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[Selected.]

"Rejoicing in Tribulation."

When Summer suns their radiance fling
O'er every bright and beauteous thing;
When, strong in faith, the evil day
Of pain and grief seems far away;
When sorrow, soon as felt is gone,
And smooth the stream of life glides on;
When duty, cheerful, chosen free,
Brings her own prompt reward to thee;
'T is easy, *then*, my soul, to raise
The grateful song of heavenly praise.

But worn and languid, day and night,
To see the same unchanging sight,
To feel the rising morn can bring
Nor health nor ease upon its wing,
Nor form of beauty can create,
The languid sense to renovate;
To look within, and feel the mind
Full charged with blessings for mankind;
Then, gazing round this little room,
To whisper, "This must be thy doom;
Here must thou struggle; here alone,
Repress tired nature's rising moan;"
O then, my soul, how hard to raise,
In such an hour, the song of praise.

To look on all this scene of tears,
Of doubts, of wishes, hopes and fears,
As some preluding strain that tries
Our discords and our harmonies;
To think how many a jarring string
The Master-hand in tune may bring;
How, "finely touched," the soul of pride
May sink subdued and rectified;
How taught its inmost self to know,
May bless the hand that gave the blow,
Each root of bitterness removed,
Each plant of heavenly grace improved;
Instructed thus, who would not raise
To heaven his song of cheerful praise?

To feel, declining day by day,
Each harsher murmur die away,
And secret springs of joy arise,
To lighten up the weary eyes;
A hand invisible to feel,
Wounding, with kind design to heal,
In every bitter draught to think
Of Him who learned that cup to drink;
Again and oft again to look
In rapture on that blessed Book,
Whose soothing words proclaim to thee
That "as thy day thy strength shall be;"
Then, with changed heart and steadfast mind,
High heaven before and earth behind,
Thy path of pain again to tread
Till earth receives thy wearied head—
O blessed lot! who would not raise,
In life or death, the song of praise?

For the Presbyterian Banner.

The Revised Book of Discipline.

Messrs. Editors:—It was shown, if I mistake not, in my former article, that the terms "*all* baptized persons," cannot be so tortured as to include *baptized adults*, for two very plain reasons: 1. Because the words are immediately explained to refer to those who have not "come to years of discretion," And 2, because it is too plain to admit of question, that *all baptized adults* cannot be truly said to be "members of the Church," *i. e.*, they cannot (substituting the language of our Larger Catechism,) be said to be persons "professing faith in Christ and obedience to him." This phraseology, it should also be observed, is not mere descriptive periphrasis, but the very definition which the Larger Catechism interchanges and substitutes for the phrase, "members of the visible Church," in the Shorter Catechism—they are found in the same connexion, and refer to the same subject, and in the same precise aspect of that subject. It is true, the act of the Session is commonly required in order to admit such professing persons to a particular congregation of the visible Church; but this is simply the *inauguration*, or formal recognition of a character and fitness previously existing. The order of the Church rightly demands that such *inauguration* should commonly precede the baptism of the infants of such professors, though even this order is not invariably observed.

For the reasons just stated, therefore, the "all baptized persons" of the Revised Discipline cannot, without the greatest inconsistency and incoherency, be interpreted to include baptized adults. Let us next inquire if the clause, "all baptized persons are members of the Church," will admit the supposition that only infants, or children who have not "arrived at years of discretion," are meant. This seems really to be the meaning of "the Committee of Revision," so far as the section expounds itself, but it does not remove the confusion which reigns throughout:

1. If the Committee meant only baptized infants, why not distinctly say so? Why use the terms "baptized persons," which obviously include adults? Such language, to say the least, is certainly very ill-adapted to convey clear ideas on the subject, and ought to be *revised* out of the work.

2. In what proper sense are baptized infants "subject to *the discipline* of the Church," as the section immediately affirms? "An offence, the proper object of *discipline*, is anything in the principles or practice of a church member which is contrary to the Word of God." So says the "Revised Discipline," chap. 1, sec. 2. But what is there in "*the principles or practice*" of an infant, which can be seriously called an "offence," as thus defined. The question answers itself. Of course it follows that *baptized infants* are not "proper objects of discipline"—"are not subject to the discipline of the Church"—in direct contradiction of section 4, under consideration. "The *ends* of discipline," say the Committee, "are the rebuke of offences, the removal of scandal, the vindication of the honor of Christ, the promotion of the purity and general edification of the Church, and the spiritual good of the *offenders* themseves."—*Revised Discipline*, chap. 1, sec. 1. Which of these *ends* can be attained by the discipline of baptized infants? They commit no "offences," create no "scandal" nor can their "spiritual good as offenders" be the object in view.

3. Nor does it relieve the subject of these strange incoherencies, to interpret "all baptized persons" to mean, all adults who have been baptized in infancy. For here meets us the difficulty before suggested: how can such adults—for example, "baptized persons" of three score and ten—be intelligibly described, in the same sentence, as follows: "and when they" *i. e.*, baptized adults of seventy—"have *arrived at years of discretion*, they are bound to perform all the duty of church members, &c." This language cannot be interpreted of adults, neither can the section be understood of infants, for the reasons already stated.

Amid so much confusion of thought and language, it may perhaps be presumptuous to attempt to give body and form to the views which the Committee did actually intend to convey. We will offer our conjecture, as follows:

"All baptized adults are members of the Church, are under its care, and subject to its government and discipline. And such persons as receive baptism in infancy, as they are the offspring of those who 'profess faith in Christ and obedience to him,' and so 'born within the pale of the visible Church,' are in the initiating ordinance recognized as its members. And when these have arrived at the years of discretion, they are bound to perform all the duties," &c.

If this expression of the *intentions* of the Committee, should meet their eye, I am by no means sanguine that it would be adopted as their own. Of one thing, however, I am confident: there would be less confusion of ideas to be detected in this *guess-work* of mine, than is plainly discoverable in the original. It is presented, not strictly as a matter of personal preference, but as a clear *expose* of what the Committee probably proposed to say. If I have at all approached their real sentiments, it is obvious that both the thought and the verbiage of their Revision greatly needs a new revisal.

It was my expectation, Messrs. Editors, to have finished my remarks in this paper, but I find there are still one or two important points in the article of the Revised Discipline to which attention has been turned, which have not been noticed. I propose briefly to examine them in my closing communication.

A Presbyterian.

EUROPEAN CORRESPONDENCE.

Edinburgh Revisited—Its Ever Fresh Attractions—Its Peculiar Characteristics—State of Religion—Semi-Skepticism—Established Church—Visit to a Mother's Meeting—Intemperance and Reform—City Missions—Churches in Degraded Localities—Their Influence—Old Indians—Their Piety and Activity—Elders' Districts—Oversight of Members—Evangelistic Agency for Scotland—Scene at Free Assembly Hall—The Fashionable Religion—Pulsford and Dr. R. Lee—Lee, a Read Prayer, the Students, and "Jenny Geddes"—Palmerston Laughs at Lee—"Good Words" and Perils Ahead—Episcopacy and Popery in Scotland—Protestant Institute—Union Among Presbyterians—Cameronians—Postscript.

April 8, 1863.

Once More I find myself in Edinburgh—that rare union of the reminiscences of hoar antiquity and of the art, architecture, literature, and religious and political life of the nineteenth century. Nowhere—not in London itself—were the illuminations so striking and resplendent. The Castle, and the rocks on which it sits enthroned; St. George's church, and its dome girded and gemmed with lights; Queen Street, with its gardens; Calton Hill and Arthur's Seat. And as one never tires either of the sublime or beautiful, no matter how often you visit Edinburgh—it is always delightful with its glorious prospect of the Frith of Firth, the Barr Rock, the shores of Fife, the Pentland Hills, and that unchanged old High street, so famous for its historic processions, martyrdoms and tumults, its lofty houses, its Saturday night crowds gathered out of the Wynds, and from the Congate, with ever and anon—as I twice saw yesterday—a military show, in that favorite national, and splendid cavalry regiment, known as the Scotch Greys, sweeping by in long and imposing defile. There is not here the rush of the multitudinous, many-tongued throng of London, which in itself is most impressive as one mingles with or watches it as it sweeps across London Bridge, surges along Cheapside, down Ludgate Hill, and flows onward to Temple Bar and the Strand. Neither is there the bustle of Glasgow, with its four hundred thousand inhabitants, its thronged exchange, its endless warehouses, and entrepots of native production—as contrasted with the one hundred and sixty thousand of Edinburgh, with its steadiness and repose, its literary and legal notabilities, its Supreme Courts of Law, and its lawyers and Lords of session, together with artists of high repute, and squares of terraces, and suburban villas occupied mainly by persons not necessarily wealthy, but free from business cares, and of independent fortune. From India comes back the soldier and the civilian to enjoy his pension, to educate his family, to live amid the "caller air," from Pentland snow-clad heights, bracing him and his into lusty health, after the weary monotony and relaxing, enervating influence of the lands of the East and the climes of the sun. Here, too, settle widows with small incomes, while their sons go first to the school and then to the University. Here are a large class of purveyors of things edible and things ornamental. Here, along Princess street and on the North Bridge, are seen the beautiful Tartan fabrics, the Highland dagger with its belt resplendent with the Scottish Calgoun diamond, as also at times one sees not only fine, hardy, Highland boys in kelts, but sometimes a young gentleman in the full Highland costume, bringing back the days of Rob Roy MacGregor and the glories of the Gæl.

To trace old scenes rich in suggestiveness, is the business of a first and second visit to Edinburgh. To myself, most of these are now familiar. And yet they have not lost their charms. Last year I entered and described the contents and chambers of John Knox's house in the Canongate; yesterday I but looked up and passed on; and yet the image of Knox was before me as fresh as ever, coupled with the indelible impress on the national character, and on the past and present prominence of Scotland among the nations of the world—a Reformation here wrought out, not by the nobles as in England, but moulded and springing from the people themselves, and therefore thorough and decided.

The state of Religion in Edinburgh at this time, is worthy of notice, and presents both peculiar features and marked tokens of life and reality. There is still a very considerable remnant of Moderatism in Edinburgh, approaching the border land of skepticism. The *Edinburgh Review* has ceased to scoff as in the days of its early vigor; but the sneering spirit that ruled it then, has its expotients in living men among lawyers and public writers.

In the Established Church there is life, but it seems to tell little on the masses of the population. These are mainly influenced by the Free, and United Presbyterian ministers, most of whose congregations are numerous and influential, and very many of whose members, both men and women, are active in works of faith and labors of love in their respective localities and spheres. I have been conducted this week by a Christian lady, to visit and address a "Mother's Meeting," which has been founded by herself and one other lady, the widow of a minister, from out of the mothers of one of the most poverty-stricken districts of old Edinburgh. When I climbed a stone stair and had passed along a dark passage, I found a door open, and a low-ceiled room crowded with mothers. Some of them had their young children with them. The City Missionary of the district had helped to convene them for this occasion—as it was an extra meeting—and some of them bore tokens and traces of that bane of many an Edinburgh laborer's home—strong drink. Not that any of them had been recently drinking, but that some of them had the wasted, dissipated, peculiar look of those to whom *whiskey* was familiar. Sad was the scene, a few days before, when my hostess and another lady entered the house where lay a dead body, while the survivors were in a state of intoxication. This vice is being abated all over Scotland; as revenue statistics show the consumption of ardent spirits is very considerably less every successive year, and habits of providence and temperance are more and more developed. There are many total abstainers, and the cause of Temperance has among its leaders very eminent persons, such, for example, as Professor Mellar. At the Mothers' meetings, materials for clothing having been purchased at low prices, are bought by the women and made up—with some help from the ladies—for themselves and their children. The money thus spent is part of the husband's wages; and as in London, so in Edinburgh, thrift, cleanliness and godliness are, in measure at least, found together. The loving attentions of Christian ladies melts and subdues the hardened and the wayward, gives encouragement to the weak, consolation to the Christian woman, here and there discovered, and surrounded by multiplied trials and temptations.

As to Ragged Schools, Dr Guthrie has still his favorite system in full operation in his "Original Ragged School," with its carved, open Bible over the door, and the motto, "Search the Scriptures."

Missionary operations in Edinburgh are still carried on, by the planting of Christian churches in the Vennel, the Congate, at Fountain Bridge, and other localities where there is a teeming and degraded population. Many of these are rescued, raised up socially, and born again by the Holy Ghost, and are lifted up into fellowship with God and his angels. And what noble assistants Christian ministers find, in Sabbath School teachers, in district visitors, and in bands of godly, earnest, active elders, who each has his district and visits (goes to see and converse) every family and every communicant, including the domestic servants, within his allotted territory. Many of these elders are "Old Indians," that is to say, officers of the civil and military service in India, mostly Scottish-born, who have returned home after years of service, and who having been called of God in the East, revisit their country, not to spend the remainder of their lives in luxury and self-indulgence, but in glorifying God by the incessant distribution to his cause, of a stated proportion of their income, and also by active personal, evangelistic service.

A few days ago I found assembled in a room in Edinburgh, a number of these returned Indian officers—civil, military, naval, medical—all men of God, and all acting members of the Committee of a newly-formed Association, whose object is to send forth *proved* and *sound* lay-evangelists over the length and breadth of the land. There is something peculiarly healthy, hearty, informal, un-traditional, vigorous, and manly, in the piety of such men as these. Some of them have faced the cannon's mouth and the serried hosts of the foe; but they have stood also the brunt of scoff, and scowl, and ridicule, and they are fearless veterans now, and ready and equipped to do and dare for their Captain and Lord. Hence it is that they go out of Edinburgh on evangelistic and revival visits to various towns and districts, and after their addresses, kneel down at the side of the anxious who remain behind and travail in birth till Christ be formed in them. General A——, late of the Royal Artillery, and Captain O——, of the Royal Navy, are thus also ever active and diligent in saving the seed of the kingdom.

Special Evangelical Agencies are also in full operation in Edinburgh for at least three-fourths of the year, but mainly in the Winter and Spring months. This year new efforts are being made to do good to the masses, by churches being opened on week-nights, and by devoted and earnest ministers night after night giving addresses. Thus, last week, Free St. George's church was open, Dr. Candlish himself presiding and speaking at one of the meetings, and this week, at Fountain Bridge church, similar services were nightly held.

The Free Church Assembly Hall is a vast and admirably commodious building. It forms part of the noble block of buildings, property of the Free Church of Scotland, standing in the Mound, and looking on the gardens beneath and toward Prince's street. Thither I wended my way on the evening of last Lord's day. I saw people passing through a wide gateway, crossing a quadrangle, and then ascending a broad stone staircase. These were all repairing to the stated Sabbath evening gathering in the Hall. The animating spirit of these meetings is a man who is an assistant in a china warehouse, at the corner of St. David's street. He is one of the many whom God has raised up as leaders, in connexion with the Religious Awakenings of the last three years. He is all gentleness, modesty, and goodness; and yet with these are united burning love and unquenchable thirst for souls, an ardent zeal, great ability as to business arrangements, wonderful power in prayer, and the eloquence of lips touched with holy fire from off the altar. I come to-night to see and share in the scenes and services of the season. The venerable Captain of the Royal Navy occupies a chair in front of a broad table; on either side and behind, sit others like-minded, including two ministers; while in the area in front and the galleries around, there is a large congregation. A psalm is sung, and a prayer—from a retired medical officer of the India service—is offered up. Then come two addresses: the first on the words, "Thou shalt call his name Jesus," &c.; the other on the spiritual lessons of the seed-time, and also with facts of London Awakenings, illustrative of the faithfulness of God to his promise, that "they who sow in tears shall reap in joy." After this, prayer ascends afresh, and while the greater part of the people depart, others remain, either to be conversed with, or themselves to seek the present salvation of the unconverted. Thus the capital of Scotland has its salt, its leaven, ever spreading around a purifying, conservative influence. God the Spirit is honored, and he gives testimony to the hearts and consciences of many that Jesus is the Christ, and both mighty and willing to save.

Mr. Brownlow North, who, from failure of health, was for some time silent, has resumed his activities. I have traced his footsteps at Glasgow, where much good was lately achieved; and now on each Thursday evening he is addressing audiences in Edinburgh. In private he often reverts to his former godless life, and to the sovereignty of the grace which saved him. He aims at the conversion of souls, always and everywhere; and as a great sinner saved, he believes, and therefore speaks.

A fashionable form of religion is beginning to show itself in Scotland, coupled, as a matter of course, with a secret, and also a partially revealed, renunciation of the old-fashioned Gospel. There is here a Congregationalist minister whom John Owen and the Puritan of the seventeenth century would have great difficulty, supposing they rose from the dead, in owning as their "bairn" and representative. We have also here, Dr. Robert Lee, of the Established High Church, and a Professor of Theology, who is considered by the Unitarians as sufficiently "liberal," and advanced for them to attend his ministry. He uses something like a modified liturgy, in a Family Prayer Book (by him) which I have lately seen. I could see no invocation whatever to the Son and Holy Ghost. This gentleman glories in his freedom—even after signing the Confession of Faith—and his name was lately affixed to a Memorial, which (mainly and eagerly got up by people who hate the old Scottish Sabbath,) asked the Government to open the Edinburgh Botanic Gardens on the Lord's day. Dr. Lee despises, in the spirit of a High Churchmen, all "Dissenters," and denies their right to call their pastors, *clergymen*, or their houses, *manses*. He claims for himself and brethren of the Establishment, something like an apostolic and exclusive succession, and at the same time is *not* Puseyistic so much as Latitudinarian and Moderate. What a strange hybrid! And what a scene was witnessed last week, when Dr. Lee, being called upon to open with prayer a meeting of the Professors and students, at which the degree of Doctor of Laws was conferred on Lord Palmerston, took out a book, and from it began to read out a written prayer! The spirit of "auld Scotland" could not brook this; and so there was a real tumult, although not so riotous an issue as when Jenny Geddes, when Archbishop Laud's Dean began to read the Liturgy in St. Giles' church, flung her stool at his head, exclaiming, "*Wad ye say mass at my lug?*" In point of fact many students raised the cry of "Jenny Geddes," when Dr. Lee began to read his "bit prayer" from the book. It was not very seemly, but it was very natural under the circumstances. The Establishment is less and less the Church of the people; and therefore, when men begin to take airs on themselves, and above all, to show tendencies which lead the people to suspect that if Episcopacy were to be reestablished in Scotland, they would come in for the loftiest seats, it is no wonder that they are made to know that the people cannot put up with such things. If Dr. Lee was trying to please Lord Palmerston by his liturgic performances, he made a grand mistake. The sagacious old statesman knows too well what Scotland is, and I am assured that, instead of being shocked or annoyed by the students' outbreak, he was infinitely amused at it.

Some people begin to fear that *Good Words*, a periodical of vast circulation, has a tendency toward Negativism, and has an influence in shutting out from Christian families the *Christian Treasury*, the *Family Treasury*, and similar more spiritual publications which were peculiarly adapted for Sabbath reading. I fear that the tendency *is* this way; at the same time, I believe that the secular and the spiritual elements are not incompatible, and that this periodical comes nearer than any other to the interweaving of the one with the other. It is also to be remembered that Dr. Guthrie, William Arnott, and Dr. James Hamilton, with the editor himself, Dr. N. McLeod, all give excellent and orthodox teaching from time to time. But it seems rather perilous to familiarize our young people with the names and writings in this periodical, of men like Kingsley and Stanley, of the "Broad" and "Negative" School of Theology, who, if closely questioned, would *not* own and acknowledge their full reception of the doctrine of a real Substitution on the Cross, or of the endless punishment of the wicked. The *Record* is sounding the trumpet of alarm on these perils. It does its work, too, often, with an extreme of bitterness which mars its effect. But Christians need to be put on their guard, and editors too. For

"Facilis descensus Averni
Sed revocare gradum, hic labor, hoc opus est."

Among the Chaplains of the Prince of Wales, are Kingsley and Stanley. Prince Albert, while firm on the Rock, Christ, and while, in his dying hour, he repeated the hymn, "Rock of ages cleft for me," as to mental tendency, leaned to the anti-dogmatic and Arnold school.

The Episcopal Church in Scotland is weak and feeble. To the disgrace of aristocracy, its clergy are almost allowed to starve. Some of its ministers are Evangelical, and their influence has so far triumphed that the Liturgy of the Church of England henceforth is to be used as *the rule*: the Scottish Communion and semi-Papal office as the exception, and that only when the majority of a congregation (not likely ever to occur) shall ask for its retention.

At Aberdeen I found Puseyism affecting its airs and ceremonies, and a certain class—the descendants of Montrose and other persecutors of the Sons of the Covenant—loving to have it so. Popery, too, is spending a great deal of money on ecclesiastical edifices, schools and nunneries, and has its "Sisters of Charity" in all the large towns. It influences to a very limited extent the very poorest Scotch; but as to its perversion of the nation, I have no fears whatever. Here, in Edinburgh, I see fast approaching completion a "Protestant Institute," a fine, commodious building, in which students are to be specially trained on the Popish controversy, and ready to do battle with the myrmedons of Papal Rome. Dr. Begg has been the moving spirit of this erection; and the Rev. Dr. Wylie, one of its most able and active supporters, as well as, in all probability, the Principal of the new Institute.

Union between the Free and U. P. Churches is being agitated by a certain number of office-bearers of both sections; but the consummation is not likely speedily to take place. It is more probable that there may be, first, a Union among Presbyterians in England. It is pretty certain that all the *English-speaking* congregations of what *were* called "Welsh Calvinistic Methodists," but who *now* call themselves Welsh Presbyterians, will very soon be incorporated with the Presbyterian Synod of England.

The Reformed Presbyterians are no where a numerous body in Scotland. They have lost by death both the brothers Symington. They are threatened with a partial secession or disruption, from the fact that the majority of the Reformed Synod are favorable to the members of the Church exercising the elective franchise, and taking the oath of allegiance to the Queen when becoming volunteer soldiers. A minister at Paisley, and some others, consider this as a heinous backsliding from the Covenanted Reformation, and are likely to retire with their followers. J.W.

P. S.—Dr. Guthrie has accepted the office of a Vice-President of a Union and Emancipation Society, and has afresh expressed his sympathy with the Northern States.

Unfeigned satisfaction has been caused by the seizure, at Liverpool, of a suspected Confederate gunboat, almost ready for sea. When the announcement of this was made at a pro-Northern meeting at Manchester, the audience rose to their feet and cheered vehemently. I trust there may be evidence sufficient to warrant the seizure by the Custom-House officers of other boats and ships which are said to be for "The Emperor of China," building on the Clyde, or in the Mersey. The Duke of Argyle has defended the Federals' right to wage civil war, from Scotland's antecedent struggles, and did himself honor by his tone toward the North at the Palmerston banquet, Edinburgh.

The Poles still continue the struggle, and invoke the aid of 30,000 volunteers, with arms and artillery, from the free nations of Europe. Lord Russell has strongly pleaded with Russia, the cause of Poland, and the restoration of her constitutional liberties.

The United Presbyterian Church of Scotland has published a Statement of Accounts for 1862, including the items of Income as "Synod's General," "Home Mission," "Gospel Ministry," "Church Extension," "Foreign Mission," "London Extension," "Liquidation of Debt," "Scholarship," "Ministers' Libraries," (on which, mark it, by Presbyterian lay friends, were expended £900 last year); and finally, "Synod House"—total £38,855.

During the present year, 537 vessels have been wrecked on our coasts.

Lord Macaulay's Library is being sold in London this week.

The King of Prussia has incurred special execration by the apparent readiness to deliver up Polish refugees and fugitives, to Russia—almost to certain death. The Crown Prince is invoked, by the English press, to avert and protest against this atrocity as he values his good name and standing.

A daughter of Dr. Chalmers died four days ago, of small-pox. She had been for years an invalid. She was buried yesterday beside her father and mother, in the Grange Cemetery.

For the Presbyterian Banner.

Endowment of Princeton College.

New-York, April 25, 1863.

Dear Sir:—You will doubtless be surprised to learn that the venerable "College of New-Jersey," at Princeton, has never been endowed with permanent funds for the support of its officers. It has been so distinguished in the Church and the nation, and its long line of Presidents and Professors has included so many men of eminent genius, scholarship, and usefulness, that it is generally supposed to be among the best endowed colleges of the land. Yet, in all the years of its history, running back more than a century, through the period of the American Revolution and the vicissitudes of its subsequent career; with such men at its head as Dickinson, Burr, Jonathan Edwards, Samuel Davies, Samuel Finley, Witherspoon, Stanhope Smith, Ashbel Green, and Carnahan; it has relied for its main support on the tuition fees of its students, and the charities of its friends. Partial attempts have been made at various times to secure an adequate endowment, and a few years ago a special effort was undertaken, which resulted in securing scholarships and donations to a considerable amount, but far below the sum necessary to place the institution on an independent basis. In the mean time the support of the Theological Seminary at Princeton has so largely absorbed the sympathies and contributions of the churches, that the College has not received the share of attention and fostering care to which it certainly may lay a just and generous claim.

No other literary institution has given better men to the country and to the Church than Princeton College. Before the Revolution it graduated such civilians as Richard Stockton, Benjamin Rush, William Paterson, Tapping Reeve, Oliver Ellsworth, Luther Martin, Morgan Lewis, Brockholst Livingston, and James Madison. It has since trained such men as Edward Livingston, John M. Berrien, Mahlon Dickerson, Dr. Hosack, John Sergeant, John Forsyth, Theodore Frelinghuysen, Samuel L. Southard, and a host of great men still living. The distinguished men that Princeton College has given to the Christian ministry are too many to be recited, but the names of McWhorter, Tennent, Blair, the younger Jonathan Edwards, Finley, Stanhope Smith, Spring; Bishops Hobart, Meade, McIlvaine, and Johns; John Breckenridge, Albert B. Dod, James W. and Addison Alexander, and hundreds of others, will be held in lasting remembrance by the Church they served and adorned.

Under its earliest Presidents and Professors, the College set its standard of scholarship high, and in every department of classical, mathematical, mental, moral, and natural science, it has maintained and elevated that standard to the present time

In a day when Christianity is assailed in its ancient strongholds, and science, "falsely so-called," is pressed into the service of infidelity, it is a cause for thankfulness that sound Christian learning is the distinctive feature and leading purpose of this institution. And it has pleased God to set upon it the seal of his Spirit in repeated revivals of religion, through which successive generations of young men have gone forth to be the faithful, strong, well-furnished defenders of our holy religion.

But the fact is no less true than painful, that this College is now suffering for the want of means to sustain its able and learned corps of instructors. The convulsions of the country have cut off many students and many friends whose funds have hitherto been among its principal means of support. It is absolutely essential to the continuance and efficiency of these teachers in their chairs of instruction, as well as to the future prosperity and power of the College, that it should be raised above the necessity of constant dependence on precarious charities, and be able also to open its doors widely and freely to all who would obtain a Christian education, whether they are rich or poor.

Impressed deeply by these facts, the friends of the College residing in the city of New-York and vicinity recently held a meeting, at which earnest addresses were made by the Rev. Drs. Spring, Skinner, Rice and others, and the undersigned were appointed a committee to take the necessary steps to secure an immediate endowment fund of

ONE HUNDRED THOUSAND DOLLARS.

A work like this, the greatness of which is only equalled by its importance, can be accomplished by the warm, active and persevering energies of the graduates and friends of the institution throughout the country.

We propose to ask the graduates to found an "Alumni Professorship" by the contribution of $30,000. We make this appeal directly to them, in the faith that love and veneration for their Alma Mater will prompt a ready and liberal response.

Furthermore, we send the appeal to clergymen and other friends of sound Christian learning, asking them to present the object to the churches, and to individuals whose enlightened minds will comprehend the value of the object, and whose means will enable them to give liberally. In our country there are men to whom God has given large means, which they hold as his stewards, who are called upon by every obligation to the Church, to the interests of learning, and to the future prosperity of this country, to bestow of their abundance upon such an object as this.

By the organization of a committee in every church or community interested in such an enterprise, we would confidently hope to secure, in a short time, the requisite sum. All the funds raised will be safely invested, so far as human care and prudence can provide, will be made available for the object through all coming time.

Faith in that good Providence, so signally enjoyed in past years, assures us that funds invested for the support of this College will yield a perpetual revenue of usefulness for the honor of God, the vindication and extension of truth, and the advancement of pure religion in the world.

We address this circular to you, dear sir, to secure your personal assistance in the great work, asking you to act individually or in concert with any others interested in your vicinity. Whatever funds you may be able to give or collect, whether the contribution is small or large, you will please to forward to Hon. William C. Alexander, President of the Equitable Life Insurance Society, 92 Broadway, New-York, Treasurer of the Fund.

It is understood that the subscriptions will not be binding unless the whole amount of $100,000 it subscribed.

Respectfully yours,
S. Irenæus Prime,
Henry M. Alexander,
Jonathan Edwards,
J. T. Duryea,
S. H. Pennington,
A. P. Baylis.
J. D. McKenzie,
Lyman H. Atwater,
} Committee.
General Agent.

For the Presbyterian Banner.

The Presbytery of Zanesville.

The Spring meeting of this body was held in the church of Washington, commencing Tuesday evening, April 14th, and closing on the following Thursday night. Much important business was done, with great harmony and dispatch.

Eighteen ministers and twenty-two Ruling Elders were present, besides an unusual number of corresponding members and licentiates.

Rev. J. E. Alexander was dismissed to the Presbytery of New-Brunswick, and Rev. D. S. Logan to that of Western Reserve.

Rev. Samuel Mehaffey, of the Presbytery of St. Clairsville, was elected Principal of the Miller Academy, vice Rev. Alexander, resigned.

Revs. Samuel Wilson and J. R. Duncan, with elders Matthew Scott and William Monroe were appointed Commissioners to the next General Assembly.

The churches generally were reported as being in a most happy condition, financially, and our contributions to the Boards of our Church and other benevolent institutions are in advance of last year.

Six calls were received and accepted at this meeting, viz.: those from Muskingum and Madison, by Rev. A. R. Hamilton; those from Senecaville and Claysville, by Rev. M. R. Miller; that from Salem German church, Newark, by Rev. R. Shide; and that from Bristol, by Rev. C. C. B. Duncan.

Our Presbytery will soon be filled up with pastors. This is significant of our prosperity. There are still some vacancies. In regard thereto, the following paper was passed:

"Whereas, There are within the bounds of this Presbytery numerous vacant churches and other destitutions, some of which greatly need the special supervision and fostering care of Presbytery, as well as its aid in securing the stated ministrations of the Gospel; therefore,

"*Resolved*, That this Presbytery appoint a standing Committee on Church Extension, whose duty it shall be to aid such churches and destitutions, in the recess of Presbytery, in every suitable manner, to obtain the stated means of grace, by corresponding with ministers seeking charges, and by introducing them to such churches and destitutions.

"*Resolved*, That it be a standing rule in this Presbytery to send to each of our destitutions, supplies for at least one Sabbath each quarter, who shall make a report of the condition, prospect, and wants thereof, to Presbytery."

These were passed with great unanimity, and Rev. L. B. W. Shryock, of New Concord, Ohio, is Chairman of the Committee contemplated in the first resolution, with whom ministers seeking fields of labor will hereafter correspond, and not with the Clerk, as heretofore.

The Rev. S. Wilson offered the following important paper on Parsonages, which was adopted *nem. con.*, and the following gentlemen were appointed a Committee to carry its provisions into effect: Revs. S. Wilson, J. M. Platt, and Wm. E. Hunt, with elders James M'Creary and W. H. Winegardner.

"In view of the inconveniences and losses to which ministers are often subjected by frequent and often unexpected removals, and feeling, as we do, that the establishing of Parsonages would in some good degree diminish these evils to ministers; therefore,

"*Resolved*, That this Presbytery appoint a Committee to take into consideration this subject, and devise a course of action to be taken by Presbytery, at its next stated meeting, in regard thereto."

The following was also passed, and the attention of ministers is called to the same:

"*Resolved*, That we recommend all the ministers under our care to read to their congregations, at least once every year, the chapters in our Directory relating to "The Sanctification of the Lord's Day," the "Assembling of the Congregation and their behaviour during Divine Service," the "Singing of Psalms and Hymns," and especially the chapter on "Secret and Family Worship;" and that they be requested to accompany the reading with such comments and exhortation as may to them seem proper for the promotion of good order in the house of God, and the edification of the people.

At this meeting, Mr. Thomas M. Stevenson was ordained as an Evangelist, and returned immediately to the army as a Chaplain, where he had been for some time as a Captain. Mr. H. C. Fouke was licensed to preach the Gospel, and Mr. James R. Johnson, of Coshocton, was taken under our care as a candidate for the ministry.

The pastoral relation between Rev. W. Morris Grimes and M'Connellsville church, was dissolved. Mr. G. is now a Chaplain in the army.

Thus terminated one of the most active and harmonious meetings ever held by this growing and efficient Presbytery. The impressions left by its Christian bearing and business-like deportment, upon the citizens of the town and members of the church of Washington, were most salutary. O for the outpouring of the Spirit upon all our churches!

W. M. F., Stated Clerk.

For the Presbyterian Banner.

Presbytery of Toledo.

At the sessions of the Presbytery of Toledo, which met in Shellsburg, Iowa, the 17th inst., the following items of business were transacted.

Rev. Alexander Caldwell and elder J. W. B. Yewell were appointed delegates to the General Assembly.

Robert B. Farrar was received from the Presbytery of Washington as a licentiate under our care, and having passed through all the parts of trial for ordination required by our Book, he was ordained as an Evangelist.

A call was presented by the united churches of Vinton and Big Grove for the ministerial services of Mr. John S. Duning, a licentiate of the Presbytery of Chicago. The call was retained by Presbytery until Mr. Duning should be dismissed to our care.

The following paper was passed with reference to the death of Rev. John Steele:

"Presbytery having been informed of the decease of our highly esteemed brother and Stated Clerk, Rev. John Steele,

"*Resolved*, That while we feel deeply sensible of our great loss as a Presbytery, in the removal from us of one so devoted to his Master's cause, and so well qualified to labor therein, we recognise the hand of God in this bereavement, and humbly bow to his will.

"*Resolved*, That we feel solemnly called upon by this afflictive providence, to humble ourselves before God, and beseeching him for his quickening grace to double our diligence, that when the Master comes for us we may have our work done, and be prepared for our reward. The living example and sudden and unexpected death of Brother Steele, who died at Delaware, Ohio, on the 10th of September last, bids us all work while the day lasts, for the night cometh when no man can work.

"*Resolved*, That a committee be appointed to collect the necessary facts, and prepare a suitable memorial of the life, labors, and death of Brother Steele, and report the same to the next stated meeting of Presbytery."

The undersigned was appointed that committee, and he hereby requests any person having in possession any facts with reference to Brother Steele—such as the date of his birth, the time of his conversion, the place where he obtained his education for the ministry, the time of his licensure and ordination, and by what Presbytery, or any other facts of interest—it would be a great favor to me if such an one would communicate such facts to me at Toledo, Iowa.

Luther Dodd, S. C.

A Jewish Parable.

A certain man who was very much deformed, saluted a Rabbi, saying, "Peace be unto thee." The Rabbi did not return the salutation, but said, "Raca, how ugly this man is! perhaps all thy townsmen are as deformed as thou art." The other replied, "I do not know; but go thou and say to the workman that made me, how ugly is this vessel which thou hast made." Upon this the Rabbi dismounted from his ass, knowing that he had sinned, and fell on his knees before the man he had despised, and said unto him, "Forgive me, I beseech thee." But the deformed man answered, "I cannot forgive thee until thou hast been to the workman that formed me and said: How ugly is this vessel which thou hast made."—*Talmud.*

The church at Monmouth, Illinois, the charge of Rev. R. C. Matthews, has been blessed by the hopeful conversion of over fifty souls.