

Foreign Correspondence.

LETTERS FROM MR. ROUSSEL. Paris, April 26th, 1853. This is the week for our religious anniversaries...

THE COLONY OF ST. JOY has through the year received thirty additional, making the whole number under its care eighty, being a larger number than it has ever before had in charge.

THE EVANGELICAL SOCIETY through the priestly influence on the government, has been hindered in its labors, and its work materially lessened.

THE MISSIONARY SOCIETY, whose stations are mostly in South Africa, has this year met with trouble, not from Pagans, but from Christians.

THE FRENCH CONFERENCE has been of two kinds—one of the established church, and the other of the established churches and the dissenters united.

THE ALLEGED DIFFICULTY exists. There is no disputing it. 'Old Adam is too strong for young Melancthon,' by another sense than the original meaning.

THE AWAKENED SINNER must find out, that his nature is too strong for his will, before he will cry in earnest to God for help.

ON THIS POINT OF DEPENDENCE upon God, for representing and saving grace, the Scriptures are very full and explicit.

will of the flesh, nor of the will of man, but of the Spirit. 'Toto hinc ille qui vobis et vobis qui in sanguine suo et in sanguine filii sui...

THE CHEERFUL DISCIPLINE. How many things he may look at to make him so. 1. Let him look up. What an object to contemplate, suited to quicken into joyful life the energies of his soul...

FOR THE NEW-YORK EVANGELIST. 'MY NATURE IS TOO STRONG FOR MY WILL.' This was the answer of a young man to his pastor, who was urging him to 'give his heart to God.'

Let me be distinctly understood here. I do not mean to say, that the will has nothing to do with reformation. It is not a reason to be despised, but a power to be used.

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to what extent and in what manner provision is made for the religious well-being of the enslaved. He did not doubt that the Assembly had the constitutional right to make such inquiries...

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New-York Evangelist.

NEW-YORK, THURSDAY, JUNE 9, 1853.

would assure the South that we do not love slavery...

Rev. Mr. Cox also read a protest signed by himself, Fred. A. Ross, Wm. Holmes, Wm. Kline, S. H. Dearing, Jno. F. Ingersoll, Isaac W. Handy, S. P. M. Hastings, B. B. Beckwith, W. Whitaker, G. S. White, W. E. Caldwell, E. Gilbert and others.

Rev. Dr. Eddy's resolution, in substance recommending the appointing a committee of equal numbers from the majority who voted in favor of this action of the Assembly...

Rev. Mr. Hastings moved to postpone action on this subject till the other business before the Assembly be accomplished.

Mr. Strong heartily concurred. He was sick and tired of this subject, and he had not heard a new thought, nor seen one of progress made.

Rev. Mr. Little, of Ohio, felt anxious to speak on the subject to which he alluded in his report; but he was unwilling to take a vote on it now.

The resolution to postpone was then put, and lost.

The question then returned to the report. Rev. Mr. White, of Tennessee, said that some have averred that the South would refuse to continue in connection with the Assembly...

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ACTION OF THE GENERAL ASSEMBLY.

We complete our report of the proceedings of the General Assembly, with the conviction that the reader will agree with us, that in many respects, no more interesting or important session of this body has been held during the period of our separate existence.

It was considerably over-gathered—contrasting somewhat favorably, as well favorably, with the roll of the Assembly of 1850; and the contrasts of feeling, purpose and hopefulness, between the Assemblies of '50 and '53, were not less striking than of numbers.

The buoyant, self-sustained spirit of the assemblage at Buffalo, indicates the progress and growth of the Presbyterian Church far more than the increase of numbers; and the measures adopted, so confidently relying upon the possession of ample present resources, and so provident of future engagements, were results which nothing but conscious strength, and a purpose to do well, could have ever prompted or justified.

We have never witnessed at any previous Assembly, so obvious a sense of unity and compactness; nor so much agreement of views and purposes; and hope, nor so many unmistakable indications of life. It was largely composed of young men; the working, active, hopeful servants of the Church, fresh from their fields of labor, and faithfully reflecting the characteristic spirit and sentiment of the great body of Christians, which composes our Presbyterian Church.

The men might have been more desirable in some respects—the Roll might have been garnished with a prouder array of titles and names of distinction. But as a fair reflex of the material, and the purpose of the spirit of the Church, and as a presage of its future fortunes, there was something instructive, as well as encouraging, in the presence of so large a preponderance of those who are to give character, shape, place and energy to the Church in its future history.

It was highly significant too, that the great West was represented by such numbers. The favorable view of the Church and State, lies in the womb of the West; and the denomination that embodies most of its strength, and is most identical with its spirit and fortunes, will unquestionably hold among its sister denominations, the place of the most controlling influence, and largest good. It strikes us as an encouraging aspect of the Constitutional Church that in its locality, its numbers, its policy, and its characteristic sentiments upon many of the leading questions with which the future is to be busy, it is so pre-eminently identified with the most progressive and energetic portion of the West.

We are in no danger of exaggerating the importance of the principal measures adopted by the Assembly. The noble resolve to take earnest hold of one of the mightiest obligations which the Church owes to the West, by raising a fund of One Hundred Thousand Dollars for the erection of church edifices, deserves, and we doubt not, will receive the cordial approbation of all who love the gospel. No measure could have been adopted more timely and more useful to the Church, especially at the West, than this; and the sum resolved on is none too large, either in respect to the wants to be met, or the ability of the Church to raise it.

It ought to be raised by the first effort. It would not be a half dollar for each member of the Church, without including the almost equal number of those not connected with the Church, who will contribute to the benefit of such a fund when secured, and will give it with gladness. The encouragement and impulse which it will give to the great work of evangelizing the West; the cementing and harmonizing effect upon the Church at large; the beautiful relief blessing it will be sure to bring upon those who give it; the inspiration, courage, and hope it will diffuse; the place it will secure to the Church among the ecclesiastical agencies that are struggling for the possession of the West; the numerous centers of light and good influence it will throw open; these are benefits which appeal to every generous Christian sentiment that exists in the Church. In our judgment, never has there been a project undertaken by the Presbyterian Church so big with importance, and so decisive of her future position and influence as this. It is more than a measure of self-protection and existence. Without some such provision for the speedy erection of churches, and occupation of the ground, and without it at once, the Presbyterian Church has no chance for success for the great field of the West. The battle there is to be lost or won speedily; the denomination that is to exert the paramount, formative power there, must acquire its supremacy soon, or not at all. If we do not take possession of the field, it will be by others; and the time for us to decide, whether the future of that mighty empire shall furnish a large and decisive place for the influence and power of the Presbyterian Church, is at hand. We cannot but believe that the relations of the Church to the great West are perceived clearly and impressively enough to prompt to a universal and vigorous effort to raise this sum at once.

Allied to this, and in the same spirit, is the plan to be taken by the Assembly in relation to the education of the young men of the West. A great effort is to be made by the Church for the training and preparation of an adequate and abundant ministry. This is a beginning to be painfully felt in all directions, and the conviction working like a fever, in many minds, that something far more general, more systematic and thorough-going than has ever yet been done, is to be undertaken. How true is it, whether by means of agencies already existing, or by new ones to be organized, that the best system of Christian benevolence of the day. The Assembly made some progress towards a solution of the existing difficulty; the intuity and inadequacy of the existing Education Societies was fully settled. The speeches of the Western men, and indeed of the young men of all sections, led an impression well-nigh universal and ineffaceable, that something beyond and besides Education Societies is needed to accomplish the work. These organizations have had the way and it will be labor lost and money thrown away to attempt to galvanize their life again. Besides, there was a decided conviction that this is a work which, in the present separated, not to say rival posture of the several evangelical sects, each Church will be compelled to do, in great part, for itself. In many of its characters, it partakes so much of a denominational character, and to be done thoroughly, requires so much effort of the Church in its individual capacity, that it can be done far better advantage by means which lie within the sphere of the Church itself than by any outside agencies, however well aided.

Accordingly, while to meet present exigencies, the existing Education Societies are recommended, the Assembly instituted a large and efficient commission to devise some comprehensive scheme for the future, which shall bring out the full activity of the Church to meet this sorely pressing want.

The action of the Assembly on Home Missions was likewise well adapted to remove some of our felt and embarrassing difficulties in the way of our extending the gospel. The wants which have been outstripped, in some particulars, the capacities of the Home Missionary Society, as excellently and faithfully as it generally does its work. Experience has shown that for the unimpeded and most vigorous prosecution of the missionary work, so far as the Presbyterian Church is bound to prosecute it, the rules of that Society, and some supplementary provisions; and that these, some of which were proposed by the late Rev. Dr. Curtis attempted to supply,

by requiring the several Presbyteries and Synods, who feel these deficiencies, to supply them by special contributions for that purpose. The hope, however, that the Home Missionary Society will still find it possible, consistently with its policy, as no doubt it will be with its intentions and feelings, to remedy these defects, induced the Assembly to postpone this measure, and to appoint a committee of conference with the Society for the purpose. We have every reason, for the history and spirit of the Society, to expect that the difficulty will be always found, in the Society, a faithful ally and an efficient arm.

The treatment of the Slavery question we have left ourselves hardly room to speak of at present. The thoroughness, yet perfect kindness and good nature of the discussion; the attitude which it showed the Church to occupy on this great question; the propriety and wisdom of the result, we confess ourselves to be unequivocally gratified. We could have wished that a measure so inoffensive, yet so indispensable, as that adopted, could have secured the assent of all. We are at loss to discover why it should not. But notwithstanding the state of the vote, we deliberately think that the general, prevalent sentiment of the Church was in no measure, more faithfully reflected than in this. We are an anti-slavery Church; and no action that obscures or ignores this great characteristic fact would faithfully represent us. It is both honorable and agreeable that the result occasioned no hard feelings, and will lead to no evil. The prediction that it will also secure the assent of all, we do not believe. The Southern members themselves expressly disavowed any purpose or wish of the kind; and the Assembly broke up with as cordial and kindly feeling as if the whole session had been a protracted prayer-meeting. We anticipate good and only good from the measure. It will put us in a better posture before the world; it is a step forward which may yet prove a very important step; and it has been taken with a degree of unanimity and good feeling which no previous action on the Slavery-question has ever enjoyed.

THE PRINCIPLE OF AUTHORITY. There is some authority in reason, especially when applied to moral subjects. The individual man is a kind of moral government within himself, having some principles which are appointed to control and limit the action of others. So also the opinions of mankind, or the collected and concurrent judgments of the many, ought to have some weight with the individual; none but a silly and self-conceited reasoner will reject them without due consideration. When those opinions appear under the solemnities and sanctions of a law, being embodied in the legal form, and having the force of a law, it is not to be wondered at that they should have more weight with the individual than their own authority is much greater. Yet it is well to remember, that what legis with man, ends with man; having a purely human origin, it is always subject to the imperfection and fallibility of human nature. This is true of the Pope—true of the State—true of the family, and equally of the individual. No human authority is infallible; it is not necessary on the side of right; and hence it may not be a sin to question its claims.

Now, however, we come to the government of the Church, and to its statutes as expressed in the Bible, then the scene changes. Here we have the principle of authority in its perfection. Though the Bible utterly disclaims the use of the sword, asking aid from the civil power to enforce its principles, still it has the seal of the Almighty upon it. It transfers the dignity of his throne to the scenes and relations of earth; and while it erects no human tribunal to sit in final judgment upon the moral conduct of a citizen, it invests the legislation of God over that conscience—transmitting his law, and binding every creature by an authority no other power can equal or cancel, and which no one can disregard except at the jeopardy of his soul. It is true, always has been true, and always will be true, that "we ought to obey God rather than men." The decrees of all the Popes or tyrants that ever breathed, are immeasurably insignificant when compared with the rules which God has promulgated through the Bible, and which are intended to earth. It is not optional with man to accept or reject, obey or disobey the laws of God. Jehovah is a powerful being, and as just as he is powerful: he will maintain the doctrine of law and order in his kingdom, with a vigor and an energy man will be wise not to invoke. He assumes his own will to be the "higher law;" and requires every moral agent to make the same assumption. Even the salvation of a sinner is not possible until God's authority has been fully vindicated. Hence, on the one hand, the necessity of an atonement to declare the righteousness of God, and on the other, the necessity of repentance and faith, before a sinner can be pardoned. God is in earnest: the word that goeth forth from his mouth shall not return into his void: He means to be obeyed; and those who resist and presently question his authority, will at last see their sin fully and eternally demonstrated. What will they say when he shall punish them? Will they then flee for help, and where will they leave their glory? Falling mountains, and human expostions, and earthly unguents, will be of no avail against the King that taketh vengeance.

It is of unspeakable importance to this world, that the authority of God should be enthroned upon the earth, and that the principles of his sovereignty be established in its nature, and terrible in its consequences. It would revolutionize individuals and communities. Much of the legislation of earth would retire before it. Evil-doers and tyrants of every description would become penitent, and hasten to forsake their wrongs: the groans of the oppressed would be heard no more. God's authority realized, really established over the conscience of man, would introduce the millennium of virtue, and make such a new scene for the habitation and education of rational beings. A right would reign from pole to pole. What a desideratum to a world that has sinned so long, and suffered so much! To this point the gospel is seeking to conduct our race. Its grand aim is to bring man back to God, uniting the two by establishing the legal, moral and gracious supremacy of the one over the other. It turns a rebel into a friend, and reconciles the throne and the footstool. It belongs only to the gospel, and to the Kingdom of God on earth, to give the name of Jesus Christ, to accomplish this great work. Philosophy cannot do it; civilization is not adequate to the result; depravity is too deep an evil to be reached by any merely human remedies. The gospel, this is the restorative of man. While it secures the sinner's pardon, it brings him back to his God, and makes him a new creature in Christ Jesus.

ECCLÉSIASTICAL INQUIRIES. The temperance reform has slowly but quite extensively been diffusing itself in Scotland, and awakening in different degrees, the moral sensibility of that religious and high-principled people, and begins to excite in the large and important associations of Church and State. The Free Kirk, more alive to considerations of piety and duty, have long been busy with the drinking usages and sins of the people; the Established Kirk has also taken the matter up; and according to an article in the *Ohio Organ*, which seems to have means of intelligence not very common, a request was sent down by the General Assembly of that Church last year, to the Presbyteries and parishes, for them to institute inquiries and to report to the Assembly, respecting the habits and practices of the churches, and members in regard to drinking ardent spirits. The reports rendered at the last meeting of the Assembly, in obedience to this behest, were very numerous and curious—not one of the inferior classes assuming that such inquiries were unnecessary, or of such an inquisitorial character as to justify a refusal to reply to them. The instituting of such inquiries necessarily leads to much searching and investigation of personal habits and general reputation;—as much so, it would seem, as any analogous inquiry respecting slaveholding, and the manner of treating slaves in this country. But coming so fairly within the scope of that covenant relation which church-membership implies, and being so essential to the discharge of the most obvious duties of that relation, their propriety was not questioned by the Scottish church-members, and the replies, not always readily forthcoming, were sent in. We see not how such processes, when deemed to be necessary, can ever be denied, without violating the first principles of church-relationship. If the covenant which every believer voluntarily takes upon him does not include

been led to say that though the property might be recovered, yet, on contingencies too uncertain to make it proper that we consider it now. All he should say in regard to Cincinnati, was that whatever was done there for a Seminary, depended on the property of Lane Seminary, and that the possession of the property of Lane Seminary was contingent.

These opinions reflect, unquestionably, the views of all the clear-headed men who know about the matter, in the Old School Church. The recovery of the Seminary is beyond doubt, very contingent.

The result of the proceedings was that Danville was chosen for the locality of the Seminary, by a large majority; and the following faculty elected—men who will have the confidence of the Church, and undoubtedly give a strong and instantaneous impulse to the enterprise: Dr. Robert J. Breckinridge, Professor of Dialectic Theology; Rev. Dr. E. P. Humphrey, Professor of Biblical and Ecclesiastical History; Rev. Dr. P. G. Currier, Pastoral Theology; Rev. Dr. B. M. Palmer, Oriental Literature.

The vacant and important professorship in the Princeton Seminary was also filled. This post has been the object of some ambition during the past year, and the election attracted not a little interest, as determining the relative strength of different parties in the Church. The ballot showed a large majority in favor of the Rev. Dr. Boardman of Philadelphia, who was the Princeton candidate. His most formidable competitor was Dr. Plumer, who, until himself the Breckinridge, had been an anti-slavery man, but who had become a moderate in his own self considered; he possessed fine scholarship, long experience, admirable pulpit talents, and great personal amiableness and excellence, and was a worthy successor of Dr. Alexander.

To the Pittsburgh Seminary, Dr. McGill was re-called to the chair of Ecclesiastical History, much to the gratification of the friends of the Seminary. Rev. John Hall, D.D. was also elected professor of Pastoral Theology. In the able selection they have made, their election cannot fail to give a new impulse to the cause of education, and to the diffusion of truth. The other proceedings of the Assembly we shall not attempt to narrate. It meets next year in Buffalo—we hope we may have an agreeable and profitable session as its predecessor.

FOREIGN THEOLOGICAL INTELLIGENCE. The *British Quarterly Review* for May, contains a long article on Professor Uppen's Life and Opinions of Madame Guyon. It gives a very good sketch of her experience, and of the controversy between Fenelon and Bossuet. The work of Prof. U. is highly praised, though the reviewer differs from him entirely in his estimate of Quietism, and shows in what respects the work of Madame Guyon is deficient, when compared with the highest Christian spirituality. He says that Prof. U. in "his anxiety to do justice to her, has transposed and paraphrased her language, softened many expressions, and omitted others; and that the better way would have been to have exhibited her in comparison with the rhapodies of other devotees." "In her very humility she writes on the subject of the 'mystical inspiration.'" The article is most instructive.

Pope Pius has approved the project of a great monument to the memory of Tasso, notwithstanding the poet's dubious theology. The Rev. J. E. Riddle, author of works on Ecclesiastical Chronology, and Christian Antiquity, is about to publish a history of the Papacy to the Reformation, in two volumes, on the basis of German Planck's History of the Papacy.

A new edition of the Rev. Charles Foster's Mohammedanism Unveiled, the best English work on the subject, is announced, in 2 vols. The translation of Bopp's grammar on Comparative Grammar, by Lieut. Eastwick, is now completed by the publication of the second part of the third volume.

A Society has been formed in Germany for the promotion of Sacred Art in the Evangelical Church. One of its objects is the publication of religious works for popular use, illustrated with pictures by the best artists, in the style of Durer and other painters of the best period of German sacred art. It also proposes to adorn churches, schools and public buildings, with religious pictures.

The Introduction to Modern History, by Gerwinus, which has caused such a sensation in Germany, is translated into English, and published by Bohm for one shilling. We have received the work of Gerwinus in the original, and will send it to the friends of the work, as soon as it is published. It is a work of great merit, and we think it will be well to send it to the friends of the work, as soon as it is published.

The Rev. R. Madden, Esq., author of "Travels in the East" and other works, is preparing for publication "The Life and Martyrdom of Savonarola, the Christian Hero of the 15th Century," in two vols. We have in English a life by M. Hausran, of this great preacher and reformer at Florence in the latter part of the fifteenth century. But a complete work upon him is a desideratum in our literature.

Count Yvan Krasinski, so well known by his "Religious History of the Slavonic Nations," has just published a work on "Montenegro and the Slavonians of Turkey."

The April number of the *Westminster Review* has a long article upon Bunsen's *Hippolytus*, written with much ability, in which the claims of the Presbyterian Church to the authorship of the work on "All the Heresies" are espoused, in opposition to Bunsen, and in defence to Baur and Tubingen. With all its ingenuity and learning, but little positive evidence is given in the article for this position, the chief part being this, that a work of a similar character, called the "Labyrinth," which it is conceded is not the rescued book, is ascribed to Caius by Photius of Alexandria. The balance of presumptions is still altogether on the side of Hippolytus. But this article has a higher interest from the fact that the writer pleads earnestly in favor of the recovery of the *Apocrypha*, and in the *Westminster Review*, in which it is treated of, and published by Bohm for one shilling. We have received the work of Gerwinus in the original, and will send it to the friends of the work, as soon as it is published.

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