

# The Evangelist.

VOL. XXXI. NO. 15.

NEW YORK, THURSDAY, APRIL 12, 1860.

WHOLE NO. 1568.

**The Evangelist.**  
 PUBLISHED WEEKLY AT NO. 5 BEEKMAN STREET,  
 NEW YORK.  
 HENRY M. FIELD, Editor.  
 J. G. CRAIGHEAD, Proprietor.  
 With a large number of able Contributors and Correspondents,  
 in this Country and in Europe.

**TERMS:**  
 By Mail, \$2 00 per annum, in advance.  
 " 3 00 " at the end of the year.  
 By Carrier, 50 cents additional for delivery.  
 Any Subscriber wishing to discontinue his paper must give  
 express notice, by letter, before the expiration of the year, other-  
 wise he will be considered as wishing to continue his subscription,  
 and the paper will be sent to him accordingly. No paper discon-  
 tinued until all arrears are paid, except at the option of the pro-  
 prietor. No claim allowed for missing copies by mail, unless made  
 within one month.

POSTAGE ON THE EVANGELIST, sent by mail, 25 cents a year.  
 ADVERTISEMENTS 10 cents a line—12 lines to the inch.  
 BUSINESS NOTICES 15 cents a line.  
 MARRIAGES AND DEATHS not exceeding 5 lines, each 25 cts.  
 Over five lines, 5 cents a line, 8 words making a line.  
 All letters should be addressed to  
**FIELD & CRAIGHEAD,**  
**5 BEEKMAN STREET, NEW YORK.**

## THE "QUESTION FOR THE CHURCHES" AGAIN.

We hardly need to call attention to an article which heads our sixth page, in which a correspondent, whose judgment we highly respect, controverts the views of Rev. Dr. Spring, of East Hartford, Conn., which we published three weeks ago, in regard to the treatment of persons who have hastily united with the Church, and yet who find, on further experience and maturer reflection, that they are not Christians. The question is so practical, it recurs so often in pastoral experience, and occasions so much perplexity to the pastor and church member, that very many will be grateful to whoever can show them a way out of this labyrinth of difficulty. We presume many who read the article of Dr. Spring felt a degree of relief in the counsel, coming from such a father in Israel, which indicated a way in which such persons might withdraw from the Church without the scandal of a public excommunication. But this mode of relief too has its difficulties, and very great care must be taken that the remedy does not prove worse than the evil it is designed to cure. Our correspondent thinks such a practice extremely dangerous, and for the most part we agree with him. Certainly nothing could be more fatal than opening a wide door of exit to all who for any cause may be dissatisfied, either with the Church or with themselves, and who in a fit of impatience or a mood of despondency, wish to rush out of that sacred fold which they have so solemnly entered. The effect would be precisely that which would result from increased facilities of divorce. It would at once impair the sacredness of those vows which bind alike the family and the Church; and what God had joined together, man would put asunder.

But we presume so prudent and judicious a counsellor as Dr. Spring did not contemplate any such laxity as this, but simply a mode of relief in rare and exceptional cases. And hence the question still remains, whether such a method is ever admissible? To make the point yet clearer, it may be well enough to repeat what are not intended as parties to whom this mode of treatment should apply.

1. Despondent Christians are not intended. All agree that there are many cases in which the fear and doubt expressed of one's good estate is not well grounded. Religious men are subject to the same physical infirmities as others, and hence many suffer from extreme mental depression. In such a state of mind they take a gloomy view of everything. Their way is dark, their sky is black with clouds. And yet perhaps all the while they are conscientious and exemplary in every duty, and no one but themselves has a doubt of their Christian character. In such a case of course a pastor has not to listen to the proposal to withdraw from the Church, but only to cheer and encourage the faint and trembling disciple; to lift up the hands that hang down, and strengthen the feeble knees; and thus gently lead the weary pilgrim back to the path of hope and peace.

2. On the other hand, no indulgence is intended for those in the Church who plead conscientious scruples about coming to the Lord's table, because they are secretly longing to get back to the world; and are perhaps already violating those rules of Christian conduct which they have assumed. Such need a severer discipline; and if their offence has been open, it is fit also that their punishment should be exemplary.

But 3dly, the class intended, and the only class, is composed of those whose outward lives are pure, who by no impropriety of conduct have brought a reproach on the name of Religion, but who still feel that "the great change" has not passed upon them, and who, while thus convinced, do not dare to come to the table of the Lord. What shall be done with them?

First of all, we agree, both with our correspondent and with Dr. Spring, that every means should be employed to bring a member of the Church who feels so unworthy, truly to Christ. If ever the pastor needs the utmost tenderness and fidelity, it is in dealing with such a case. Let him try every argument and persuasion to lead this unhappy man now to repent and believe, and thus to ratify with heart and voice the solemn vows which he has prematurely assumed. If he looks about for some judicious manual of instruction to place in the hands of such a person, we commend to him especially a tract prepared some years ago by Rev. Dr. Adams, of this city, and published by the Tract Society, in reference to this very point. It is entitled, "To Whom Shall I Go? or, the Church Member in Doubt and Distress." It is full of tender religious counsel, and we believe in very many cases would be effectual in leading the troubled soul to Him who alone can forgive and restore His wandering sheep.

But—suppose every effort exhausted, and still without result. The man, perhaps more unhappy than you can understand, shakes his head despondingly, and says, "Sir, I believe every word you say. My reason is convinced, but my heart remains cold, and while I feel thus, I cannot, I dare not, sit down with the disciples of Christ." What then? Shall the pastor now assume a harsh tone, and tell him he must come to the communion, under penalty of excommunication? What possible good can result from such a course,

either to the individual or to the Church? Can it be very edifying to other communicants to be joined by one who frankly confesses that he has no right to be there? Or is it a sanctifying ordinance to him who trembles at the moment lest he be eating and drinking damnation to himself? So far from it, the coming to the table of Christ, like the first consecration of the soul to God, must be a pure offering of the heart, or it has no value. *Coercion is a premium to hypocrisy.* Under such a pressure the pretentious professors of religion will come forward without hesitation, while those who are more conscientious, and cannot affect anything, stay away.

Are they to be disciplined for this? Then it would seem as if they are punished for fidelity to their own consciences, for in some cases that we know it is solely because of a sensitiveness about moral to appearing what they are not, that the question has arisen at all. It is precisely because they cannot dissemble, or pretend to feelings of which they are not conscious, that they go frankly to their minister, and open their hearts to him. While others, not half so truthful or sincere, but only more plausible or politic conceal their doubts and disquietudes, and go along quietly and say nothing. These, therefore, remain in good standing, while the former, by their greater frankness, render themselves liable to censure. Yet to administer discipline, would it not seem indeed like punishing honesty and truth? This would be a greater scandal to Religion than could arise from persons remaining in the Church, whose lives confessedly are pure and blameless.

Is there any mode of relief from this painful position? Dr. Spring "recommends to all members of churches thus unhappily situated, respectfully to apply for a release from their covenant obligations; and to the churches to issue their dismission without the stigma of a formal and dishonorable excommunication." At this suggestion our correspondent is somewhat shocked. He denies the power of the Church to grant any such release. He plants himself on the nature of covenant obligations, as in their very terms perpetual and irrevocable. Taking this high ground, of course he can see only one side to the question, or rather he would hardly admit that there is any question at all. And yet wise men and good men have thought differently, as appears from the fact that it has been so often discussed among ministers and in ecclesiastical bodies. The Old School General Assembly several years since appointed a Committee of its wisest men, among whom were Dr. Thornwell, of South Carolina, Dr. Hodge, of Princeton, and Dr. Robert J. Breckinridge, of Kentucky, to revise its Book of Discipline. These were not men likely to be disposed to laxity of doctrine or practice. And yet among the changes which they recommended to be made, is the adoption of the following rule:

"In cases in which a communicating member of the Church shall state in open court that he is persuaded in conscience that he is not converted, and has no right to come to the Lord's table, and desires to withdraw from the communion of the Church; if he has committed no offence which requires process, his name shall be stricken from the roll of communicants, and the fact, if deemed expedient, published in the congregation of which he is a member."

Whether this rule will be adopted remains to be seen. But the fact that it is deliberately proposed by a committee of such men, shows at least that it is an open question—one on which good men may lawfully differ, and on which the practice of churches may differ, without implying that either has fallen away from the proper standard of orthodoxy.

But while we consider the question an open one, we by no means think the adoption of such a rule wise or expedient. The mere fact that it was known that members of the Church might thus obtain a release from their covenant obligations, would lead to restlessness within that sacred pale. We should prefer therefore not to have any formal rule in such cases, but to leave each one to be judged according to its peculiar features, and to be treated by the wisdom and brotherly forbearance and tenderness of the pastor and Church. Whether in one of those rare and exceptional cases which we have described, a member may be allowed quietly to withdraw, and no other notice be taken of it than simply dropping his name from the roll of the church; or whether it be deemed better, to let him remain in the Church, in the hope that time and pastoral fidelity may bring a change, is for the minister himself and the Church to decide. Our judgment in the matter is simply that these are not cases for summary discipline; and our only caution therefore to all concerned, is to do nothing rashly. With our correspondent we would say, wait; have long patience, and especially beware of making a public scandal, by administering, for an error of judgment to which all are liable, a punishment which ought to be reserved for the gravest offences.

**SABBATH SCHOOL BOOKS.**—Superintendents and teachers in Sunday schools who have been entrusted with the selection of a library, have found by experience how difficult it is, in the multitude of books, to pick out just those which are best suited to their school. Such will be glad to have the whole field mapped out before them, so that they can take a full survey of the ground. For their relief we are glad to be able to inform them that Mr. A. D. F. Randolph, of this city, whose store, at 683 Broadway, is known of all children, and who has had large experience in the selection and sale of books for Sabbath schools, has just issued a catalogue of all the unexceptionable books of this description published by the various societies and booksellers during the last three years. Those who are making selections for this purpose will find at Randolph's a very large assortment of this kind of literature.

## MORTALITY IN CITIES.

People who live in the country, and who read our city papers, may sometimes think that editors haven't much to write about when they recur so often to such a muddy topic as the shameful condition of our streets. But if they would only stop to think of the effect on the health of our population, they would no longer be surprised at the feeling manifested towards officials who allow our streets to reek with an accumulation of filth, that carries disease and death into thousands of homes. So, too, when our papers are indignant at the way in which the poorer classes are obliged to live in Tenement Houses, they are but doing what they can to reform a state of things which is a disgrace to our civilization. Perhaps in no other city of the same wealth, and with such natural advantages, is there such a frightful ratio of deaths to the population. The reason is obvious. We have grossly neglected the plainest rules of health, and have acted, in short, very much as if life was not worth preserving. It would seem that where duty and the instinct of self-preservation combined to enforce the necessity of the observance of those laws by which length of days and immunity from suffering are secured, that there was slight danger of their violation. But so far is this from being true, that they are broken more recklessly every year, and as the penalty in all our principal cities, the period of life is rapidly decreasing!

Any movement, therefore, which will lead to the improvement of the public health, should receive the support of all good men. Every effort to ascertain the causes which produce this alarming mortality, and every attempt to reform the gross abuses which exist, should meet with the encouragement they certainly deserve. Life is not given to be trifled with, but to be preserved with the utmost care, in order to discharge the duties enjoined upon us by our Maker.

During the last nine years, this subject has attracted much attention in England, chiefly through the efforts of a few philanthropic men who have combined to force it on the public, and whose labors in this reform have secured the most gratifying results. There, as here, the fearful mortality prevailing in many of their principal cities, led to the investigation of the causes which produced the sad results. With the advance of civilization, multiplying the comforts and conveniences of living, there should have been a proportionate increase in the longevity of the people. Yet the bills of mortality showed the fact to be directly opposite. And this was seen to be occasioned by the neglect of some of the plainest and simplest laws of health, which from their very obviousness seem to have been overlooked. The attention of the public was at once called to these, and by securing a system of adequate drainage to streets and houses, by habits of cleanliness, and care in ventilation, a surprising change has been already effected in the most densely peopled quarters of the city of London.

Our attention has been called to this subject by a pamphlet now before us, containing an abstract of an admirable lecture recently delivered in this city on Sanitary Science, by Mr. E. Y. Robbins, of Boston—a gentleman who has made this subject a study. In these pages he presents some most appalling facts in regard to the mortality in our cities, and yet shows by many instances what may be done by proper regard to the laws of health. For example, he says: "Dr. Letheby, officer of health of a certain district of London, containing a population of 130,000 souls, states in his report for 1857, that within nine years the mortality per annum had been reduced from 3,763 to 2,900—nearly 1,000 lives saved every year in a small section of the city!" And in the town of Maclesfield, where the necessary improvements had been in operation only five years, it was computed that 1,000 lives had been saved, and 28,000 cases of sickness prevented; and that on an average, three years had already been added to the life of each inhabitant. Attention to these plain laws of health has well nigh banished that former terrible scourge, "jail fever," a single case being rare occurrence in the kingdom.

But perhaps the most striking change has taken place in connection with the Model Lodging Houses of the metropolis, in the construction of which great attention has been paid to suitable ventilation, drainage, and facilities for cleanliness. The result is thus stated by an eminent physician: "For five years the entire proportion of sickness and death in the Model Houses was only one-fourth as great as in the surrounding districts, and had the whole of London been as healthy as the Model Houses, there would have been an annual saving in the city of 23,000 lives!" Yet notwithstanding there has been this diminution in the number of deaths, it is thought that there are at least 15,000 deaths annually in London which might easily be prevented!

Let us now look nearer home, for in New York and in other large cities of America we may find enough to excite our serious alarm. Instead of lengthening the term of life in them we are constantly shortening it, by a culpable neglect of the laws of health. The bills of mortality show that in Philadelphia the average term of life between the years 1810 and 1820, was 26. From 1820 to 1844 it was 22 years, and in 1857 it was 20 years only! In Boston, between the years 1810 and 1820, it was 27 years. From 1820 to 1844 it was 21 years, and in 1857 it was but 20 years! In this city, from 1810 to 1820, it was 26 years. In 1821 it was 24 years; in 1843 it was 19 years, and now the average term is only about fifteen years! In London the mortality is about 22 in 1,000. In this city it is 37! Says Mr. Robbins: "Reduce the death rate of New York to the death rate of London, with a population thrice as great, and you will save more than 9,000 human lives every year! Make New York as healthy as it was 50 years

ago, and you will save more than 11,000 human lives every year! And if you raise the health of New York to the standard proposed by the English General Board of Health and of the Registrar General, you will save annually nearly 15,000 lives! Therefore we may, without fear of the charge of exaggeration, estimate that at least 10,000 persons die unnecessary and preventable deaths in this city every year, chiefly from external filth and internal crowding and want of ventilation in their wretched habitations."

After this surely there is no necessity to multiply further details of suffering and death. Can it be that such appalling facts will be overlooked? We know indeed that the great body of our citizens are absorbed in business, and have no time to give to what they may regard as visionary reforms. But surely they cannot ignore such mournful facts as these. When once the sad proof is before their eyes, and they are made to see also the means by which this fearful amount of suffering and this vast array of premature deaths may be prevented, we cannot believe they will refuse their support to this needed reform.

The evil, we are aware, through neglect, has become quite formidable. And cupiditas will seek, as it ever has done, to oppose such a humane movement. But neither the magnitude of the work, nor the obstacles to be encountered in its prosecution, should deter the benevolent from undertaking it. A few years would witness as surprising results in New York, as in London, provided all concerned would but do their part toward creating a healthy city. And who is not directly interested? Is not every person under solemn obligation to prevent in every way in his power needless suffering and death? Especially does this subject appeal to Christians, and to our city ministers. The relation between moral and physical evil is direct and intimate. The overcrowding and filth which produces such suffering among the poor, likewise blights the moral existence of the rising generation. We have had occasion before to speak of the Tenement Houses of this city, and we have shown that with few exceptions, they are so crowded, that often the same room is occupied by several families, without the least regard to age or sex, and that under such circumstances the young from their very entrance into life must breathe an atmosphere filled with pollution. Before then we can reasonably hope to reach this poor and debased class with moral and religious influences, we must effect a change in their physical condition. Let then the large-hearted Christians in this city address themselves in earnest to this work, and as an incentive to fidelity, let them remember that by wise and persevering efforts for Sanitary Reform they may save in the next ten years 100,000 lives, besides preventing an untold amount of vice and crime.

## WHAT SHALL WE DO AT THE ASSEMBLY?

Under this head a writer in the *Central Christian Herald*, of Cincinnati, looks in the face the possibility that we may be called at the approaching Assembly to some final and decisive action in regard to Home Missions; and in view of such a contingency offers suggestions which are worthy of being considered both East and West. The letter is so brief, and its tone so candid and kind, that we quote it entire:—

Mr. Editor:—I have just read with interest, in the *Herald* of March 29, Brother Kingsbury's letter on the question, "Whom shall we send to the Assembly?" It seems to me more important to consider what we shall do when we get there. Brother Kingsbury seems to divide our Church into two classes—those "who are laboring to change our whole denominational policy," and those who hold fast to the cooperative practice of former years. There is another class, and a very numerous one, whose voice will undoubtedly decide our future action. It is composed of those who were honest and fast friends of cooperation, so long as the state of things continued in which cooperation had its birth. But this large class believe that cooperation in Home Missions is impracticable, when the spirit of cooperation has in a large part died out of both denominations. They accept denominational action now as a fact, simply because it is a necessity. Cooperation requires the consent of both parties, which consent we cannot have, and one party cannot compel a union to which the other is adverse. Napoleon III. has said, "The Empire is peace." But with us the union is contention. We may wish that the feeling of 1840-45 could be restored. But that is impossible. Mutual confidence has been to a great extent destroyed. The drift of the last fifteen years has been apart; and we might as well turn back the shadow on the dial-plate of time as to restore the mutual sympathy and confidence which have been lost.

"As a practical question now, it is not essential at all to determine who has been most in fault. As in all controversies where men, not angels, are the parties, there has doubtless been wrong on both sides. But the fact of divergence is that which we have to do; and the action of almost every Congregational State Association or Convention in the Union in respect to Alton Presbytery, is proof of the fact. The two great questions to be settled at our Assembly in May will be, so far as this subject is concerned, 1st—How can our separation be effected most quietly and righteously, and so least to jar what of kind Christian feeling remains, and so that, with no wrongs to redress, we may be able to work harmoniously apart, as we cannot together. And 2d—How shall we reconstruct our machinery so as most effectually, and with the least possible friction or waste of power bring our Church to do its part in evangelizing this country and the world. This is the work before us. It will do no good to stay away from the Assembly. That will not settle anything, except that we have made up our minds to die.

"I was exceedingly pleased with some remarks of a writer in the *Herald* some weeks ago, on the subject of Home Missions by the Assembly. Our system possesses some important advantages for the conduct of such a work. Let us avail ourselves of them all, and avoid the mistakes of other churches as far as we can. We want wise, and prudent, and experienced men in our next Assembly, for it will have much important constructive work to do. It

will not avail to wish things were otherwise. In the actual condition of things we must apply ourselves to do in the best manner what the Providence of God has called us to do, and doubtless He will bless those persons and enterprises which please Him.

## WESTERN PRESBYTERIANS AND THE AMERICAN BOARD.

The *Presbytery Reporter* of Chicago, in its March number, has an article on the present embarrassment of the American Board, for which it assigns several reasons: First, the stringency of financial matters, more or less, both at the East and the West, but decidedly at the West. Second, a growing habit of postponing collections to the latter part of the fiscal year, which it thinks is a great evil. Third, the discouraging effect of the debt of the Board, so often recurring, and which must somehow be avoided. On two other points it speaks as follows:

Fourth, another cause of slow giving may be the fact of dropping the Choctaw Mission. This seems to have dissatisfied such extreme; the ultra-conservatives, because it seems to be a yielding to anti-slavery influence; and the radicals, that the Board did not keep the mission for the purpose of *thrashing* the slaveholders.

We sympathize with neither. We have been wondering this five years why the Board did not drop this mission, and that without reference to the question of slavery; but simply that the missionaries and their churches were connected with the O. S. Presbyterian Church, which could a great deal better take care of them than could the Board.

Besides, the Board is not exactly the institution to be *thrashing* anybody. We know that some of our Independent friends cannot see this; but it is as plain to us, as that the Church is one thing, and a voluntary society another. We have no faith, besides, in this idea of *thrashing* the slaveholders. It is sufficient if we can get slavery abolished, and leave the punishment to God. The malign element is forever the curse of our radical anti-slaveryism, and must be got out of it, if it will succeed. We regard it, therefore, as the happiest of movements to have this mission off our hands, and to leave the O. S. Church to take the care and the responsibility of it.

Fifth, Another cause, we fear, of short funds to the Board, is a decline in the benevolence of the N. S. Presbyterian churches, growing out of our unsatisfactory relations with the Home Missionary Society, and the loss of confidence in outside agencies. We have all along feared this, and deprecated it; and we hope now, that so far as the Board is concerned, this reluctance and distrust will be dismissed. Let us give freely and joyfully. We do not fear that the Board will betray us; it is not its habit. But even if it should, at some future day, it is better to keep up the habit of benevolence, and keep warm our sympathies for the world's conversion, than to let distrust eat upon our vitals. But we have no fears. We believe in the American Board, and rejoice to give it our money and our prayers.

## CO-OPERATION ILLUSTRATED.

A clerical brother has kindly furnished us with a copy of the annexed circular, which, though rather late for the purpose intended, may yet serve to acquaint some of our good Home Missionary brethren, who possibly were not complimented by receiving it, with the offer of this considerate and benevolent gentleman. Their appetites, moreover, will doubtless be somewhat sharpened by this peculiar diet, when they learn that this *February* number of the *New Englander* (a copy of which has been mailed by the Secretaries to the missionaries in the employ of the Society) contains the article of Dr. Dutton on the American Home Missionary Society—said article being largely taken up with a labored defence of the recent action of the Society in denying aid to the churches in connection with several of our Presbyteries. The reader can make his own comments, and draw his own inferences. We would simply say that we have not thus far received the slightest intimation from the Secretaries, that they would be pleased to furnish each of their missionaries with the back numbers of the *EVANGELIST*, containing the articles of "Presbyter," or those of our own, in which we felt constrained to complain of the new and partial rules which the Society has undertaken to enforce on our Home Missionary churches.

New York, February, 1860.  
 A benevolent individual proposes to place a limited number of copies of the *New Englander*, for the present year, at the disposal of the American Home Missionary Society, for distribution to its missionaries. The number for February has already been received, and in pursuance of the liberal design of the donor, a copy has been sent to you by mail. Other numbers for the year will be forwarded, as they are received by the Society; but there is no guarantee for a longer period. The only expense to yourself will be the postage, to be paid at the office where the numbers are delivered to you; and this, if paid in advance, as you are probably aware, will be but half of what would otherwise be charged.

Should your post-office address be changed during the year, you will please give notice where you wish the remaining numbers to be sent. This notice, as well as any other communication on the general subject, should be addressed to the Rooms of the American Home Missionary Society, and not to the publisher, as he has no charge of the distribution. Should there be any failure on the part of the mails, the Society will not be able to supply the deficiency, as only a definite number of copies are at its disposal.

If you should value the gift, and in the course of the year say a word, in connection with your reports, that might be communicated to the giver, it would probably be grateful to his feelings.

P. S.—Please be particular and not trouble the publisher with any communication, but address as requested above.

## CLERGY OF THE REVOLUTION.

Our readers will find on the next page the second of a series of papers on this subject from the spirited pen of Mr. J. T. Headley. No writer in this country has obtained a wider popularity in the line of bold and animated description of the stirring scenes of War. He has lately devoted much time to the study of our Revolutionary History, especially with reference to the part borne by the clergy in preparing the minds of the people for that great struggle; and a series of sketches on this topic from his pen,

while they illustrate a neglected portion of our history, and do justice to the intrepid preachers of an earlier day, we doubt not will be alike entertaining and instructive to our readers. Especially when he comes to the details of personal heroism, he will find rich materials for many a narrative of thrilling interest.

## STATISTICAL REPORTS.

[As the General Assembly is near at hand, there is special timeliness in such a reminder of duty as the following, which we receive from a pastor in a neighboring State, who is himself a model of accuracy and fidelity in these respects. He here gives a jog to the memory of his brethren, who have been more negligent and dilatory in these matters. May other pastors heed his admonition and follow his example!—E. M. EVANGELIST.]

It is a great pity that in an ecclesiastical system so well fitted for the purpose as the Presbyterian, and which makes it the duty of every church session to give its attention to the matter, there should be so little success in the attempt to gather and exhibit the actual facts of our condition and progress. The statistics published with the minutes of our General Assembly, though somewhat improved since the subject was editorially noticed in the *EVANGELIST* two years ago, are yet exceedingly defective, and fail to exhibit us fairly, either to ourselves or others, as to what we are, and are doing.

The whole number of churches upon our list last May was 1,542. Of these, very nearly three hundred—about one-fifth—as marked by the mark (X) affixed to them, made no report. The only information which the tables furnish respecting them is the number of communicants taken from the last previous report. More than three hundred others reported nothing, or almost nothing, except the number in communion, and the additions and baptisms; and among the latter may be recognized not a few churches that rank among the first in wealth and religious beneficence. The adage that "figures never lie," is thus, in this instance, convicted of falsehood itself, in the aggregate. For, although the figures—or the blanks—tell truthful tales of clerical forgetfulness or neglect, the columns ascribed by the Assembly's clerk tell a very false tale to the public. Can nothing be done to reach and remedy this sad delinquency? Reliable statistics are of the greatest value. Facts are the foundation of philosophy, the criterion of measures, incentives to diligence, and the exponents of success. But they need to be fairly and fully presented. Partial returns, taken up as these are, and reported and circulated by the press, create untruthful opinions of the actual condition and workings of the denomination.

The columns of benevolence (including the Commissioners' Fund) give the sum of \$271,678 as the aggregate of contributions to religious purposes. This is less than two dollars a year for each church member. Making due allowance for considerable sums not reported, we must yet feel humbled by such a showing of our religious charities. Taking our collective membership as last year reported (137,990), and supposing the members to contribute, on an average, a dime each week, the amount would rise from \$271,678 to \$717,548. Apply the Gospel rule, each one giving weekly as the *Lord hath prospered him*, and we should doubtless go much beyond this. If our figures are somewhat at fault, it is evident that our faith and charity are more so.

The use I would make of this subject is in the way of exhortation.

1. Let every pastor or clerk of session be careful to keep during the year, or to obtain at the proper time, a full account of the items embraced in a statistical report. These meagre returns are for the most part due to previous negligence. When the report is called for, the means are not at hand to furnish it, and so it is either omitted entirely, or many of its parts are left out.
2. Let every session receive from its clerk and spread upon its minutes (as it should) before the Spring meeting of the Presbytery such a report as our rules require to be made to the Presbytery.
3. Let the report be carried to the Presbytery, or sent in advance to its clerk, without fail.
4. Let every church member, or other reader of this Article, consider that he is a steward of the Lord's bounty, who must soon give an account of his stewardship.

## COST OF LIVING IN A COUNTRY PARSONAGE.

[We place the following simple statement on our editorial page, because we wish to give due prominence to the fact, that no class of educated, professional men in our country receive so little return for so much hard toil as ministers of the Gospel. What lawyer of equal ability, or what physician of ordinary practice, would think himself well paid by a salary of \$550? These figures tell a tale of rigid economy and careful saving. Yet such a pastor has his reward in the satisfaction of doing good. May he find it also in the gratitude of an affectionate people!—E. M. EVANGELIST.]

Measrs. Editors: About a year ago there were a number of articles on the above subject in the *EVANGELIST*. The reading of them induced the writer to begin the 1st of April, 1859, to keep an accurate account of the expenses of living in the Parsonage he occupies. Let me premise by saying that my family consists of a wife and three children; that I am living in a parson in South-western New York, among a very kind and thoughtful people; that my salary is \$550 per annum, which is cheerfully and promptly paid; and that not one dollar of unnecessary expense has been incurred during the year. The account foots up as follows:

Provisions used in the house exclusive of what a good garden furnished.....	\$148 87
Clothing.....	139 80
Fuel and lights.....	24 98
Hired help.....	63 77
Traveling and incidentals.....	65 22
Books, papers, and postage.....	33 11
Cow and horse keeping.....	62 44
Repairing old and replacing worn out furniture.....	18 89
House rent.....	50 00
In all.....	\$646 87

The above facts need no comment, but perhaps a little explanation. We keep a domestic at \$1 25 per week; not because my wife cannot do her own work, but because if she did, she must necessarily be confined at home, and unable to visit among our people and take a part in the Sabbath school, and engage in other departments of Christian effort. To save time, too, and to enable us to get to distant parts of our parish, we keep a horse and carriage.

Under the item of "incidentals" is included all that we contribute to various benevolent objects. Had we more to give, we should gladly make this item larger.—The question may arise—where does the \$96 87 more than the salary come from? I answer, from the yearly donation visit our people make us; were it not for that, we should be obliged to seek another field, as we can never deem it our duty to stay in a place where we are not paid enough to meet our expenses. If a minister's services are not worth what it costs to support his family, he had better seek some other avocation.

Our Correspondence.

THE GENERAL ASSEMBLY AND FOREIGN MISSIONS.

Messrs. Editors:—I have recently received a copy of a Circular Letter, containing a record of the action of the last General Assembly in regard to Foreign Missions.

I venture to present another topic in the category of misapprehensions. My brethren will pardon my expressing an opinion relating to a matter with which they must be more familiar than I am.

I may frankly say that the whole impression produced by the reading of the Report of the discussion of this subject, as presented in your columns, was an unpleasant one.

In the first place, there was, as it seems to me, an entire misapprehension of the nature of the control exercised over missions and missionaries, from the Missionary House. Some, and I cannot intimate a doubt of their being good and sincere men, seem to have acquired certain fearful notions of a despotism that is supposed to reign at 33 Pemberton Square.

Now I cannot pretend to say what may be the contents of that mysterious pile of letters whose ghostly rustle is occasionally heard in Assemblies and Annual Meetings; but I suspect that every authentic and integral document of the pile would prove, on examination, to have no more pertinence to the subject than the action of the Gaboon Mission had to the Prudential Committee of the American Board.

Another misapprehension was in regard to the feelings of our Missionaries upon the subject. I cannot make a positive assertion in regard to what view all the Missionaries of the Board may entertain on this subject.

Another misapprehension was in regard to the feelings of our Missionaries upon the subject. I cannot make a positive assertion in regard to what view all the Missionaries of the Board may entertain on this subject.

Another misapprehension was in regard to the feelings of our Missionaries upon the subject. I cannot make a positive assertion in regard to what view all the Missionaries of the Board may entertain on this subject.

Another misapprehension was in regard to the feelings of our Missionaries upon the subject. I cannot make a positive assertion in regard to what view all the Missionaries of the Board may entertain on this subject.

Another misapprehension was in regard to the feelings of our Missionaries upon the subject. I cannot make a positive assertion in regard to what view all the Missionaries of the Board may entertain on this subject.

Another misapprehension was in regard to the feelings of our Missionaries upon the subject. I cannot make a positive assertion in regard to what view all the Missionaries of the Board may entertain on this subject.

Another misapprehension was in regard to the feelings of our Missionaries upon the subject. I cannot make a positive assertion in regard to what view all the Missionaries of the Board may entertain on this subject.

Another misapprehension was in regard to the feelings of our Missionaries upon the subject. I cannot make a positive assertion in regard to what view all the Missionaries of the Board may entertain on this subject.

over the cause in which they are engaged the broad shield of the Almighty, and consecrate each battle-field as the battle-field of the Lord of Hosts. It is with them in the latter character that I shall have mostly to do, though in the former they deserve no small consideration.

As far back as the French and Indian War, Washington, as commander of the Virginia forces, felt the need of a chaplain of the former class, and writes to the governor saying, "The want of a chaplain I humbly conceive reflects dishonor on the regiment."

The propriety of thus acknowledging God in all their ways, in early times, was evinced in the first Congress, which began their solemn and eventual labors by religious ceremonies and earnest prayers to Heaven for light and aid.

When Congress first met, Mr. Cushing made a motion that it should be opened with prayer. This was opposed by Mr. Gay of New York, and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments—some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

With such men there is no such thing as an abandonment of the struggle; for the more perilous, and disastrous, and darker the hour, the nearer they are to the certain intervention of heaven.

ROCHESTER REVIVAL—NEW BRICK CHURCH. ROCHESTER, April 2d, 1860. Dear Evangelist:—Yesterday was a great day in this highly favored city. Eight persons were received into the First Presbyterian Church, fifty into the Brick, and eighty into the Central.

Most of these were received on profession, and are the first fruits of the glorious Revival of Religion now in progress in this city. Truly this is a favored place. Again and again have God's peculiar mercies descended most copiously upon it, as in 1831, in 1842, in 1856, and in 1857—in all these years, and in many others, the place has been visited with signal blessings—hundreds having been added to the churches at each of the dates above named.

History and Great Prosperity of this Brick Church. But I write more particularly to notice the change now in progress for the Brick Church. This was the second Presbyterian Church started in Rochester. It was organized in 1825. Rev. William James was the first pastor; Rev. William Wisner, D.D., the second; Rev. George Beecher the third, and Rev. Dr. Shaw the fourth, and the present pastor, who has already served the church in this relation, with increasing strength and usefulness, for twenty years.

The church was organized with twenty-four members. Two thousand four hundred and fifty-seven in all, have belonged to it since its organization. The present membership is seven hundred and forty-two. It has been a Church of Revivals from the beginning. Seventy were added at one time, in 1830; one hundred and thirty-eight at one time, in 1833, and one hundred and eleven in 1843. These were some of the larger numbers; but the average additions have been seventy in a year, from the formation of the church.

The Sabbath school connected with this church also deserves special mention. It has numbered in all from the beginning twelve thousand scholars and seven hundred teachers; and out of this Sabbath school no less than seven hundred persons have been received into the Church. The school now numbers fifty-three teachers, and five hundred and nineteen scholars; and so earnest and active a band of teachers—so enthusiastic and happy a body of scholars, it has seldom been our privilege to witness.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

ROCHESTER REVIVAL—NEW BRICK CHURCH. ROCHESTER, April 2d, 1860. Dear Evangelist:—Yesterday was a great day in this highly favored city. Eight persons were received into the First Presbyterian Church, fifty into the Brick, and eighty into the Central.

Most of these were received on profession, and are the first fruits of the glorious Revival of Religion now in progress in this city. Truly this is a favored place. Again and again have God's peculiar mercies descended most copiously upon it, as in 1831, in 1842, in 1856, and in 1857—in all these years, and in many others, the place has been visited with signal blessings—hundreds having been added to the churches at each of the dates above named.

History and Great Prosperity of this Brick Church. But I write more particularly to notice the change now in progress for the Brick Church. This was the second Presbyterian Church started in Rochester. It was organized in 1825. Rev. William James was the first pastor; Rev. William Wisner, D.D., the second; Rev. George Beecher the third, and Rev. Dr. Shaw the fourth, and the present pastor, who has already served the church in this relation, with increasing strength and usefulness, for twenty years.

The church was organized with twenty-four members. Two thousand four hundred and fifty-seven in all, have belonged to it since its organization. The present membership is seven hundred and forty-two. It has been a Church of Revivals from the beginning. Seventy were added at one time, in 1830; one hundred and thirty-eight at one time, in 1833, and one hundred and eleven in 1843. These were some of the larger numbers; but the average additions have been seventy in a year, from the formation of the church.

The Sabbath school connected with this church also deserves special mention. It has numbered in all from the beginning twelve thousand scholars and seven hundred teachers; and out of this Sabbath school no less than seven hundred persons have been received into the Church. The school now numbers fifty-three teachers, and five hundred and nineteen scholars; and so earnest and active a band of teachers—so enthusiastic and happy a body of scholars, it has seldom been our privilege to witness.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

But after thirty-five years of peace, growth, and prosperity, such as few churches are permitted to enjoy, the Brick church has outgrown its quarters; the old meetinghouse, erected in 1825, is too strait for it; the walls too dingy; the floor was giving way, the basement is damp and uncomfortable, and a new and commodious church edifice is resolved upon.

City Religious Press.

The Intelligencer offers the following sufficient reasons for inventing a word to fit the exigency of the times in which we live:

The age demands a new word to describe one of its leading characteristics. That word cannot be invented by philological ingenuity. It must be accepted as it flows out of the life of American society. The form it has taken is none other than sensationalism. It is the polite term employed to denote the art above all other arts, of humbugging the ignorant, the credulous, and the excitable. The material from which it shapes its fabrics is falsehood; its drapery is a verbose species of lying; and the object of its exhibition is the end and being of a selfish mammonism—to wit, to make money out of dupes, swipes, and innocents of every kind.

We are sure, however, that in the end wisdom becomes exhausted, and the collapse of emptiness is inevitable. The art of sensationalism can never replace the trusty facts of solid experiment, and supporting truth. And so churches which puff themselves most, and ministers who suffer their sublime qualities to be ventilated much in swollen paragraphs of startling fastid, and papers that exhibit their windy propensities in prolonged boastings, are sure to be shunned and despised by those who have ability to reflect, or character to preserve, or public good to effect and conserve.

The Protestant Churchman, under the head of "Prayer for Missions," thus brings to light one of the deficiencies of the Episcopal Prayer Book, which has been a little felt by the more evangelical and missionary portion of that Communion. It appears that at a General Convention, in 1856, a Committee of the House of Bishops, in response to a proposition for some occasional prayers and thanksgivings other than those now furnished by the book, submitted for consideration nine additional forms, one of which was a short prayer for "missions and missionaries," but it does not appear that any effectual action was taken on the subject; the prayer for missions was not recommended to the use of the clergy. The Protestant Churchman says:

It is a startling fact, that as a Church we have very little united prayer for missions. The Prayer Book does not contain a solitary prayer for a blessing on the work; because, when our Prayer Book was compiled, we had no missions. We have, indeed, the Collect for Good Friday; and it is true that some of our prayers are wonderfully comprehensive in their scope—that the Litany is particularly so, in the glowing petitions of which there is scarcely a desire of the soul which may not find utterance. But still, we have no specific remembrance of our missions and missionaries in our public Liturgical services. That many earnest supplications are offered in their behalf at family worship, in private and social meetings, and in the closet, we know; but this does not atone for their being omitted in the solemn assemblies of the great congregation.

Other denominations, whose services are conducted with extemporaneous prayer, are not thus deficient; they have also their stated Missionary Prayer meetings—an admirable method of bringing the whole subject of missions before their people, and awakening an interest in them, as well by the report of progress or difficulties, as by the offering of prayer. Now, this is just what we need. Something of this kind should exist in every well-ordered parish. Some there are among us who have commenced such a system, but still the mass of our people are not advised as they should be of the state of our missions, and of missionary operations throughout the world; and above all, the Church does not pray enough for them.

A new Missionary Society is proposed to us, which is to be distinctly evangelical in its principles and management. This is a step in the right direction—an undertaking vast in its importance to the future of our beloved Church, and to the spread of Gospel truth. If such an organization is effected, it is to be hoped, that in connection with it, some plan may be adopted for bringing the work and the workers more prominently before our congregations, as something with which they are thoroughly identified, and in which they have an immense responsibility.

At the farewell meeting held last Summer in the Church of the Ascension, on the eve of the departure of Bishop Boone, and the other missionaries to China, the want to which this communication relates was keenly felt. That band of Christian men and women could not go forth to their Christian field of labor without having themselves and their cause specially commended to God; and the occasion was nobly met by Rev. Dr. Tynsugh, in a fervent extemporaneous prayer.

Inasmuch as the order of our public worship is Liturgical, and our ministers generally are so scrupulous about taking from or adding to what is prescribed, special provision should be made for this acknowledged want.

The Chronicle has the following remarks on "Capital Punishment." The subject is just now exciting some attention in our State Legislature:

It seems to us that the ruling question is this, is or is not, capital punishment founded in an elementary sense of justice and fitness among men? Does or does not the instinctive sense of right determine that he, who wilfully takes the life of another shall lose his own life? Does or does not the idea, that the murderer ought to die come up unbidden in unsophisticated minds, and thus shape itself into a conviction, which can only be dissipated by the after thought of processes of reasoning, which tend to counteract an important element of our moral constitution? Reasoning may be fog and pervert our moral judgments; but it cannot annihilate them. Our sense of the ought and the right may become strangely confused and turned into devils channels, but still it remains.

Now, if we mistake not, the death penalty, in spite of all its perversions and abuses, may be traced to some such elementary principle of human nature. In a flagrant act of murder, the feeling instantly resorts—the sole fitting retribution, which tends to counteract an important element of our moral constitution? Reasoning may be fog and pervert our moral judgments; but it cannot annihilate them. Our sense of the ought and the right may become strangely confused and turned into devils channels, but still it remains.

Now, if we mistake not, the death penalty, in spite of all its perversions and abuses, may be traced to some such elementary principle of human nature. In a flagrant act of murder, the feeling instantly resorts—the sole fitting retribution, which tends to counteract an important element of our moral constitution? Reasoning may be fog and pervert our moral judgments; but it cannot annihilate them. Our sense of the ought and the right may become strangely confused and turned into devils channels, but still it remains.

Now, if we mistake not, the death penalty, in spite of all its perversions and abuses, may be traced to some such elementary principle of human nature. In a flagrant act of murder, the feeling instantly resorts—the sole fitting retribution, which tends to counteract an important element of our moral constitution? Reasoning may be fog and pervert our moral judgments; but it cannot annihilate them. Our sense of the ought and the right may become strangely confused and turned into devils channels, but still it remains.

Now, if we mistake not, the death penalty, in spite of all its perversions and abuses, may be traced to some such elementary principle of human nature. In a flagrant act of murder, the feeling instantly resorts—the sole fitting retribution, which tends to counteract an important element of our moral constitution? Reasoning may be fog and pervert our moral judgments; but it cannot annihilate them. Our sense of the ought and the right may become strangely confused and turned into devils channels, but still it remains.

justice. But still the feeling remains, that the wilful murderer has forfeited his own life, and that he ought to die. It is not a question how it is to affect him, or what is best for society, but of constitutional, inherent justice. It is like questions of filial duty or of obligations to a benefactor, which are decided not on the principle of consequences, but of inherent fitness. The sense of filial duty is susceptible of the wildest extremes, and of the most perversions. But these can be by no means unmet, and the question is, whether it is not so with the underlying principle of death penalties. It seems to us that the words of Scripture, so often quoted on this subject, that "Whoso sheddeth man's blood by man shall his blood be shed," is not so much a formal enactment as the expression of this immutable instinct. It is an utterance of a decree of immutable and eternal justice as wrought into man's moral nature.

If we are right in our conclusions on this subject, no human legislation can permanently annihilate the death penalty. It may set aside for a time, but the higher law of elementary justice will bring us back to it again, and the only effect of legislation against it will be the unavailing war on the constitution of nature to temporarily unsettle society, and to exasperate its tendencies to crime. These first truths of our nature are far more powerful than reasoning or legislation. In the whole range of human history we can think of no case in which the death penalty for murder has been permanently dispensed with. The States which have for a time legislated it out of existence, have in some cases restored it again to their statute books as a necessity of their own nature and of society. It has been included in all the codes of human law, ancient and modern, in the Hebrew Theocracy, in the Athenian code, in the Valerian laws, in the Satic law, and in all the codes of modern Europe. In the rude tribes of Western Asia, the infliction of this penalty was left to the friends of the murdered person, and no consideration could turn them aside from their purpose, till blood had paid the price of blood. There are those who speak of capital punishment as a relic of this ancient barbarism, which is unsuited to our modern civilization; whereas, to us, they are oftentimes of that elementary justice which belongs to man. As the thousand forms of corrupt religion are traceable to man's religious nature, so the abuses of capital punishment are traceable to the same general law of our nature. Civilization and Christianity may improve its workings, but cannot annihilate its existence.

The Freeman's Journal naturally enough entertains some distrust as to the fairness of the recent Italian vote on the question of annexation to Sardinia. It places the election on a footing with the wholesale frauds which have once or twice been perpetrated in Kansas during periods of great excitement:

Were this true, it would show that an overwhelming majority of the Romanians were in favor of annexation to Sardinia. It would show that the Italians of the Romagna are, in proportion to the population, more alert, and more prepared to take an active part in the political questions, than the people of the State of New York. The vote is too large for the population. The Italians are not the people to turn out and vote with such unanimity. Moreover, it is certain that there are, as there have always been, two parties in those provinces, and the party in favor of the Pope is certainly too numerous to render it possible that Sardinia had gained so nearly unanimous a vote of the whole population. If the returns had been one-half what they are, they would be more likely to obtain the credit of having been trustworthy, than the returns which we see. Our judgment refuses to accord belief to the returns made by the Sardinian officials. Let them publish the vote in detail, as we do in our elections, and let the opportunity be thus given to the people in the different localities to say whether it has been possible that those votes were really cast.

The Church Journal, whose genial and accomplished editor is greatly interested for the prosperity of the Episcopal Church, as indeed he ought to be, has recently urged some strong considerations to induce a larger number of its young men now in course of theological preparation, and yet single, to go to the West. The fields there opening and already waiting to be occupied, promise better and more enduring returns, than the old and less plastic parishes at the East, and are truly inviting to such as are ambitious in the best sense, and who do not grudge hard labor. The Journal contrasts the student's ideal with the clergyman's real parish, and then presents its arguments in favor of the West. We give the former, as doubtless being occasionally quite as applicable to intrepid "young Presbytery" as to any of the "succession":

That ideal parish is situated, very probably, somewhere at the East, quite near one of our large cities; near enough to make a call to some large city parish a probable thing, after a few years of active experience. This dreamland parish has a quiet and charming look of rural simplicity about it, with no small beauty of scenery. Perhaps the noble Windsor fens beside it, with the Palisades in the distance, or the bold Highlands, or the dark blue Catskills; or the broader bosom of the Sound, with its narrow belt of coast line beyond. The villagers are earnest-hearted and docile, needing no special care, and they walk steadily therein, to their own spiritual benefit, and the great comfort of their minister. And yet, with all the rural simplicity and quiet, this ideal village has also an air of refinement, imparted by a number of elegant villas on the outskirts, and in the choicest localities, inhabited by persons of the highest education and accomplishment, some of whom have travelled abroad, and possess well-stocked libraries, and greenhouses, and grounds that show great advances in the art of landscape gardening. The church is depicted, by fancy, as a thoroughly correct specimen of ecclesiastical art, such as is the pride and delight of the parish itself, and of all that visit it. The wardens and vestry of that ideal church, moreover, are the chief helpers of the inexperienced clergyman. They hold up his hands, and give him abundant and valuable information touching the history and position of the parish and the different people in it. They give him good advice too; yet always with a certain kindly deference, which proves their constant remembrance of his sacred office, and last not least, they see to it, of course, that his salary is punctually paid, quarterly in advance.

Moreover, there is a parsonage in that parish, as there always ought to be in every parish. The parsonage is doubtless built, with modest and tasteful solidity, on the lot adjoining the church, and commanding a view, from the study window, of the church-tower and spire overtopping the trees. And there is a piazza before the parlor, from which, perchance, there is an outlook upon the water; and the passing rills, and the blue hills beyond. And—and—in one of the most beautiful of the villas—to which there is a sequestered foot-path through the woods—there is a youthful paragon, lovely of countenance and of character, of the highest cultivation, thoroughly acquainted with the elegances

Moreover, there is a parsonage in that parish, as there always ought to be in every parish. The parsonage is doubtless built, with modest and tasteful solidity, on the lot adjoining the church, and commanding a view, from the study window, of the church-tower and spire overtopping the trees. And there is a piazza before the parlor, from which, perchance, there is an outlook upon the water; and the passing rills, and the blue hills beyond. And—and—in one of the most beautiful of the villas—to which there is a sequestered foot-path through the woods—there is a youthful paragon, lovely of countenance and of character, of the highest cultivation, thoroughly acquainted with the elegances

Moreover, there is a parsonage in that parish, as there always ought to be in every parish. The parsonage is doubtless built, with modest and tasteful solidity, on the lot adjoining the church, and commanding a view, from the study window, of the church-tower and spire overtopping the trees. And there is a piazza before the parlor, from which, perchance, there is an outlook upon the water; and the passing rills, and the blue hills beyond. And—and—in one of the most beautiful of the villas—to which there is a sequestered foot-path through the woods—there is a youthful paragon, lovely of countenance and of character, of the highest cultivation, thoroughly acquainted with the elegances

Moreover, there is a parsonage in that parish, as there always ought to be in every parish. The parsonage is doubtless built, with modest and tasteful solidity, on the lot adjoining the church, and commanding a view, from the study window, of the church-tower and spire overtopping the trees. And there is a piazza before the parlor, from which, perchance, there is an outlook upon the water; and the passing rills, and the blue hills beyond. And—and—in one of the most beautiful of the villas—to which there is a sequestered foot-path through the woods—there is a youthful paragon, lovely of countenance and of character, of the highest cultivation, thoroughly acquainted with the elegances

Moreover, there is a parsonage in that parish, as there always ought to be in every parish. The parsonage is doubtless built, with modest and tasteful solidity, on the lot adjoining the church, and commanding a view, from the study window, of the church-tower and spire overtopping the trees. And there is a piazza before the parlor, from which, perchance, there is an outlook upon the water; and the passing rills, and the blue hills beyond. And—and—in one of the most beautiful of the villas—to which there is a sequestered foot-path through the woods—there is a youthful paragon, lovely of countenance and of character, of the highest cultivation, thoroughly acquainted with the elegances

Moreover, there is a parsonage in that parish, as there always ought to be in every parish. The parsonage is doubtless built, with modest and tasteful solidity, on the lot adjoining the church, and commanding a view, from the study window, of the church-tower and spire overtopping the trees. And there is a piazza before the parlor, from which, perchance, there is an outlook upon the water; and the passing rills, and the blue hills beyond. And—and—in one of the most beautiful of the villas—to which there is a sequestered foot-path through the woods—there is a youthful paragon, lovely of countenance and of character, of the highest cultivation, thoroughly acquainted with the elegances

Moreover, there is a parsonage in that parish, as there always ought to be in every parish. The parsonage is doubtless built, with modest and tasteful solidity, on the lot adjoining the church, and commanding a view, from the study window, of the church-tower and spire overtopping the trees. And there is a piazza before the parlor, from which, perchance, there is an outlook upon the water; and the passing rills, and the blue hills beyond. And—and—in one of the most beautiful of the villas—to which there is a sequestered foot-path through the woods—there is a youthful paragon, lovely of countenance and of character, of the highest cultivation, thoroughly acquainted with the elegances

Moreover, there is a parsonage in that parish, as there always ought to be in every parish. The parsonage is doubtless built, with modest and tasteful solidity, on the lot adjoining the church, and commanding a view, from the study window, of the church-tower and spire overtopping the trees. And there is a piazza before the parlor, from which, perchance, there is an outlook upon the water; and the passing rills, and the blue hills beyond. And—and—in one of the most beautiful of the villas—to which there is a sequestered foot-path through the woods—there is a youthful paragon, lovely of countenance and of character, of the highest cultivation, thoroughly acquainted with the elegances

Moreover, there is a parsonage in that parish, as there always ought to be in every parish. The parsonage is doubtless built, with modest and tasteful solidity, on the lot adjoining the church, and commanding a view, from the study window, of the church-tower and spire overtopping the trees. And there is a piazza before the parlor, from which, perchance, there is an outlook upon the water; and the passing rills, and the blue hills beyond. And—and—in one of the most beautiful of the villas—to which there is a sequestered foot-path through the woods—there is a youthful paragon, lovely of countenance and of character, of the highest cultivation, thoroughly acquainted with the elegances







THE BATTLE OF THE LORD.

Set up Thy standard, Lord, that we,
That claim a heavenly birth,
May march with Thee to smite the lies
That vex Thy growing earth.

Religious Reading.

THE "QUESTION FOR THE CHURCHES"

Considered from Another Point of View.
Messrs. Editors.—I noticed an article in a
late EVANGELIST taken from the Religious Herald
of Hartford, from the pen of Rev. Samuel Spring,
D.D., of East Hartford, Conn. The article is written
with members of the Church who feel that they are
not Christians, but who have committed no im-

shall we do with such persons? I would answer:
1. Bring them to repentance, if possible.

2. I would say "Wait! dig about him," and see if he do not bear fruit. I would do as the Lord of the vineyard did.

In short, I find in the Bible no warrant for an excommunication or a cutting off in any way of the class referred to.

Then again, if in their outward deportment they are correct, and do not expose themselves to the censure of neglecting the ordinances of the Church, I see not how the small proportion of such members which we find in our Church can do much to weaken her moral power or to hinder her usefulness.

This is an important question, and here are important principles involved. We who are pastors should act carefully, and be sure that we are relieved from "perplexity" or "embarrassment" in such cases in a way which will not detract from the sacredness of "covenant obligations."

THE LATE DR. PENNEY, OF ROCHESTER.

Permit me, Messrs. Editors, after having followed to the grave the remains of one who was very dear to me, to offer through your columns a short tribute to his memory.

The Rev. JOSEPH PENNEY, D.D., was born in the parish of Drumgooland, County Down, Ireland, on the 12th of August, 1793, of pious parents, who attended carefully to his religious education.

He was licensed to preach by the Burgher Seceding Presbytery of Down, in the Spring of 1819, and in May of the same year sailed for New York, with his fellow student and friend, Rev. John Mulligan, with whom for two years he was engaged successfully in teaching in Erasmus Hall, at Flushing, Long Island.

In 1832, with the hope of regaining his health, which was not good, he resigned his pastorate and accepted a call from the First Church of Northampton, Mass., where he remained until 1835, when he was invited to the Presidency of Hamilton College, a post which he retained with

honor until 1839. After his resignation he went to New York and devoted himself to the education of his family and those literary pursuits which he loved, whilst at the same time he stood near his aged father-in-law, who in his declining health needed such sympathy as only such children could bestow.

After years of suffering such as seldom falls to the lot of any man, he was afflicted still further in the loss of his beloved wife, whose gentle, cheerful, constant ministrations had soothed him day and night in his distress, and whose presence seemed almost necessary for his existence.

The pen of friendship would require a volume, instead of a few paragraphs of a newspaper, to set forth adequately the virtues of this estimable man. I must, however, be content to notice a few only of those mental and moral traits which were known more especially to those who enjoyed his unreserved confidence.

With such a mind, active, acute, and comprehensive, he amassed an amount of knowledge in every department of science, literature, and the arts, that made him always the welcome companion if not the instructor of those who occupied the first rank in their several vocations.

In social life he was genial, charitable, constant, and eminently forbearing. His friendships were life-long. And it was only necessary that an enemy should be thrown into such distress as to estimate the value of efficient help to bring him at once to his side where, with a mother's kindness, he would minister to his wants, win his heart, and ever after retain his love.

A remarkable trait of his character was found in his abhorrence of backbiting. Supposed injury at the hand of an absent one is too often the occasion of speaking evil of him in his absence. This Dr. Penney never could willingly do.

His character as a Christian was symmetrical and consistent. His pastoral relations were characterized with a deep-toned sympathy, between him and his flock; in their joys and sorrows, he was always a valued and welcome participant.

During his pastorate in Rochester especially, the neighboring churches found in him an invaluable friend. He was known as the peace-maker, was sent for far and near, to heal divisions, and no one seemed to succeed so well as he in restoring peace. A church whose difficulties he could not reconcile when made umpire, might well be regarded as incorrigible.

In closing this imperfect sketch, we may safely apply to him that remarkable language in the Apocalypse, "Blessed are the dead that die in

the Lord; yea, saith the Spirit, they do rest from their labors and their works do follow them."

Geneva, N. Y., April 1st, 1860.

LEAVES FROM AN OLD MAN'S PORTFOLIO. NO. X.

[CONCLUDED FROM LAST WEEK.]

Morning in the Woods—A Lonely Breakfast.
When I awoke a heavy cloud was resting on my encampment, but night had left, and morning gleamed through its misty shroud. My blanket was drenched with its vapor. My sleep had been dreamless. The brands of my fire lay as if sleeping, with their charred ends in the embers. I laid them together, and my fire awoke to cheer me.

I had marked for my first victim a large bass-wood, designing to cut it, rive it, and build a cabin of the lumber it should make. I had marked the direction in which it would fall, and made my bed within a few feet of it on the opposite side. It was the largest tree I had seen in the region, but there were indications of weakness that fitted it to stand when the forest around had fallen, else I would have spared it for its size and age.

I was three days in completing my cabin. I made little use of the tree I had felled. Its hide had to gashed as its heart had rotted, and it was something like splitting the horn of an ox to split its shell. I simply opened two lengths and mitred them together for sides and ends. The gables, roof, and flooring, I made of other materials. I stopped the interstices with leaves and mud, and covered it with bark and earth.

I was to Winter in the cabin I had built, build a house for the mission, and clear land for the commencement of a farm. Brother Ayer was the head of the enterprise, and with one or two other hands would probably spend most of the Winter with me. We had no provisions on which to Winter. We made no dependence upon hunting; we could get a little wild rice and possibly game of the Indians, could bring some provisions from Yellow Lake, but hoped to bring our main supplies from Fort Snelling—then the extreme military outpost of the United States on the Mississippi.

Wild Rice Fields.
These are lakes or swamps of a peculiar character. Swamps constitute a prominent feature in this central portion of our continent; and seeing I have fallen into one I will give you a brief description of them. The Lily Swamp, the Rice Swamp, the White Swamp, the Grass, the Cranberry, the Rush, Tamarac, Black Spruce, and Cedar Swamps, are names indicating portions of the earth's surface in different stages of transition from a lake to an arable plain.

The Lily Swamp
is rather a lake, where the Water Lily from a bulb root in the soft bottom sends up its slender thud-like stem through three, four, and even eight feet of water, spreads its broad leaf on the surface, and opens its coroneted blossom, strangely beautiful, to the sun and air. Where these grow the depth of the water is said to diminish rapidly. Throughout Minnesota many thousand acres of aqueous surface are covered by them, in some seasons of the year so densely that the sur-

face of the water scarcely appears. The beauty of their flower may prefigure the richness of the soil they are bringing to the air.

The Rice Swamp

is also a species of lake, varying in depth from three or four inches to as many feet, resting on the richest and softest alluvium. The rice stalk varies in length from two or three feet to twelve or fifteen, according to the depth of the water and the soil from which it springs. It resembles the wheat stem, though the head is branching, more like the top of Indian corn. The berry when fully ripe falls from the stem of its own weight, but is enclosed in a husk, from which it is separated only by heating and treading, or pounding. It is palatable and nutritious, and bears about the same resemblance to the rice in market that rye does to wheat, the kernel being longer and of a dark brown. Its growth is entirely spontaneous. The Indians make great use of it, but have never lifted a finger to cultivate it. The earth in the water where it grows accumulates with great rapidity. The amount of straw which falls and decays in the water annually is immense. The Indians gather it by going among it with their canoes, bending the stalk over its sides, and beating off the berry with a stick. Of course nothing but the seed is taken away, and the straw is left to enrich the spot where it grew. My impression is that the lily sometimes supplants the rice. They flourish side by side, but not intermingled.

[FOR THE EVANGELIST.]

AGENTS FOR BENEVOLENT SOCIETIES.

Under this head, we find a paragraph in the EVANGELIST of March 23d, which is very suggestive, and shows that he who wrote it understands the subject in all its bearings. It is so clear, concise, and pointed, that it should be repeated, and kept before the minds of our pastors and churches. "The presence of Sunday soliciting agents has been discontinued in many churches. Some churches, however, have not properly organized their charities as yet, and of course need to be visited and stirred up. The various societies have the Press at their command, and they should presume every pastor to be able and willing to present the claims of all according to their relative importance. The churches that have dispensed with agents from their pulpits, contribute quite as much as before to public objects, and have the satisfaction of knowing, that so far as they are concerned, no portion of their bounty is consumed in agencies."

Will the Work be Done without Agents?

This is the practical question. It is a question, too, that must be solved by experiments; for however clear the arguments and Scriptural proofs, that it is the duty of Pastors and churches to do the work for which collecting agents are employed, unless that duty is performed, the agency system must continue. Perhaps no one will deny that every church ought to assume the responsibility, and adopt some systematic plan for raising funds, and that every pastor should heartily enter into the work as belonging to his appropriate duties.

All, however, are not prepared to dispense at once with agents, because they see reasons to fear that the work will not be done, except by a few churches. The Secretaries of some of our largest benevolent societies take this view. They tell us that their conclusions are based upon actual experiments. It is true that many experiments of the kind have been made, and failed; but this does not prove that other experiments may not succeed. Revolutions of this kind, in great moral enterprises, as well as in others, are effected gradually. One reason why these experiments have failed, has been a neglect to enlist the ministry and churches in them; thus failing to secure systematic plans, and a sense of responsibility indispensable to success. Agents have, for a season, left certain districts unvisited, while they cultivated more carefully the rest. As a falling off in contributions was the usual result, facts seemed to favor the view that agents must be continued.

Many churches, too, in their efforts to raise funds without agents, have been discouraged by opposition. Their motives have been questioned, and agents have frequently expressed their dissatisfaction at being excluded; whereas, they should have rejoiced in every successful attempt, and encouraged such churches to go forward in the good work.

Some of our benevolent societies, however, are now making experiments, which, as they progress, lead many who have been doubtful, to believe that the way is fast being prepared for dispensing with the agency system altogether. Some of our agents are boldly proclaiming that these experiments, like previous ones, will prove failures—that the American Sunday School Union, and the Old School Presbyterians will soon be compelled to call to their aid again the agency system. I recently heard one of our best agents state, in a meeting of Presbytery, that these Societies and Boards were already employing their Missionaries, and had appointed extra Secretaries to act as agents under another name. And, to make it appear that the churches were doing the work, they would present the case and take a collection, but get the pastor to forward the amount to headquarters. It is highly important that the facts in these cases should be known, for, if the experiments now being made, are likely to prove unsuccessful, it will tend to discourage like efforts. On the other hand, if they demonstrate that as much money can be realized without agents as with them, our churches will not long tolerate the system.

I presume that the testimony of the Secretaries of the American Sunday School Union, and of the Old School Boards, will be satisfactory to most minds.

In reply to a note of inquiry, particularly with reference to the question whether the Secretaries act as collecting agents, Mr. Lowrie, of the Old School Presbyterians Board for Foreign Missions, under date of Jan. 21st, 1860: "We are well satisfied, thus far, with the working of our plans, without collecting agents. Our receipts have steadily increased. We would greatly regret to have to go back to the old plan.

"As to having three Secretaries—if you will remember that the American Board has four; or if you will keep in view the fact, that we ren-

der but little service of the kind referred to, you will conclude there must be other reasons for having so many. I will send to your address an article which I wrote some months since (but not with reference to the subject of your inquiry), from which you will see, in some degree, why so many are required in superintending the Foreign Missionary work."

Mr. Westbrook, Secretary of the American Sunday School Union, writes, under the same date: "So far from finding, as it is alleged, that we cannot raise money without collecting agents, our experience is just to the contrary. Up to the present time we are entirely satisfied with the result of our experiment, and we have no idea of abandoning our present policy. Our forthcoming Annual Report will show that we have had more money in our hands, the present year for benevolent purposes, than we ever had left after paying a corps of collecting agents. Our Board could not be induced, at the present time, to entertain for a single moment, a proposition to go back to the old plan.

"Very few of our Missionaries ever make any collections, for the reason that they are mostly employed in destitute fields, where it is impossible to collect money.

"One of the most serious objections in the way of the success of our present policy, is the interference of agents employed by other institutions.

It must depend mainly on individual pastors and churches. Each church should have a plan; but let it be as simple as possible. Some may do well with collectors appointed for each neighborhood, to visit families during the week after the subject has been presented on the Sabbath by the pastor.

My method is as follows: Let the session or church designate the objects to which they wish to contribute during the year, and specify a Sabbath on which a collection shall be taken. This is simple and systematic. I have found it to work admirably.

But as many of our pastors and churches are not awake to the importance of this subject, it seems desirable that our Presbyteries should take some action, and adopt some system to recommend to the churches.

While they leave those churches, disposed to exclude agents altogether, to do the whole work, let them, as an experiment, select some one cause, and recommend all their churches to assume the responsibility of raising funds for that object, for one year.

Let a time be specified when these collections shall be made, and a suitable person appointed to remind the churches or pastors before the time arrives. Something of this kind is necessary until all the churches get into the habit of doing the work of agents. At the end of the year, if successful, Presbytery might recommend other objects, and thus gradually do away with the necessity of the agents at all. If unsuccessful, the agents could be called in again, while the operations of only one Society would be affected. As we cooperate with voluntary societies, these experiments should be made, so far as possible, in harmony with the agents.

That our Presbyteries should take some action to encourage those pastors and churches already engaged in the work, and to enlist others, must be apparent to every one. The want of this, no doubt, one reason why so little has been accomplished hitherto.

Our pastors and churches of course love the agents. We enjoy their visits, and are profited by their labors. But if the work can be done without them, from ten to thirty thousand dollars will be saved annually by each of our benevolent societies; and those brethren, so well qualified, may be directly engaged in the appropriate work of the ministry.

Some of our most intelligent agents favor the new movement, and believe that the time is near when pastors and churches will assume the responsibility and do the whole work.

Let our ecclesiastical bodies engage in the good work, but as the problem is not yet solved, it would be hazardous to make a transition at once from the old to the new system. A gradual process as indicated above, perhaps, be the wiser course, and in the end better secure the desired object.

EARLY HISTORY OF THE BIBLE.

Skeptics have often asserted, with great confidence, that the early records of the Bible, having been handed down by tradition through many generations, are unreliable. But they have overlooked the important fact that the Bible provides for its own confirmation, and that the longevity of the early patriarchs made them contemporary with many generations, and obviated the necessity of frequent narrations. The Princeton Review has some good remarks on this point:

- 1. Adam could relate to Enos for six hundred and ninety-five years, and Enos to Noah eighty-four years.
2. Adam, during six hundred and five years, could discourse to Cainan, and Cainan could discourse it one hundred and seventy-nine years to Noah.
3. Adam could rehearse it for five hundred and thirty-five years to Mahalalel, who had two hundred and twenty-four years to contrast it to Noah.
4. Adam had four hundred and seventy years to instruct Jared in these sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah.
5. Adam lived to see Lamech, the father of Noah, till he was fifty years old, and Lamech lived with Noah five hundred, and ninety-five years with Shem, Ham, and Japheth. Through these six channels the account could be brought to the time of the flood.
6. All the generations from Adam to the flood were 11. Of all these Adam was contemporary with 9, Seth 9, Enos 10, Cainan 10, Enoch 9, Methuselah 11, Lamech 11, Noah 8, Shem and brothers 4.
Thus there were never less than nine contemporary generations from Adam to the flood, which would give to our lineal descent eighty-one channels through which the account might be transmitted.



