizations, like civil arrangements, as designed for operation in ordinary times, having among their highest uses the inculcation of the excellence of order upon the people. When disturbances arise, we fall back perforce upon the no-system of Independency peace to ensure to us, and which, as we are

THE NEW YORK OBSERVER AND ALBERT BARNES.

WE have read with no little surprise the comments of the New York Observer of January 22, are surprised that the Observer should say that turn to Christian reason and union, when such leaders in the anti-slavery movement in the leaving the whole subject of slavery totally and exclusively to the States in which it exists. This

How the Observer should suppose that this 'proposition" is original with Mr. Barnes, who it says. " is well known to the whole country and the world as an extreme anti-slavery man." is to us unaccountable, in view of the fact equally the Republican Platform framed by the Chicago Convention, unanimously resolved by Congress in 1861, and has always been the declaration of the Government from the commencement of the rebellion to the present hour. The North, in its civil capacity, has never proposed to interfere with the institution of slavery within the States. Such an interference has always been disclaimed by the party in power. If the Observer intends to be understood that the object of the North, as developed by the declarations of the Republican leaders, and the official documents and acts of the Government, has been from the beginning the overthrow of slavery within the States, except as a military necessity, it is most strangely blind to the record.—Congregationalist.

The astonishing mis-use which has been made servants of God and as men of faith, from per- of Mr. Barnes' Thanksgiving Sermon by the sonal participation in some manner in the strug- factionists of the North, is both contemptible and gle. Such participation need not disturb our dishonorable to them and grossly unjust to him. peace or make inroads upon our Paradise. Nay, Mr. Barnes chooses for the present to remain siso far as faith discerns the spiritual aspect of the lent on the subject, but those who infer from conflict, she points out to us the positive duty of this silence that he assents to these monstrous joining in it as a necessary means of inward perversions, are very much mistaken. Because peace, as furnishing one of those elements of Mr. Barnes could not see his way clear to endorse

bered with the pestitential reactionises against the government, in its fearful and agonizing tion. His audience was composed of the royal hood. And even in childhood her adversities the government, in its fearful and agontains struggle with the rebellion? Is his sermon to household, and a brilliant circle of the nobility. began. Yellow Fever deprived her of both be counted as "the most remarkable index of During the discourse, which was beyond measure her parents and most of her near relatives. She be counted as "the most remarkable index of leaves, the King, in his admiration, spoke to became a "child of adoption," by others. At

most every thing"? very sermon, lays it down as the first condition f peace that the rebellion must be suppressed, the claimed right of secession must be abandoned and says about peace in the remainder of his sermon nsists on amendments to the Constitution, by the whole subject of the delivery of fugitives significant, but courteous, bow to the preacher" left to the separate states, the three-fifths slave- and remained in rapt attention. representation abolished, and slavery at length entirely removed from our land, as an indispensable condition of peace. While slavery is in process of removal indeed, it is to be left to the control light of such a declaration as the following (p52) agony. and what comfort can it give to pro-slavery men? petual in our land."

demonstration against the Government or the were alike conspicuous. war.-[Ed. Am. Presbyterian.

PREACHING-NO. 7.

BY REV. E. E. ADAMS.

AUTHORITY IN THE PREACHER, THE minister of God may not "lord it over God's heritage." But, standing before men not nly as the representative of the Divine mercy, but also of the divine command, as "an ambasador of Christ," he may speak with authority: ought so to speak as Christ spake. And, God. pre than any other power, the present, prevaat conviction that he is sent of God, enables a In thus to speak. Duty makes one bold. Let man take deeply into his heart the message of od; let him be assured that he possesses and ters truth as found in Revelation; that he ears the divine commission; let him separate imself from participation in the maxims, and shions, and secularities of men, and he can me before his people with authority. Moses, scending from the mount where, for forty days had seen the ineffable glory, hearing the noise an act of authority. It signified that they ere doomed. He took sides with God. He d utters his thoughts! Instead of the ques- worthy object. ion, "What do these auditors think of me?" it his view of God that gave boldness to Elijah, when he said to Ahab-As the Lord God of Isracl liveth before whom I stand, there shall not be dew nor rain, these years but according to MY WORD. It was this that enabled Samuel to hold dominion over the wicked Saul; that made John the Bantist erect before the sanguinary Herod;

I know that thou believest."

Instances are not wanting in modern times of

Bossuet is remarkable. It was he who thus addressed the despotic Louis XIV:-" While your majesty looks down from that eminence to which Providence has raised you; while you behold your flourishing provinces reaping the harvest of nappiness, and enjoying the blessings of peace; while you behold your throne encompassed with he affections of a loyal people, what have you to ear? Where is the enemy that can injure your happiness? Yes, sire, there is an enemy that can injure you—that enemy is yourself,—that enemy is the glory that encircles you. It is no easy task to submit to the rule that seems to submit to us. Let me entreat you to descend in spirit from your exalted station, and visit the tomb of Jesus: there you may meditate on loftier themes than this world, with all its pomp, can offer. What will it avail you, sire, to have lifted so high the glory of your country, unless you direct your mind to works which are of estimation in the sight of God, and which are to be recorded in the book of life? Consider the terrors which are to usher in the last day, when the Saviour of the world will appear in tremendous majesty, and send judgment unto victory. Re flect if the stars are then doomed to fall, if the glorious canopy of the heavens is to be rolled together as a scroll, how will those works endure which are constructed by man? Can you, sire, affix any real grandeur to what must one day be blended in the dust? Educate then, your mind, and fill the page of your life with other records, and other annals." When we consider the awe with which Louis inspired all who approached him, and the fact that these words were uttered in the presence of the court, it is not difficult to believe that Bossuet was a courageous, an honest preacher. And we might expect to find the ground of his courage in sentiments like the following: "Truth is a Queen who may be said to inhabit her own excellence; who reigns invested with her own native splendor, and who is enthroned in her own grandeur, and upon her own felicity. Relying upon herself, on her celestial origin, on her infallible authority, she speaks and demands belief, she publishes her edicts, and demands submission; she holds out to our assent the sublime and incomprehensible union of the

most blessed Trinity, she proclaims a God-man, The singing is followed by the reading of the and shows him to us extended on a cross, expir- Scriptures, one sentence of which is chosen ing in ignominy and pain, and calls upon human as a text by the pastor: "To die is gain." reason to bow down before this tremendous mys- A brief biography is given. "Mrs. Martha tery." "It was the destiny of truth to erect her Walters, aged 68 years," has been removed throne in opposition to the kings of the earth. from the communion of the visible church She called not for their assistance when she laid in Pine street, to join the large communion of the foundation of her own establishment—but, those who in former years have been called when the edifice rose from its foundation, and away from the same place of worship. The paslifted high its impregnable towers, she then tor eulogizes the deceased for her many Chris adopted the great for her children; not that she tian virtues. Not for her superior intelligence,

American pulpit, instances of sublime authority and influence upon others, in the church and in labors by Rev. O. Parker, who has since left. active service which go to make up the true the policy of emancipation under the war power of the Gospel, amid adversity and deep Huron, Wayne County.

when he published his thanksgiving sermon,—a Samuel Davies, A. M., visited London. His affliction. Upwards of forty years had she sat when he published his thanksgiving sermon,—a fame had gone before him and reached the royal at the "table of the Lord;" and about sixtyfact which we in common with his best filed as land about sixty-here, deeply regretted,—is he therefore to be numbers, deeply regretted,—is he therefore to be numbers, deeply regretted,—is he therefore to be numbers, and about sixty-here, deeply regretted,—is he therefore to be numbers, and about sixty-here, deeply regretted,—is he therefore to be numbers, and about sixty-here, deeply regretted,—is he therefore to be numbers, and about sixty-here, deeply regretted,—is he therefore to be numbers, and about sixty-here, deeply regretted,—is he therefore to be numbers, and about sixty-here, deeply regretted,—is he therefore to be numbers, and about sixty-here, deeply regretted,—is he therefore to be numbers, and about sixty-here, deeply regretted,—is here as a sixty-here. here, deeply regretted,—is no therefore we be than bered with the pestilential reactionists against chapel, and is said to have accepted the invitagrace, with that people,—even from her child-

the great Northern reaction now going out to be said that he "is willing to concede al- those about him, exchanging with them senti- womanhood she was married, but soon her hus-Let it be noted then, that Mr. Barnes in this observing it, was greatly moved at what seemed and, with a little daughter, she was left to strugthe authority of the Union restored. All that he hint of the impropriety, he went on in his discourse, but observing a repetition of the offence, stormy day witnesseds based upon this supposition. He furthermore he stopped and exclaimed: "When the lion roars the beasts of the field tremble, and when which the National Government shall be separated King Jesus speaks the princes of the earth should from slavery, the fugitive slave law modified, or keep silence." In response "the King gave a

Robert Hall was an authoritative preacher, for the people had learned that he could sound the depths of every subject, and that he rose to the highest goal of thought and power in the pulpit of the states; but place that concession in the over a body tortared and crushed with constant

Chalmers spoke with authority from the ma-"Nor will it ever be possible to adjust our free jesty and sustained tone of thought, and as Dr. institutions to the idea that slavery is to be per- John M. Masd said, from "his blood earnestness." Dr. Adolphe Monod was distinguished Mr. Barnes' sermon is open to objection, we for authority in his public ministrations, and his admit, but only the wilfully blind can pervertit into humility and profound Scriptural knowledge

> Dr. Caesar/Malan, of Geneva, is perhaps the most sublime living specimen of ministerial maiesty in the pulpit. To this his erect form, deep voice and venerable locks contribute in no slight degree; but the certainty with which he speak of sacred truths, the fervor that thrills his own soul, the awful and winning glory that truth assumes in his view, the entireness with which he has given his being to its advocacy and service. make the hearers feel that an old prophet speaks great Anglo-Saxon race is for self-government. to them, or that an Apostle reappears to utter to this generation the words and thoughts of

GERMAN STREET CHURCH.

IT may interest some of the readers of the been called upon or written to on the subject,

great power in the pulpit as the result of confidence in truth. Among these, the preaching of pastors, the man or woman professing Christiancause sufficient interest is not felt in it by a tyranny. larger number of our Christian people. There may be those whe still have the matter under consideration, and it is for the purpose of hastening a conclusion in such cases that the Committee make this statement.

A FUNERAL IN A SNOW STORM. THE third day of February, 1863, is not so day, at half-past 3 o'clock, a long funeral proces-Presbyterian Church," in Philadelphia, just when the snow was falling most thickly. In this procession were persons from the most respectable social direles of the city,—the merchant,—retired, as well as active,—the mechanic, who for the hour had laid aside his tools; and the lady of education and refinement, as well as those who are "careful and cumbered" with household duties. Who is it that has departed from among the living, to call such a number together at such a time as this, to receive a tribute of sorrow and esteem? Was it one of "the rich, the gay, the great?" The procession has us retrace their steps, to the late residence of the deceased. A small frame house, in Front street, below Christian, just divested of the sign of death, shows that the late occupant was rather to "be found among the poor and suffering."

Let us return to the church. The funeral services have begun. The pastor requests the Congregation to sing a hymn, "a favorite of the deceased." The concluding lines are,-

"Yet a season, and you know Happy entrance will be given:

All your sorrows left below, And earth exchanged for heaven." stood in need of their concurrence, but in order or wealth, or efficient labors in the church; but to cast an additional lustre on their authority and for her piety, her humility, her faithfulness, a good work of grace is now progressing in the during her days of health, in her attendance church in Naples, Ontario County, N. Y. The There are not wanting in the history of the upon the means of grace; and for her example pastor of the church has been assisted in his

ments of approbation and pleasure. Mr. Davies band met death by violence in a foreign land; irreverence in the sanctuary, and utterly unpar- gle again for a livelihood. The two, for many donable in such a personage. Having looked years, knew what it was to eke out a living with sternly in that direction and paused to give a the needle. But the mother's health failed.

"All her sorrows left below, And earth exchanged for heaven."

It is not surprising that the pastor should now speak of his loss, -of one who was always so faithful in her attendance upon his ministry, and who always so gratefully received his visits at her humble home. But it is greatly to the honor of the "Old Pine Street Church" that such an assemblage, upon such a stormy day, should walk such a distance, to pay their last tribute of esteem to one of the humblest of their flock; and that the sincerity of their tribute should be unmistakeably manifested by their tears, in corroboration of the eulogy by their pastor. May it not also be adduced as evidence that in all the progress which this "old church" has made, and among the many good deeds for which she is proverbial, she has not yet forgotten the force of the apostle's query, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Manayunk, February 4th, 1863.

LIBERTY FOR ALL.

DOUBTLESS the strongest aspiration of the

It works towards the solution of this problem in

its whole history. On this continent, its aspiration is fulfilled as in no other portion of the race or of the human family. The prowess, the enterprise, the intelligence, the religious fervor of this part of the race have achieved what others dream of and sigh for in vain. Yet here AMERICAN PRESBYTERIAN to know what suc- a most extraordinary anomaly prevails In our cess has attended the efforts of the Committee of theory, the blessings of liberty are justly regard-German Street Church to raise fifteen thousand ed as designed for all races, The Declaration of dollars to free that church from debt, and finish Independence is worded in the most absolute the edifice. About two hundred circulars, manner. All men are created free and equal. showing the condition of the property, have been Life, liberty, and the pursuit of happiness are the distributed among those of our denomination in inalienable right of all. These truths are dethe city who were thought to be able to contri- clared to be self-evident. Exceptions are not the people at the base as they danced about bute to this effort, and thus far, five thousand even hinted at. For what credence could men e golden calf, hurled down the tables of the dollars have been subscribed by fifteen individuals, expect to gain to declarations thus and thus conw, and brake them in their presence. That mostly members of Pine Street Church. Besides ditioned, as self-evident? Or how could they having the circular sent to them, many have venture, without divine authority, to announce exceptions to absolute truth? Would not their It the power of holiness and truth. What in but all has failed thus far to awaken sufficient work have at once been rejected as absurd, if it s view, were men who sin, compared with the interest to induce many of our wealthy Christian had claimed that a certain small portion of the ernal God! What the thoughts of men, when people to make a small contribution to this African race on this continent must be regarded as not subject to its operation? But they were It is not from any doubt as to the propriety of not thus absurd. They meant all they said. -" What does God think of me?" It was the effort to sage the German Church from The theory of the American political system is being broken up for in the mind of every Chris | just and true; yet under the protection of that tian man the doubt would be removed by the free system, there has grown up and flourished commendation of mearly all our city pastors in a system utterly at war with its principles, and regard to it. They say, in the circular, that absolutely denying these inalienable and self-"it is the only church of our denomination in a evident rights to a portion of another race, thrown population of sixty thousand; that it has had a providentially among us. What an extraordinary career of usefulness for thirty years, as hundreds spectacle! Slavery nestling among the robes of that clothed Paul with majesty and power when of converts can witness; that the congregation the genius of liberty, claiming and receiving her he made his triumphant appeal to King Agrippa was encouraged to build by nearly all the pastors protection! Stripes and chains for innocent men, and churches of the city, and that the congregation, under the folds of the banner of freedom! And though not always wise in their plans, have made the free masters of the slave, demanding evermost martyr efforts to finish their church, and more that one of the chief uses of this republic. ought not to be left heart-broken by disappoint | founded on the Declaration of self-evident. ment." After such a commendation by our city equal, inalienable rights to all, shall be to cherish, insure, and extend the despotic perogatives of ity is not to be envied who would speak dispara- the slave-masters; and behold them desperately gingly of the effort. And yet, the whole enter- and diabolically attempting the overthrow of the prise may be permitted to fail, and this church republic, so soon as it became tolerably certain forever stopped in its career of usefulness, be | that it could no longer be used to foster their

> unless you allow them to foist their own limitations into its text. The question now in solution is, whether indeed all men are to be regarded on this continent as created free and equal, and as possessing the inalienable right to life. libfar back that people fail to remember it as a pe- erty and the pursuit of happiness? Whether the proculiarly cold, snowy, stormy day. Yet the dead vidential distinction, of color or race excludes any must be buried, in all kinds of weather. This from the application of these broad and self-evident principles? Whether this nation, the adsion was seen to enter the "Old Pine Street | vance guard of liberty in the world, shall recede from its earlier position, abandon its advance, build again the things which it destroyed, by substituting for class distinctions, distinctions of race: whether it shall perish in an honorable though fruitless attempt to maintain the doctrines of the Declaration in full force; or whether it shall triumphantly vindicate and rescue these principles from perversion and nullification, give them new clearness and vividness, advance them still higher in the sight of the nations and plant them impregnably upon this continent? Disguise it as we may, the grand drift of this war is straight forward in the line of the Declawalked about nine squares amid this storm. Let ration of Independence. It is a straightening out of the tortuous deviations of our national course, as the Vicksburg cut is straightening the course of the Mississippi. Ever since our forefathers at the beck of Freedom came to these shores, they have been working out her grand designs. Plymouth Rock marked a great stride in advance of the past; the War of Independence secured another; and now we are summoned, as the champious of freedom, once more to enter the lists, and in fierce and terrible conflict to wrest from proud and passionate oppressors the concession that LIBERTY IS FOR ALL, and to write that concession among the world's political axioms in ineffaceable characters.

out the principles of the Declaration of In-

dependence. So the leaders of the rebellion

regard it. They reject that charter of liberty,

Countrymen! Beware' how you bedwarf this conflict by decrying it as a mere fanatical strife for the benefit of the black race. It is for the black race, but if for him, then for all races who may at any period of the world's history be liable for arbitrary reasons to injustice and oppression.

REVIVAL.—The Evangelist is informed that

[For the American Presbyterian.] THE ANNUAL CONCERT OF PRAYER.

MR. EDITOR-As the annual Concert of Prayer for Literary institutions is at hand, it may be well to ask the attention of your readers to one of the principal objects of its appointment, which was to promote the increase of the Chris-

similar happy result. There are among us those who question whether such a result is desirable, because they affirm we have a ministry sufficient for all our wants. This statement we firmly believe to be ncorrect and injurious, and feel bound to do all we can to break its force. Time and space will allow but a few brief hints at present.

The ministry is the divinely appointed agency for bringing the Gospel into contact with men, and while there are neighborhoods or nations which need the Gospel, it should be increased. Nothing but the darkest ignorance can pretend that the supply of the Gospel equals the need

God has reserved to himself the work of prinarily selecting, calling, and qualifying the ministry. All that human teachers can profitably do is to furnish subordinate discipline and qualifications to such as are called and anointed by Him. He indicates his will very closely by continuing to call through the instrumentality of Christian parents, local churches, Sabbath schools, etc., and by the internal working of his Spirit on their hearts, quite a number of young men to seek the ministry. Who will presume to say he has erred in this matter?

Christ gave the command to pray that laborers should be sent into the world's harvest-field in view of the perishing multitudes before him; and he intended that we should offer that prayer Rochester, Rev. Corlis B. Gardner, as an evanwhenever such multitudes came before us; and | gelist. Sermon by Rev. J. B. Shaw, D.D.; orin what region may we not find them?

send into it for years to come.

the aged, the infirm, the secularized, those who Fowler, of Auburn, proposed the constitutional churches. We have no greater force than can | Church of Hermon in St. Lawrence county. be engaged profitably in keeping what we have already gained, and have none for making exensive aggressions on Satan's kingdom. The yearly additions made from our seminaries but ittle more than supply the waste made by death, advancing age, failing health and other causes.

ery gradual. With all that our Church is like | duodecimo volumes. From the proof sheets of ly to do for years to come, there is no danger of the first volume kindly sent us by the publishers, producing an over supply; but there is danger if we extract the following sentences found in the more cannot be done than at present is contem. author's "American Introduction:" plated or desired by many, that there will be a how great its future wants will be?

We regard our present struggle as carrying the objects to be attained by them. THORNTON A. MILLS.

> Gen. Secretary for Education. Presbyterian Rooms, New York Feb. 14th, 1863.

THE DAY OF PRAYER FOR COLLEGES and nstitution of learning will be observed on Thursday of this week, by Union meetings in the morning, at 101 o'clock, in the Clinton street Church; and in the afternoon at 4 o'clock, in ing a separate service in the evening. THE UNION PRAYER MEETING will not be

eld next week.

REV JOHN McDowell, D.D., pastor of the Spring Garden Presbyterian church, a venerale and familiar personage among the ministers in this city, died on Friday, the 13th inst., in the 83rd year of his age.

Our Church News.

THE late visit of Rev. Dr. Bouton, of Concord Pastor and spiritual father of Rev. E. E. Adams, to this city, on his errand of mercy as agent of the Christian Commission in Washington, will be remembered with gratification by all who had the pleasure of meeting with and hearing him. His discourse in N. Broad Street Church on the "Door opened in Heaven," was tender, spiritual and persuasive in a high degree, and remains as a sweet savor with the people who

THE extended, scholarly and very genial notice of Professor Robinson contained in the In- lished by L. Scott & Co., New York and is 15 dependent of February 5th, is one deserving the sale by W. B. Zieber of this city. thanks of all interested in preserving suitable

APPOINTMENT KEPT UNDER DIFFICULTIES.— Dr. Tuttle, of Wabash College, Crawfordsville, Ind., in a letter to the Evangelist, gives an instance of the indomitable energy of one of our Western pastors in fulfilling an appointment which deserves to be circulated. He says: "We had a visit from the Rev. Mr. Noyes, of La Porte, on the third Sabbath of this month. tian ministry. There were other objects of im- By some mistake in the time he missed the cars portance, but this was among the chief; for it at Lafayette, Saturday morning, but proved that was seen as soon as attention was given to the his New England pluck had not been effeminamatter, that the outpouring of the Holy Spirit ted by his Illinois training, by walking the on these fountains of influence, would revive and twenty-eight miles through the snow, and facing transform the piety of unprofitable professors a heavy wind! There is a case of professional of religion, and would implant a vigorous divine sensitiveness in the matter of keeping appointlife in many who were dead in sin. The pre- ments worth publishing. His sermon on Sabbath cious revivals which have followed the observ- afternoon to our young men was worth to us all ance of this day, have started many towards the it had cost him. 'If any man will do His ministry as their life-long employment; and the will, etc., was his text, and the discours was a occurrence of similar revivals would produce a ripe and powerful discussion of the effect which the heart exerts upon the mind in its religious

> REV. J. B. BITTINGER.—The Lutheran of this city thus speaks of the recent pastor of the Euclid Street Church, Cleveland, now laid aside by sickness.

reasonings."

"The Rev. J. B. Bittinger, one of the most brilliant and scholarly men who have gone forth from Pennsylvania College, and who made himself widely known as an eloquent preacher and finished writer, is now at Hanover, Pa., in feeble health. Mr. Bittinger though reared in the Lutheran Church, and, as we believe, sincerely attached to it, entered the Congregational ministry. He did it at an era when the current almost universal notions prevalent in our Church in the United States, made it a mere matter of accident or convenience whether any of our young men should labor in its ministry. Mr. Bittinger's accident took him out, as the accident of others who were perhaps very severe upon him for leaving us, kept them in. We recently received a very welcome letter from Mr. B., and rejoice to find in it evidence that the vigorous mind is in its old working, and that he feels a deep interest in the Church of his early

MINISTERS AND CHURCHES. Ordained. Jan. 20th, at Clarkson, N. Y., by the Presbytery of daining prayer by Rev. J. C. Taylor, and charge The Foreign Missionary field assigned us needs, by Rev. J. Pierson. The exercises were all and will continue to need for years to come, an deeply interesting. Mr. Gardner is supplying the church at Clarkson. SAMUEL B. SHER-Our Home Missionary field is wider now, and RILL was ordained and installed as pastor of the constantly extending, and will furnish employ- First Church at Meridian, in Cayuga county, on ment for all the suitably qualified men we can the 4th inst. Rev. R. Dunning, of Jordan, conducted the preliminary exercises, and Rev. C. We have a few more ministers on our catalogue Hawley, D.D., of Auburn, preached the sermon. than we have churches; but when we deduct The Moderator of Presbytery, Rev. Henry have found that they have mistaken their call- questions, and offered the Ordaining prayer ing, the foreign missionaries, the colporteurs, the Rev Chester W. Hawley, of Liverpool, a colsecretaries and agents, the chaplains, those en- lege classmate, gave an appropriate Charge to gaged in education, and others in general em- the Pastor, and Rev. C. Anderson, of Sennett, ployments, we find that there are about nine hun- a faithful Charge to the People. --- REV. DANdred ministers only, to supply fourteen hundred | IEL C. TYLER is about to take charge of the

Mew Publications.

ANNOUNCEMENT.

Messrs. R. Carter & Bros. announce that they What we may receive from other denominations will publish about March 1st from advance cannot be made available for our missionary sheets received from the author: D'Aubigne's new volumes entitled. THE HISTORY of the RE-The progress in training up a ministry must be FORMATION in THE TIME of CALVIN, in two

"The author asks himself whether this work diminution of present numbers, and a positive will be received with any interest in America. want. Who does not see the increasing need of or whether the anxieties that now pre-occupy the gospel in our land at present? Who can tell the minds of the citizens, are not too absorbing to leave room for sympathy with the story of the Our General Assembly has recommended the olden times. He, however, hopes that the hisobservance of this day of prayer; and has further tory of the struggles of a heroic republic in past advised that all churches not having a stated time ages, may prove some relief to the anxieties of for considering and contributing to the Education | the present. It is satisfaction for an author to cause, shall give it a place preceding or succeed- know that his writings will be transmitted to a ing this day. Shall not these recommendations distant nation by virtue of an honorable dommeet with a prompt and hearty response? They mercial arrangement. This the author has certainly deserve it whether we regard the source found in his dealings with Messrs. Carter & from which they emanate, or the importance of Brothers; and he puts it to the honor of the American nation, that these editions published by the Messrs. Carter, from which alone he derives some advantage, will be purchased by the citizens of the United States, and that they will not countenance the pirated editions that other booksellers may issue, without his consent."

"MERLE D'AUBIGNE."

MESSRS. CARTERS of New York have republished two small, but welcome, volumes from the pens of distinguished Presbyterian divines of Green Hill Church. It is recommended that each Great Britain, already well and favorably known church further observe the appointment by hol- in this country. Rev. Dr. Hamilton, author of a long list of delightful works, headed with " LIFE in EARNEST," has just added to the list series of sketches based on the events of the forty days after the Resurrection, and entitled: "A MORNING BESIDE THE LAKE OF GALILEE." Its style is clear and sweet, it abounds in delicate yet homely touches, it breathes a spirit of true devotion; if it does not startle or electrify, it holds us just as surely by the charm of ease and gracefulness which pervades it; and the proofs of extensive reading and culture contained within this small volume are surprising, though all is thed in due subordination to the main objeof enforcing the lessons of this interesting per of the Saviour's life. The other volume is from an author of, a very different stamp-Dr. Guthrie of the Free Church Scotland, who gives us a volume of twelve sermons entitled," Speaking to the HEART, or SERMONS for the PEOPLE. The Titles are: Neglected warnings; Fear, the fruit of the divine forgiveness; The undecaying Power and Grace of God; The Grace of Faith (two sermons;) The Grace of Hope; The Grace of Charity; The Good Fight; The Trial Among the several received at the Commu- Vision; The Apostolate. These sermons are nion in the Mercer Street Church, N. Y., on distinguished for a directness of aim and appearance Sabbath before last, was a deaf mute. He be- a strength and pithiness of expression and an came a member on profession of his faith, and energy of thought that hurries the reader on for arbitrary reasons to injustice and oppropriate of the confession and articles, as the pastor and are calculated to have an immediate of the proupon the conscience. For sale at the Presign rian Book store.

memorials of our American Christian Scholars. REV. Mr. AUGHEY'S BOOK—" IND.
We shall try to find motion Christian Scholars. FURNACE; OR, SLAVERY AND SECESSION," has American pulpit, instances of sublime authority and influence upon others, in the cnurch and in luence upon others, in the cnurch and influence upon others, in the cnurch and is now laboring in the Presbyterian Church, where the humbler walks of life, in illustrating the humbler walks of week.