

American Presbyterian AND GENESSEE EVANGELIST.

THURSDAY, MARCH 12, 1863.

JOHN W. MEARS, Editor.

THERE is a letter for "Teacher" at this office.

THE NEXT UNION PRAYER-MEETING of our Church will be held on Tuesday afternoon next, at half-past three o'clock, in the church Coates street, above Third.

ACKNOWLEDGMENT.—Received for distributing the American Presbyterian in the Army and Navy: From Rev. Geo. F. Wiswell, \$5.00.

WALKING IN DARKNESS.

The Christian cannot calculate upon an unbroken experience of joy and liveliness in the divine service. Only the inexperienced expect it; only the visionary insist upon it as an important evidence of regeneration. Not only our remaining corruptions, our own negligence and worldly-mindedness, but our physical constitution, and causes beyond our knowledge or control interfere with the operation of the spiritual faculties and of the consciousness which makes us aware of their working. The sincere, humble, faithful Christian, who tries every day to live near the Saviour may find himself walking in spiritual darkness. He may be without any comforting sense of acceptance. His prayers may seem spiritless. He may vainly stir up himself to lay hold upon God. He may have no positive enjoyment whatever in the peculiar exercises, public or private, of God's people. With all the essential elements of the Christian character, with a true living faith in the Lord Jesus Christ, with a genuine spirit of self-consecration, something may have occurred in his bodily health or in his outward circumstances, to becloud his consciousness of these deep-seated and indiscreet facts of his renewed nature, and they may be to him as if they were not.

We, indeed, should seek to remedy this state of things. Acquiescence and content in a joyless, barren experience is a thing not to be thought of. The true Christian laments and contends against it. He wonders at it and is ashamed of his coldness. The children of a King have no cause to go mourning all their days. They are exhorted to rejoice ever more. And the believer will not leave off seeking him whom his soul loveth, until he finds him.

But while endeavoring to cure this state of things, we must learn also to endure it, without abatement of faithfulness. We must beware how we make Christian joy a condition of Christian activity. We must beware lest we delude ourselves with the notion, that we cannot serve God except we are in a lively frame of mind. We must not allow our search for our lost spiritual enjoyments to interfere with the performance of our regular duties. We must not imagine that our prayers are unanswered and ineffectual because they are broken, without conscious elevation, and utterly unsatisfactory to ourselves. In other words, we must not cease our usual duties or count them as unavailing, because they are more difficult than heretofore. The truth is, a test is being applied to us. It is comparatively easy to serve a Master who accompanies every act of service with a present reward. He would himself be a miserable servant, indeed, who proved himself unfaithful under such circumstances. No strong qualities of character would be developed while such a policy were pursued. We need darkness and seeming desertion to try us. Can we steady when God's face is withdrawn? Do we persevere in prayer though it seems a fruitless task? Are we content to know the simple path of duty, and though its thorns and ruggedness are softened by only rare interruptions of pleasant and joyous travelling, do we prefer it to the most inviting by-paths that tempt us to go astray?

Let every child of God understand that it is far more important for him to be faithful in duty than to be happy in duty; far more important that he should be active in the master's service than manifestly successful in his service. The one is our part; the other is God's. For the one we must render an account; the other is entirely out of our sphere of responsibility.

MR. BARNES POSITION.

We have already remonstrated against the scandalous misuse and perversion of Mr. Barnes' sermon on "The Conditions of Peace," made so eagerly and promptly by the New York Observer, and followed up by papers of that ilk and far worse all over the land. Especially in New Hampshire, pending the election which took place on Tuesday of this week, extracts from the sermon have actually been used by journals opposed to the war, and in sympathy with the South, as electrifying documents. Rev. B. P. Stone, D. D., of New Hampshire, wrote a letter to Rev. E. E. Adams, of this city, calling his attention to these facts, and particularly to an extract from the N. H. Patriot in which such use was made of the sermon. Mr. Adams' reply to Dr. Stone has been published in the N. H. Telegraph, the Boston Congregationalist, and perhaps other papers, and is given in full below:

PHILADELPHIA, Feb. 8, 1863. REV. B. P. STONE, D. D.—Dear Friend:—Your letter of the 10th inst. is before me. I have no time in visiting Rev. Mr. Barnes, and gaining from his lips the following statement:

1st. That the assertion of the Patriot of his having been "an ultra abolitionist," is false, and that his views of slavery have not changed for the last thirty years.

2d. That during this time he has been a strong anti-slavery man, although his position as such exposed him to opposition and the loss of reputation.

3d. That he meant his sermon on "The Conditions of Peace," should be a decided anti-slavery tract; in which he maintains that the general government should be wholly detached from slavery, as a sinful, destructive, inhuman institution; that said government should neither legislate for it, nor assist it, save only to unite with the nations of the earth in suppressing the traffic in slaves; and that every government should protect the African race.

4th. That the Fugitive Slave Law is an infamous thing, and ought never to have been en-

acted by the general government; while, if any slave State could induce a free State to pass such a law in favor of the slave institution and to protect the "master," it had a *loyal*, though not a moral right to do so.

5th. That property representation as existing in the slave States is wrong, inasmuch as it proceeds on the assumption of "human chattelism." With regard to territorial powers and relations he endorses the Chicago Platform.

6th. That he voted for Mr. Lincoln and the whole Republican ticket, and would do the same again in similar circumstances.

7th. That it is his purpose to sustain the government of the United States as it exists, and he advocates the prosecution of the war until the rebels are conquered. He heartily endorses the scheme of the President for gradual emancipation, and submits his superior wisdom in regard to the "Proclamation." He believes that the North, having reaped commercial advantages from the institution of slavery, and being in the same national brotherhood, ought to bear its proportion in paying loyal States and loyal men for slaves whom they shall emancipate.

8th. With regard to the printing of his sermon he does not object, provided that they give it entire; but he protests against the publishing of extracts taken from his connections. He is confident that a candid perusal of the whole will convince the readers that he is a friend to the government, an enemy to the rebellion, and an opposer of slavery in all its forms.

These words were uttered in the hearing of a third person, and written down at the time. Mr. Barnes expressed his gratitude, both on his own account and for the cause of truth and right, that he had taken pains to correct the false views imputed to him. The New York Observer has been accustomed to misrepresent his views. I think his tract might have been more clear, but he is not a convert to such conditions of peace as the Patriot and its kindred are urging.

Yours truly, E. E. ADAMS.

PREACHING—NO. 10.

BY REV. E. E. ADAMS.

PREACHING FOR THE TIMES.

There are truths which men need to know and feel at all times. There are doctrines which have the same adaptedness, and significance from age to age. The sovereignty of God in nature, providence and grace, the depravity of man, the atonement, regeneration, justification by faith, human obligation, and future eternal rewards and punishments, are truths for all ages. They are fixed quantities and always demand our belief. They are never to be suppressed. They should be the substratum of every sermon. There is no single doctrine of the Bible that does not tend to inspire some affection. Truth is to be taught, enforced, repeated, urged on the conscience. Every Bible doctrine is truth. Those who object to the preaching of total depravity, of election, and of eternal punishment, invariably hate such doctrines. They need to be convinced; to look more seriously and prayerfully into the word. That which our carnal nature strenuously opposes is most likely to be true. That men need to learn. The question is not whether we like such truths; but whether they are in the Bible; whether God has thus said.

DOCTRINES.

There are periods in the history of the church when some doctrines are neglected—perhaps discarded, when they have little or no power on the life. At such times it is the preacher's great work to review those truths in the pulpit; to throw them out into the congregation, and spread them abroad, that the minds of men may be roused to thought, may be convinced and alarmed. In the great reformations through which the church has passed, it was awakened by the revival of some old neglected truth. Luther aroused Christendom to the forgotten doctrine of justification by faith; started the church from its perilous lethargy, and called it back to the apostolic age. Wesley poured his burning thoughts into hearts which had become hardened by mere doctrine, by formula, and the rituals of orthodoxy. He thundered to the world the command—"Be ye holy, as God is holy."

In "the great awakening" the dependence of man upon God was pressed with power on the conscience, and human depravity urged, even to the despair of awakened sinners. The heart was driven from its refuge and false supports to a just and holy God, the way to whose lost favor is not so delicate, and tasteful, and sensitive, as to drop the use of God's words when portraying the perils of the ungodly and pointing the soul to retribution. It is a violation of all reverence now to speak of "hell," and "damnation," and the "unquenchable fire." Our *taper fingers* may not write such words. Our tongues, *lung to heaven* may not utter them.

Speak of the "fulfillment of election," the "judicial hardening" of the heart, the endlessness of future punishment, and you are sure to shock some *dear, tender soul*, that cannot love a just God who has a law to defend and a world's sin to punish. The church in our days does not love "sound doctrine." Many have not allowed themselves to be educated in the stern truths of old orthodoxy. The pulpit has softened them down to the level of the sickly sentiment of the age. It has lost its manhood in this direction. It has slid from the rock, and is buried in waving grass and wild blossoms. We want Paul, Augustine, and Calvin back again, with their grand war-notes, and Knox with "his logic lightnings," in the battle-field of truth and sin.

GO D PRESENT.

Among the virtues which seem to have lost their high place in the mind and heart of the church are the *earnestness and observance of God*. We are likely, in the rush of earthly events, and the pressure of secular cares, to forget that He is, and send! We remove them from our thoughts by the interposition of secondary causes. Our eye is drawn to nature, to events, to the action of law. We displace the Great Ruler by the rules of his agency. Law is his mode and mode of acting; His will pervading nature and man. "He is not far from every one of us." He speaks in the whirlwind and the breeze. The mountains and seas, and nations, and hearts of men are within his present, conscious, omnipotent, all-embracing energy. We need in these times to look above events, beyond their law, even to the source of power. To feel that omniscience beholds us; that omnipotence gov-

erns us; that He is nigh acting in all life—speeding the planets in their marches, and the life-blood that throbs in the heart; kindling the love of seraphs, and moving the affections and the spirit of man. "God, everywhere, and forever! My God everywhere and forever;" are the true mottoes of the church in any age; and especially for the epoch in which all things are passing away, and the world is in rapid preparation for a new, stupendous and sublime change, and reconstruction.

DEPRIVITY.

We need in these times to preach clearly and boldly on the depravity of man. The world sees it. Events in our nation prove it. We can illustrate the word of God—that the heart is *deceitful above all things and desperately wicked*—by what is patent in our daily history—in the fierceness and obstinacy of the rebellion; in the vile sympathy felt for it in the free States, and even in the church; in the treachery and plunder and base selfishness of officials. Along with this doctrine also demanded by it is the need of more thorough enforcement of the law of retribution, of "eternal punishment." The Bible is full of this doctrine. "The soul that sinneth it shall die." "These shall go away that sineth ruthlessly to the ground, and trampled under foot by the prouder pretensions of more fortunate aspirants to power. What a tale of disappointments this city could tell, if every wall had a tongue. What anguish some of these solitary rooms in these hotels have witnessed, after the midnight adjournment of these stormy conclaves. Poor man! there is a better ambition than that which fires and maddens your breast! There are honors far superior to these you seek!

LOYALTY.

Loyalty is demanded in the pulpit of our day. We are to repeat in the ears of men what God says about obedience to the "higher powers," obedience of States to the general government; obedience of men to the existing, constituted, supreme, national authority. And in so doing the authority of God is to be recognized in the administration of man. If this is "preaching politics" we are only imitating Christ, who was crucified for preaching politics. He could not preach the Gospel without it. He made himself a King—and thus in the view of the mob, interfered with the rights of Caesar. They would have it that he preached politics, and therefore clamored for his death. When he made himself a King, he did interfere with all Caesars in every age; he proclaimed the supremacy of his truth and his reign—the right of his throne over all principalities! When he said unto the Pharisees: "Render unto Caesar the things which are Caesar's," and unto God the things that are God's," he sealed his own death-deed. This was his accusation: "He stretcheth up the people." "We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Christ a King."

PREJUDICE.

We mention only one more special subject for the ministry in these times—namely: the monstrous, unchristian prejudice that exists against an unfortunate and dependent race. The preacher of righteousness cannot fulfill his duty to God, to truth, to justice, to humanity, if he allows this infamous and cruel prejudice to pass unrebuked. What right has any man, in reason or in religion, to say that he hates the African race? How can a Christian man for whom Christ died, say in the hearing of that Christ who loved the poor and came to "preach deliverance to the captives," "I hate the colored man," whom power, and avarice, and pride have stolen, and bought and sold, and crushed? It is enough for base men and tyrants to do this. Enough for the "driver" with his lash and bounds. What Christian can sit at the table of the Lord and seek his brother and forgive-ness while bating his darker brother, who possesses one blood with us in spite of his hue, his ignorance, and his misfortune. To say nothing of his bondage, or his emancipation, the prejudice which exists against him is cruel, unchristian, and unmanly. In the name of God let it be rebuked. The times demand a clear, strong, unflinching utterance against a sin that would exclude the African from all our free States, which has excluded him from many honorable branches of trade, and from the cars into which any vile blasted loafer is admitted. If the poor and outcast have any helper he is God; and if there is any advocate of God's feeble, and sorrowing children he should be found in the pulpit.

RESOLUTIONS OF CENTRAL CHURCH, WILMINGTON.

The following Resolutions were passed at the late annual meeting of the Central Church, by a unanimous vote, the whole congregation rising. Whereas, In these times of great public calamity, when civil war rages in our land, brought on by a most wicked, careless and unprovoked rebellion against the wisest and best of governments; and as we regard it the duty of all good citizens to uphold and strengthen the hands of the legitimate civil ruler; and whereas, we believe it to be a solemn obligation upon the Christian Church, and its ministry, to pray for all who are in authority, to teach the people the duty of Christian citizenship in their relations to the State, obedience to law and respect for civil magistrates, as enjoined in our excellent system of doctrine, government and worship, and also fully appreciating the responsible and often difficult position of all ministers of the gospel in times of public excitement and trial; therefore,

Resolved, That we hereby take pleasure in expressing our entire and hearty approval of the course of our Pastor the Rev. George P. Wiswell, in his past public ministrations, regarding the great moral questions involved in our present national struggle.

Resolved, That we cheerfully testify that he has never, since he has been Pastor of this Church, introduced or sought to discuss in the pulpit any sentiments or expressions, which, by any fair means could be construed as partisan or obnoxious to any loyal man.

Resolved, That he hereby has the firm assurance of our united and cordial support and sympathy in the discharge of his duties as a public teacher in his relations to his Country and the Church, in the future as in the past.

COMMISSIONERS TO GEN. ASSEMBLY.—Pres- bytery of Utica. Rev. P. H. Fowler, D. D., of Utica, and Rev. W. B. Parmlee, of Western-Columbus. Rev. B. G. Riley, and C. W. Baldwin, Elders, Commissioners; and Rev. L. M. Gates, and A. Hugbun, Elders, Alternates.

FROM OUR ROCHESTER CORRESPONDENT.

A DAY AT SYRACUSE—CENTRAL CITY.

This is often called the "Central City," and is not misnamed; being almost precisely half way from Albany to Buffalo, and not centrally situated in a line through the State from North to South, and here various railroad lines converge and centre. It is also called the "Convention city," because, being so central and accessible, it is the place for holding most of the political and other conventions of the State. How much good this may do to the morals of the place, it is not for us to say. That good men are oftentimes gathered here in council, for the best of purposes, cannot be doubted; that "Satan also" comes sometimes among them, has been feared. But one thing is certain; these conventions are one of the "institutions" of this State; and a "power" in the land. Wieting Hall is, to some persons, more than the Holy City was to the Jews, or Mecca to the Mohammedans. Hither the tribes go up. Here Governors, and Senators, and Presidents are made; and here the proud aspirations of ambitious men are sometimes fondly realized; but more frequently dashed ruthlessly to the ground, and trampled under foot by the prouder pretensions of more fortunate aspirants to power. What a tale of disappointments this city could tell, if every wall had a tongue. What anguish some of these solitary rooms in these hotels have witnessed, after the midnight adjournment of these stormy conclaves. Poor man! there is a better ambition than that which fires and maddens your breast! There are honors far superior to these you seek!

SALT CITY.

Syracuse may be called a handsome city; being neatly laid out in wide, pleasant streets; many of them well adorned with shade trees, and built up in a substantial, commodious manner. It ought to be a very good city, for it is built upon salt, and permeated with salt enough to save quite a number of cities, if it were all that were necessary to that end. The salt springs of Syracuse, and the immediate vicinity, furnish 4,000,000 of bushels of this precious commodity every year; and in the manufacture of it employ about 3,000 hands. This most worthy and honest branch of industry has built up the place. In 1840, it was a village of 6,600 inhabitants; in 1860, a city with 28,200. It has 25 churches; has extensive flouring mills, iron foundries, machine shops, stores, banks, etc.

OUR CHURCHES.

The Presbyterian churches of Syracuse are in a healthy and prosperous condition. Rev. Dr. Canfield, strong, earnest, industrious, ministers acceptably to the First; and Rev. L. H. Reid to that of the first Ward. Mr. Reid has not long been in his present position, but seems eminently adapted to it, and all things seem to prosper under his hand. His church has recently done a handsome thing, by enlarging and beautifying their lecture room. The Sabbath School has almost doubled within the past year, and the place had become too strait for them. They are now better accommodated; and, as is not unusual in such cases, some tokens of a deeper spiritual interest accompany this effort at outward-improvement.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The Young Men's Christian Association of Syracuse is also a live institution. It was our privilege to attend its anniversary, to hear the annual report, and listen to an able and interesting address by Rev. Dr. Canfield, in regard to its work. It has five Mission Sabbath Schools under its care, with one hundred teachers, and twelve hundred scholars. The Association also sustains a most excellent city missionary, Mr. Hawley, the right man, for once at least, in the right place. As he made his report, of destitution searched out, wants supplied, children gathered into Sabbath Schools, parents and families most effectively reached for good through these little ones, we wondered that every city does not have city missionaries. It was estimated that at least 5,000 persons; most of whom would not have been reached at all by the established churches, were reached and affected by this instrumentality. The Missionary's Report:—The Missionary reported 2867 visits made, many of them among the sick and the dying; 1100 called at his office; 1422 articles of clothing distributed to the destitute; 278 talks in Sabbath Schools; 156 addresses in weekly meetings; and about 1800 miles of walking, in the year, to do up this amount of work within the year, a record which ought to shame many a divine in the Church.

THE GOOD DONE.—In order to carry on this work, the Young Men have raised and disbursed between three and four thousand dollars; having erected one chapel and purchased another for their mission schools. But what an amount of good thus accomplished! What heartaches cured! What eyes opened! What souls saved! What a mission has gone from door to door, among the shobes of cities, to arrest the progress of disease, to drive out the bitter, biting cold, and allay the pangs of insatiate hunger. Blessed ministry a position and a work which the highest and the noblest might covet. There are many grateful poor in this city who think their fever was, and never can be, a greater or a better man than their beloved city missionary. In their overflowing gratitude they lift their hands and bless him who has passed; and often ask the intercession of the blessed virgins and all the holy angels that he may never come to want.

RAISING THE MONEY.

As to the methods taken by the young men to raise money to carry on these operations, it was not by simple hand-begging; but having an eye to their own improvement, they got up a course of lectures, secured the most distinguished speakers in the land—or some of them—take tickets themselves, and so contribute their quota for the work. At the same time they offer to their fellow-citizens an equivalent and more, for their contributions; ask them to come and be entertained and be instructed, and so render their aid in the blessed work on hand. They report \$544 raised in this way. But not this alone. Good eating is no more to be despised than good hearing; so in the proper season, a strawberry festival, under the auspices of the ladies, is made to help on the enterprise. How many baskets full each individual disposed of, on this occasion, was not reported; but the number must have been large in the aggregate,—for \$275 were realized from this source. And so Mr. Gough, and Mr. Beecher, Mr. Curtis and the strawberries, all helped on the good work of which we have spoken.

We had a pleasant day in Syracuse, and hope sometime to have another.

NOW AND THEN.

"O wad some power the giftie gie us, To see ourselves as others see us!"

We have before us Dr. Converse's *Christian Observer* for 1847, when the Mexican war was in progress. Some petitions had been sent to Congress for peace with Mexico. Of these petitions, Dr. Converse says:

"Can such a movement on the part of the friends of peace throughout the country, hasten the determination of the existing war? "In publishing documents of this kind, it has been suggested, that an extensive popular movement against the war, might encourage the Government to expect some terms of peace, as our best of hostility and petty deprivations, such as were carried on against Texas, for several years previous to its annexation."

After speaking of the evils of war, he says: "But these considerations do not prove war to be highly inexpedient—and yet not be unrighteous. It is right to clothe the civil magistrate with power to suppress an insurrection, and to punish those who assault the lives or property of peaceable citizens—it may be right to make war. If the government may punish evil-doers among its own subjects, it may also punish a nation for evil doing, for the same end. And this doctrine, stated a few months since, by Dr. —, in a discourse with which some of our contemporaries found fault, we think presents the true ground of the lawfulness of war—or of punishing crime. A late writer on Moral Philosophy says, that 'the right of nations to engage in war, is analogous to that of individuals to reply injuries by force; and that of governments to inflict capital punishment to punish criminals.'"

These are sound sentiments. We only regret that Dr. Converse overlooked them, when he cried "Peace! Peace!" under the insults of the vile traitors to his government and his flag; and that he has finally gone to promote this peace by stirring up war against his country. Other clergyman, equally warlike and patriotic in the strife with distant and feeble Mexico, are wonderfully chilled in their sympathy with our flag, and our armies when these are moving against domestic traitors. Are such men sound at heart?

THE UNITED SYNOD.

This body, singularly named considering its origin, grows less and less deserving of the title. Not only is its territory crossed by our military lines so that a large number of its primary organizations are broken up, and its Corporate Winchester cut off from the bulk of its followers, but these followers are themselves increasingly alienated. Hon. Horace Maynard of Tennessee, a loyal member of the present Congress, is an elder in the United Synod and took a leading part in its formation. He and those who think with him in the section of the country, could scarcely associate in terms of amity and confidence with those of the Synod who sympathize actively with the rebellion. How actively they sympathize with it, appears from such facts as that related of Rev. R. McClain of Mississippi, minister of the body, who received a mortal wound while acting as Brigadier General of Mississippi troops at the fruitless and bloody assault of the rebels on Corinth, last October. A correspondent of the *Presbyterian* of this city, writing from Columbus, Ky., says that he found in the military prison of a "Presbyterian clergyman, of the class which, a few years since, under the lead of Dr. Ross and others, seceded" from their Northern friends, and formed the "United Synod of the South." I must do him the justice of saying that, though his intellectual perceptions seem dim, ordered, he appeared to be an earnest, warm-hearted, Christian man. Is it not passing strange that such a man should be here! It was not his first effort at secession. He had practiced it before—had become somewhat used to it, and consequently had a more jaunty air than the others."

It is not at all improbable that this body will be found to have suffered from the war more than any other portion of the church in the South; it will scarcely escape total dismemberment. There are portions of it, which, we think, will be disposed to return to their former connection when disturbances have ceased; but it would not be strange if God should seal the seal of his disapproval upon a schism, which had no better ground than the moderate, but firm adherence of our Church Courts, to the testimony of the Scriptures and of the fathers, upon the question of Slavery.

WHO ARE THE REACTIONISTS OF THE NORTH?—Third-rate, broken down politicians; ignorant, narrow-minded, prejudiced, unprincipled men, the real lower class of the country, without minds to see, or souls to care for anything beyond their own personal interest, or the interest of their party—material ready to the hand of unscrupulous and designing demagogues; sneaking Northern pro-slavery men who would rather see the Union hopelessly wrecked than have justice done to the black race; Ex-Presidents elected as "Northern men" with Southern principles; men carrying their consciences and their patriotism in their pockets; wabbling just peering with gaunt countenance and diabolical leer, through their sheep's clothing, snuffing the blood and prey of civil war in the North; traitors and secessionists at heart, trying at length to pick up courage for the counterplot in the loyal States, which their Southern friends counted upon at the commencement of the rebellion; lottery dealers, anti-temperance men, anti-Sunday law men, negro haters, deserters, skulking drafted men, disgraced army officers.

The greater number of the times is, that the very few respectable men among them can tolerate their company.

NOT NEUTRAL.—A clergyman in these times who refuses to pray for the success of our arms, can offer no comfort to the sick and wounded soldier, from the justness of our cause. He cannot toll the burdened widow that her martyred son has died for a noble object—he cannot thank God for any victory. Knowing he will be forever despised if our cause triumphs, he has the most powerful temptation by intrigue, whispering and pretended lamentations over the horrors of the war, to compass, if possible, the defeat of our arms. Such a man is dangerous in any community.

THE NATIONAL PREACHER for March contains Sermons by Rev. Dr. Ide on Duty, and by Rev. H. A. Nelson, D.D., on Present Prayer. Also six appropriate articles for the Prayer-meeting.

[For the American Presbyterian.] THE PUBLICATION WORK.

Mr. Editor:

In connection with the acknowledgement of donations received by the Presbyterian Publication Committee, suffer us to give your readers some facts as to our work. The Committee are anxious to enlarge this work. They think that our churches owe it to themselves and to the cause of Christ to enlarge it. The field that opens before them is wide and tempting; they long to occupy it. But they can, of course, only do and give to them. Appeals come to them to issue valuable works, to give books and tracts to Sabbath-schools, to missionaries, and to soldiers in field and hospital. These calls they gladly desire to meet. Were the "Resolutions" adopted to the Committee but turned into action they could meet these calls.

APPEALS FOR TRACTS AND BOOKS.

"This is a missionary in Ohio writes to us:—"Is the Publication Committee in a situation to make donations of its books? If so, I hear me for my cause. I am laboring as a missionary in a foreign field. These people do not pay at all for the books. If the Lord does not send me a small package, I shall go away. I preach at three points. At one, I expect soon to organize a church. There we must have a Sabbath-school. At another point, a Sabbath-school could be carried on, if we had books. This is an excellent field. These people are able to buy books, but they will not until we get them to feel the worth of them. Can you aid me? I need doctrinal works, if you have them. They need a different teaching from what they have had."

"A worthy minister in Indiana writes to us:—"I have just entered upon my labors as a home missionary at this point. The field is difficult, but rather promising. Our doctrines and polity are not well understood, and are often misrepresented. I deeply feel the need of that which your Committee are giving to the churches. My salary is but \$400, of which I pay nearly \$100 for rent. The people of my church are weak, and not awake to the importance of giving me the means of using your publications. I have therefore concluded to ask that you send me a small package, granting me a part, if you can, and waiting on me a few months for the balance. I will pay the freight, and distribute the tracts and almanacs gratuitously among my people. And then I think I can take up a little contribution for the Committee among my people before the close of the year."

One of our ministers in Michigan writes:—"If you could send me some tracts it would be very desirable, as the people are poor and ill-instructed. Could you make us a donation, or get some rich friend anxious for the spread of the Gospel truth to do so, a quantity of 'The Bible on Baptism,' for free circulation? It would counteract the prevalent heresy in this place."

A veteran laborer in Iowa writes:—"The books and publications you so kindly sent me, I am using to the best advantage to promote our cause on the frontier. We are in great need of our tracts, to let the people know what are our views as to what we regard true Presbyterianism. With this object in view, I have sold some of the books, and shall others, or give them away, as may seem for the best."

ARMY WORK.

Among our soldiers too, in camp and hospital, there is a large field for most useful efforts, of which our unwillingness to burden your columns will permit us to give but a single illustration. An Orderly Sergeant of a New York regiment, in Virginia, himself not a professor of religion, but a Sunday-school boy (one of many illustrations that the seed sown in the hearts of our youth is not lost though the full fruit may not yet appear), writing to a Sabbath-school which had sent him a package of books, through us, says:—"It is with great pleasure that I inform you of the receipt of a package of the 'Soldier's Friend,' sent for distribution among my soldier friends of the 10th. The package was received but a few days since, and the books have been distributed to those who, I am sure, will read them thoroughly, and be benefited by them."

"When the package was handed me, the most of our regiment were out on fatigue duty; but they came in about five o'clock P. M., when I gave out what I had received a package of books, entitled the 'Soldier's Friend,' which I would distribute to those who would keep them neat, and read them thoroughly. In a very few moments the whole of our company was assembled in front of my tent, eager to receive the present sent by you. One by one I gave them out, asking and receiving the promise of each that they would read and preserve them. Our company was soon supplied, and squads from other companies flocked to my quarters. I distributed what I had left as equally as possible to these other companies, and could have given out twice as many if I had had them."

"I wish you all might have stepped into our camp that night just after supper. You could have seen the soldiers in circles around their camp-fires, each with the Soldier's Friend in his hand, reading, or singing some of the hymns. In some circles one of the number would be reading for the benefit of the whole, while in others all would join in singing some familiar hymn. It was really a pleasing sight."

"I think these books a Godsend to our regiment. We are now encamped where it is almost impossible to get almost any kind of reading but that coming from you; consequently, this little book comes to us just in the right time. I assure you that there never was a present received more thankfully than this. It is the first gift of the kind that has been sent to us since we came out. I think that if the soldiers were all supplied with this kind of reading matter, it would produce a great moral effect in the army."

"Many of our company are around me while I am writing by my camp-fire, and all say, 'Orderly, remember us to the Sunday-school for these nice little books.'"

"In behalf of those who have been presented with the Soldier's Friend, please accept my thanks, with the hope that they may be instrumental of doing much good."

"Yours &c.,"

Did your space permit, it would be pleasant to add letters of interest from this department of our work. But we forbear. Aid to do more for those who need and prize our books will be gladly received. Contributions can be sent to our Treasurer, Mr. Wm. L. Hildeburn, Presbyterian House, Philadelphia. J. W. D.

Mrs. SARAH BATES, of Ithaca, N. Y., who died two weeks ago, bequeathed \$5,000, to a professor in Hamilton College, \$2,000, to the American Board, \$2,000, to the General Assembly's committee of missions of the Presbyterian Church, \$2,000, for the purchase of religious tracts and books, \$3000 for the Auburn Seminary to educate young men for the ministry.

Our Church News.

LARGE ACCESSION. On the last Sabbath in February, forty-seven were admitted to the North Church, N. Y., (Rev. Dr. Hatfield's), of whom three only were by certificates from other churches. Eleven of the forty-four converts were teachers of the Sabbath schools and Mission school of the church, and twelve of them were scholars. Only one of the whole number was less than forty years of age, and more than half had passed their eighteenth year, including several of mature years. A son and a daughter of the Pastor are among the number.

THE PASTOR of Silver Creek Church, N. Y., thus writes to the last *Evangelist*: "The Holy Spirit has been doing a good work in my parish. The Church is greatly revived, and a goodly number of sinners have been born again. The work is chiefly among the Sabbath school scholars. The Lord told Peter first, 'Feed my Lambs; afterwards, 'Feed my Sheep.' Is not that the order for every under shepherd? In that order the experience the first fruits of the Spirit are amongst the 'lambs.' Great is the joy of the pastor in his first revival. All my brethren be partakers of this revival power and joy. A note to the same paper from Manchester, N. H.—'We observed the 'Week of Prayer,' and the interest at the close was such that it was deemed best to continue the meetings for a time, which by Divine goodness has resulted in greatly reviving the groves of the church and the hopeful conversion of ten or twelve souls, most of whom will soon unite with the Church."

UTICA PRESBYTERY at its last Stated meeting dismissed Rev. E. Y. Swift to the Hampshire Association of Massachusetts, and Rev. W. H. McGiffert to the North Berkshire Association of the same State. They also received under care of Presbytery: Messrs. S. S. Vischer, from the Presbytery of Baltimore; Charles E. Knox, from the Classis of Cayuga; Horace F. Dudley, from the White River Association. Mr. McLean was examined and received as a candidate for licensure. One already under care of Presbytery was examined and duly licensed to preach, Mr. William W. Wetmore. A church at Osceola was received under care of Presbytery.

A series of resolutions in regard to the Commissioners' Fund was passed, the fourth of which is as follows: "No Pastor, or Stated Supply, or Elder of any church shall be eligible for election as Commissioner to the General Assembly, until said church has paid over the full