

Editorials.

SOUTHERN CHURCH AND SLAVERY.

We have already referred to the letters of Dr. Ross on Slavery, and spoken of them in strong terms of grief and condemnation. We should not return again to the subject, were it not that these ultra sentiments of an individual are deriving new importance from being endorsed and confirmed by whole ecclesiastical bodies at the South. If we had judged them merely on their own merits, and by the little respect shown to such extravagant doctrines on the floor of the last General Assembly and elsewhere, or the circulation they have had within the bounds of our Church, we should have left them to their merited obscurity.

But subsequent developments at the South indicate our mistake. Dr. Ross's views seem to find many endorsers. The recent meetings of Presbyteries have furnished them an opportunity of expressing their views, which has been pretty generally embraced. These expressions will occasion both surprise and grief to the great body of Christians in the North. Among others we notice the action of the South Lexington Presbytery, Miss., of which Rev. Mr. Holley was a member. After passing resolutions appropriate on his removal by death, this body goes on to say:

Further: "Whereas the Rev. William E. Holley, Commissioner of and from this Presbytery to the General Assembly which held its session in the city of New York, May 1856, did, on the floor of the Assembly, say that he held slaves of choice and from principle; and whereas the Synod of Western Reserve did, at its next meeting, prepare a memorial to be presented to the General Assembly which is to convene at Cleveland, May 1857, praying it to direct the Synod of Mississippi to order the Presbytery of South Lexington to try Mr. Holley for holding slaves as aforesaid; and whereas Mr. Holley has been removed by death beyond the reach of an earthly Church Court; and whereas it is desirable that said Synod and all others holding similar views should clearly understand the true position of the co-Presbytery of the deceased, who hold slaves; and whereas there are other ministers of said Presbytery who are slaveholders in the same way the deceased was—holding them under the belief that, according to the Bible, it is right; and also under the ruling Elders in the churches under the care of this Presbytery are slaveholders, believing it to be, according to the Old and New Testament Scriptures, right; while a large majority of the members who are property-holders are slave-holders, believing that it is right; and whereas, if Mr. Holley was guilty of an offence to be disciplined, the Presbytery is in the same condemnation, and cannot try itself:

Be it Resolved, That in the matured opinion of this Presbytery, as Mr. Holley has been removed by death, and some of his living co-Presbytery are open to the same charge as he, it is our duty to make known the above facts to said Synod, and all others, if there be any holding the same views; and to ask said Synod, through the Commissioners of its Presbyteries to the next Assembly, to transfer said charge from the dead to the living, and urge upon that Assembly, to direct the Synod of Mississippi to proceed against this Presbytery according to the Book of Discipline, if it believes it guilty of an offence.

Resolved, That a copy of the above be sent immediately to the stated Clerk of said Synod, and to the Committee of Bible and Ordinances of the next Assembly, and to the Christian Observer and the secular papers of Carroll and Yalobusha counties, for publication."

The Presbytery of Shiloh, Tenn., at their Spring meeting in April resolved unanimously: "This Presbytery regard it as an unquestionable fact, that the public mind in the South is this day more fully aroused, than the relation between master and servant is recognized and sanctioned by the Word of God than it has been at perhaps any former period, since the agitation of this question commenced in the General Assembly."

And the Rev. Dr. Newton in a letter published lately in the Christian Observer, in Philadelphia, avows opinions very similar:—

"As were our fathers, so are we slaveholders—conscientious slave-holders—'slaveholders from principle.' Slave holding is not a sin, any more than monarchy, oligarchy, and aristocracy are sin."

In all this we have painful evidence of a departure from the noble position so early taken and so ably maintained by the Presbyterian Church on the subject of Slavery, and which it would indicate niter faithlessness on her part over to desert. Whether or not these sets of public bodies justify the charge that has been made in some quarters of a general apostasy by the Church South, they at least furnish material for grave suspicion that there is some truth in the charge. But that such opinions are diametrically opposed to the testimony which successive General Assemblies from 1818 to the present time has borne against the system must be apparent to all. In 1818 the Assembly said unanimously:—

"We consider the voluntary enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principles of the gospel of Christ." And in accordance with these sentiments they declared that it was "manifestly the duty of all Christians who enjoy the light of the present day, to use their honest, earnest, and unvaried endeavors as speedily as possible to effect this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world." Again the Assembly of 1846 declared that "the system of slavery, as it exists in these

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United States, is intrinsically an unrighteous and oppressive system, and is opposed to the precepts of the law of God, to the spirit and precepts of the gospel, and to the best interests of humanity." Still more decided ground was taken by the General Assembly which met in Detroit in 1850. One of their resolutions was: "The holding of our fellow men in the condition of slavery, except in those cases where it is unavoidable, by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offence in the proper import of that term, as used in the Book of Discipline, (chap. 1. sec. 3), and should be regarded and treated in the same manner as other offences."

If the question then has to come to this, shall the General Assembly recall its past utterances on this subject from 1818 to 1850, or suffer them to be regarded as "stultified abstractions"; shall the future growth of our Church, essentially anti-slavery, be burdened by an endorsement of such sentiments as these, either directly or by implication, we shall not shrink from it. Our Church can never take a retrograde course on this great moral question. And if our brethren make it a condition of remaining with us that we shall be mute while such atrocious doctrines are openly avowed, advocated and acted upon in our churches, we must decidedly decline the terms they would impose. Silence on our part would then be criminal. We cannot thus belie our past history as a Church. We cannot thus prove false to the dictates of conscience, the settled convictions of our judgments, and the principles of the gospel. And if the avowal of such doctrines compels us to choose between bearing the odium of them, and separation from brethren whom we have respected and loved, but who by their recent acts seem to be deserting the well-known principles of their own Church, we can but choose the latter. Repeatedly have we at the North been told that our discussions of this subject, and the reiterated testimonies of the General Assembly against slavery have only served to excite suspicion and distrust of our brethren in the South, and cripple all their efforts to abolish a system, which they asserted they were equally as desirous of having removed as speedily as could be done with safety. They have told us too that their position was peculiar, little understood by any except those on the ground, and that so long as we had confided in their Christian character, we should be willing to leave the matter in their hands. This line of argument has had great weight in every Assembly of the Church. And now on the other hand, we say to our Southern brethren that we too have borne our part of this burden. If they have been impeded in their labors by the cry of Abolitionism, our natural growth as a church in the Free States has been retarded by the stigma of pro-slavery. And to require us to give even by our silence an implied sanction to such unscriptural and abominable teachings on the subject of human rights as have lately been put forth, is asking us to do what we cannot for one moment think of doing. We are ready to do what we can and all we can to aid them in putting away this evil, and will do it in all kindness; but by no word or act, nor even by our silence, will we countenance this modern idea, that God's Word sanctions slavery, and that it is to be classed with the parental and conjugal relations, and consequently to be regarded as a permanent institution.

HUGH MILLER'S LAST BOOK.

"The Testimony of the Rocks," that book upon which Hugh Miller was so intensely engaged for months before his death, and the excitement of writing which is supposed to have caused that temporary insanity which led to his sad and tragical end, has just been published in this country by Gould & Lincoln, of Boston.

A book, written under such circumstances, and coming from the pen of one whom Dr. Chalmers described as "since Scott's death, the greatest Scotchman that was left," claims special attention, but discussing as it does what may be called "the natural theology of geology," as well as the mutual bearings of science and religion, and associated with it with the melancholy death of its author, it is invested with a peculiar and even thrilling interest. As the last, if not the ablest of his works, containing the substance of his most profound and matured thoughts on subjects with some of which his acquaintance was far more intimate and thorough than that of any living man, his views here presented, will receive as they demand and deserve, an extensive and careful consideration.

The first two chapters of the volume on the "Palaeontological History of Plants and Animals," although by their frequent use of the technical phraseology of science, less interesting to the general reader, are yet models in their way as a beautiful and concise summary of the fruits of extensive observation, careful deduction and scientific classification. They lay indeed the solid basis on which the argument of the work is built. The third chapter—"the two records, Mosaic and Geological"—proceeds to show, on the view of the days of creation as adopted, and the corresponding order of creative arrangement as developed by the testimony of the rocks. And it is only within a very recent period—through the labors of Ouvier and his successors in the same sphere—that the system of classification in Natural History has been brought to that perfection which it now exhibits, so that while Geology, human discovery has been bringing to view the laws by which that was guided as the very one to which a correct scientific arrangement must conform. The arrangement of that noble gallery, with its rich storehouse of organic remains—the British Museum—is based upon the order of Natural Science, and yet the visitor as he passes through the magnificent suite of rooms where the luxuriant products of the Carboniferous period are succeeded first by the remains of imposing sea monsters and reptiles, and then by the gigantic frames of the Mammalia, whose enormous skeletons inspire a wondering awe, has in reality beheld before him the very order of successive creations as revealed by Geological discovery, and in every respect conformable to those three creative days or periods which preceded man's appearance upon the planet.

endorsing all the views of Mr. Miller on these various subjects, none will be inclined to dispute his extensive scientific attainments and his thorough mastery of the questions discussed. The beauty of his style is often such that the force of his argument is sometimes partially concealed under the charm and grace of the language in which it is expressed. In almost every page we discern the skill of the literary artist and the devout faith of the Christian scholar. No impartial reader can rise from the perusal of the book without a feeling of profound admiration for the genius it displays, and no pious heart can but feel grateful that its richest tribute has been laid as a free will offering on the altar of a Christian faith.

From the stand-point of this book, not only is there no discrepancy between the Scriptural and Geologic records, but the most perfect and beautiful harmony, while the "testimony of the rocks" lends that confirmation to many of the teachings of the Bible, which must forever silence those skeptics who have been wont to appeal from the sacred volume to the boasted revelations of Science. Geology demonstrates that man is a comparatively recent tenant of this globe; that various tribes of animal existence preceded his appearance, and in type and structure heralded the advent of one who should combine with the most perfect form, the attributes of intelligence and a moral nature which constitute the image of God. Deep embosomed in the solid strata of the earth, and thrown up to human scrutiny by its internal convulsions, are these fossil witnesses which proclaim the steady progress of creative energy in preparing a dwelling place for the human race. Were Paley again to write his "Natural Theology," he could abundantly enrich it now with materials, the lack of which half a century ago left it in some respects imperfect. The theory of an eternal order and succession which has been often the refuge of a blind and shallow Atheism, is effectually and forever exploded—not by such ingenious arguments as that employed by Robert Hall, which is to many minds far from conclusive—but from testimony to which even the most stupid and bigoted reluctance of error must yield its unconditional assent. Even if the absence of all traces of man's existence through the series of strata which contain the fossil remains of the almost infinitely varied forms of animal existence, should be regarded as only presumptive evidence, yet the impossibility of his surviving periods like those which produced the luxuriant vegetation of the Carboniferous era, or the successive upheavals and subsidings which have revolutionized the relative position of sea and land, would set the question completely at rest.

Human existence is a comparatively recent phenomenon on this globe of ours. Through the creative days—or periods incommensurate by any reckoning of ours—as Professor Lewis has ably shown that the word *yon* on exogelical principles may signify—this earth was awaiting the appearance of him who was to be installed by divine appointment as its ruler and sovereign. Guided by the clew of science, we can go back to the chaotic period, and as we follow along the path of primal evolution, we can linger here and there and say with undoubting confidence—the grandest work of Infinite and Almighty skill, the top stone of creation's structure, has not appeared. And when at last we discern unmistakable signs of man's presence, we find ourselves treading on ground with which the Sacred record has already made us familiar. The creation of man is the last great creative work of which our globe has been the theatre. It rises before us almost with the force of a present visible reality—an indisputable miracle of Infinite power, wisdom and goodness.

This, however, is but a single point of many on which "the testimony of the rocks" has an important bearing. Nothing ever so effectually demolished the scientific pretensions of that singular volume—"Vestiges of Creation"—as Hugh Miller's "Old Red Sandstone." Since that was published still more evidence has been accumulated, and in its presence as arrayed in the volume before us, the infidel theory of development shrinks into its own naked and deformed absurdity. Under his lucid exposition we see the singular and striking coincidence between the scientific classifications of natural history progressing upward from the plant or vegetable animal to the highest of all organizations, and the corresponding order of creative arrangement as developed by the testimony of the rocks. And it is only within a very recent period—through the labors of Ouvier and his successors in the same sphere—that the system of classification in Natural History has been brought to that perfection which it now exhibits, so that while Geology, human discovery has been bringing to view the laws by which that was guided as the very one to which a correct scientific arrangement must conform. The arrangement of that noble gallery, with its rich storehouse of organic remains—the British Museum—is based upon the order of Natural Science, and yet the visitor as he passes through the magnificent suite of rooms where the luxuriant products of the Carboniferous period are succeeded first by the remains of imposing sea monsters and reptiles, and then by the gigantic frames of the Mammalia, whose enormous skeletons inspire a wondering awe, has in reality beheld before him the very order of successive creations as revealed by Geological discovery, and in every respect conformable to those three creative days or periods which preceded man's appearance upon the planet.

But we have not space even to refer to the various points of general scientific and theological interest with which Mr. Miller's book abounds. We regard it as one of the most important contributions that has ever yet been made by science to the illustration of Natural Theology. Many of its views have been presented to some extent by others, but never before in such complete proportions or with such clear exposition of their bearing on subjects of a religious interest. It is a fact which at once indicates the direction and tendency of modern science, and which may well inspire a devout gratitude, that among the most distinguished pioneers and masters of Natural Science, are to be found names like those of Silliman, Smith, Hitchcock and Miller, to whose faith in revelation has been united a sagacity that could discern the striking harmony between the Works and the Word of the Creator.

The early hour at which we go to press enables us only to announce the result of the meeting of the Tract Society yesterday. That result, we are happy to say, was perfectly harmonious. The Committee appointed last year to take into consideration the subject of the publications of the Society, specially with reference to the question of Slavery, and who were also to examine into the condition of the finances and the general manner in which the business of the Society is conducted, made their report. The substance of it, so far as it bears upon Slavery, was that, in its political aspects, it was without the sphere of the Society, and that its publications should have nothing to do with it. But as to its moral bearings, or so far as the wrongs connected with the system, were concerned, it should be treated in the same manner with temperance or any kindred evil. The report we hope to publish at length next week. The acceptance and adoption of a report were moved by Dr. J. P. Thompson, who expressed his hearty approval and gratitude that a result so harmonious and satisfactory had been reached. The motion was seconded by Horace Holden Esq., and adopted unanimously.

We have received a little volume, entitled "Dew Drops for the Widow and Orphan," about the size, and somewhat of the character of that selection of texts and verses called "Daily Food," which has been a companion to the devotion of thousands. It is compiled by Mrs. H. B. Cooke, who is well known to many of our readers as the former principal of a flourishing Young Ladies' Seminary in Bloomfield, N. J. It is well that one who has spent the vigor of her days in moulding the minds and characters of hundreds of her countrywomen, should, in the evening of life, complete her usefulness by furnishing to the afflicted that rich consolation and solace which God's word provides for the mourner. The book is made up of a series of consolatory texts of Scripture, selected with the author's fine judgment and taste. Accompanying these are choice extracts from the best sacred poetry. This collection will possess great interest to the numerous pupils of Mrs. Cooke, and to others we commend it for its own merit. It may be found at the bookstore of A. D. F. Randolph, 683 Broadway. The proceeds arising from the sale will be devoted to the education of orphan children.

To persons residing in this city, who may desire to obtain a thorough knowledge of the German language, we are happy to recommend the Rev. Heinrich Tuelke, a pastor of one of the German churches, who is known to us and to many of our readers, as a Christian minister, who is worthy of all esteem and confidence. He is admirably qualified to teach German either in private or in public schools, and is recommended in the highest terms by Rev. Dr. Skinner, by Professors Smith and Hitchcock of the Union Theol. Seminary, and also by Rev. Drs. Prentiss, Campbell, Barchard, and others of our city pastors.

American and Foreign Christian Union. The first address was delivered by the Rev. R. W. Clark, of the Congregational Church, Brooklyn. In remarks enforcing the following: Resolved, That the friends of Protestant Institutions are under the most solemn obligations to make direct and vigorous efforts to preserve and extend their interests upon American soil. He drew a striking contrast between Romanism and Protestantism as rival powers, exerting an influence upon the future destiny of the country. The third Resolution was as follows: Resolved, That the happy influence of our country, whose resources have been so remarkably developed under two fostering influences of a pure and scriptural faith, gives to the American churches a special mission to spread abroad the blessings and benefits of a pure Christianity in all parts of the Papal world. To this, Dr. Kennedy, of Brooklyn, responded at considerable length, speaking of the indebtedness of our country to the Bible, and the duty resting upon those who have freely received, freely to give. The duty of self-preservation, he said, required us to evangelize the land, to give the gospel to the ignorant and erring. This was a work in which all might unite. Thus engaged, there appeared no difference between the Methodist, Baptist, Episcopal and Presbyterian. The spirit of our common Protestantism is this: "One is our Master even Christ." We all may answer as the wild Arab in the Desert, of whom Stephen speaks in his travels, to the question, "whose are you?" Lifting up his swarthy brow to heaven, his only reply was, "God's!" Shall we account it a hardship to do a work like this? It is for ourselves, our Bible, our Schools, our national Literature, that we are called to labor. The speaker narrated several instances of the persecuting bigotry of the Romish Church which had come under his notice. Where, he asked, is the Catholic country that allows the religious liberty that is here enjoyed? The facts of Mr. Clay's letter to Bolivar, urging him to establish the principles of toleration, were cited, and the bigoted reply of Bolivar to Mr. Clay's letter was given. The speaker closed with a glowing picture of what our land would become under the genial influence of Christianity, as illustrated by the spirit and aims of this Society.

Dr. Wilks, of Montreal, playfully introduced himself as having one advantage over most of his hearers—he was the loyal subject of a lady. He deemed the report to have the right ring. It sounded right. He came from the midst of what served to illustrate this system. He could speak of it as he had seen it—he saw it every day. Several amusing anecdotes were related illustrative of the spirit in which Romanism pursues its measures of aggression. He spoke of the formation, in 1839, of a Society with which he was connected whose aim was the evangelization of Romanists, and whose labors have been greatly blessed. A large field in Canada opened before the Society. In the absence of Rev. Mr. Harper, of Xenia, O., Rev. Mr. Rightor, one of the general agents of the Society, spoke to the following Resolution: Resolved, That in view of the remarkable and unprecedented emigration of the present age to this land—an emigration from all climes, but especially from those of nominal Christendom; and in view of the providences of God in regard to this nation in preparing it for the same, the American Church has devolved upon it a special, peculiar and important mission—no less than that of evangelizing and evangelizing of the apostate portions of the nominally Christian world. Rev. Mr. Lee, in a forcible and earnest manner, spoke to the closing Resolution: Resolved, That whereas God, in His wise and holy providence, has given to Protestant Christians the ascendancy in these United States, it is their paramount duty, as Christian patriots, to maintain that ascendancy by all right and honorable means; and especially by keeping up in full vigor the true spirit of the Protestant Reformation.

The speaker dwelt at length on the false nimity of Rome, and endeavored to show that the true Catholicism is with those who work together in the cause of God. With Southern Slavery he had no sympathy; but oppression, equal to any of the plantation, occurs not fifty miles from this city. He narrated instances that had come under his observation illustrative of this fact. The Report opens with the great truth that Jesus Christ, and he alone, is the SAVIOR of men, and that Popery, in its teachings and practice, robs our Lord of his exclusive claim to this character, and that it is, therefore, the duty of all who love the gospel in its purity to labor to destroy this antagonistic system. The Report thus proceeds: Having thus shown the Popedom to be the most important, and the most pressing in its needs, among the fields which call for the missionary activity of Protestant Christendom, the Report goes on to speak of it as being also the most accessible, and not only accessible, but full of promise, and continually becoming more and more promising. Moreover, this vast field is not only highly accessible and inviting, but it is already yielding rich and ample fruits for the brief season and extent to which it has been under cultivation. It may be truly said, that no missionary ground in modern times, can show more or better fruit than this, in proportion to the time and strength devoted to it by the AMERICAN AND FOREIGN CHRISTIAN UNION, and kindred associations. As there are, however, some peculiarities in Popery which make it necessary that other forms of belief should enjoy legal protection against wrongful working of these peculiarities, the Report specifies three points on which it is of the highest importance that the statute law of the land should guard the rights of the citizen, no matter what his religious belief may be. These points are, the public school system, the tenure of ecclesiastical property, and the due inspection of convents.

From these thoughts on the subject comprised in the Society's object, the Report proceeds to notice other things. Having noticed a few grounds of their concern in regard to the welfare of the cause entrusted to them, the Report specifies three considerations that served greatly to animate the Board in the discharge of their duties, viz: that the cause of God—right views in regard to it are gaining ground—and the Divine favor rests upon the work performed. It next speaks of the Treasury, whose receipts during the year, including the balance on hand at beginning, amount to \$70,296 93, which is \$9,724 49 more than the year previous. The disbursements were \$72,122 65. It next speaks of the publication department, and of the books, tracts, and periodicals put into circulation within the year on the subject of Romanism, more than five thousand dollars' worth of which have been gratuitously distributed. Within the time large editions of the works comprised in the "Sunday School Library," which is designed for the more advanced classes in Sunday-schools, have been prepared, and it can now be furnished to almost any extent which may be demanded. The Report next speaks of the missions in the United States. These are itinerant and stationary, and sustained among the Irish, German, French and Spanish Romanists. They are maintained in different sections of the country—in the cities and larger towns, or manufacturing districts, where the foreign population has congregated together in large numbers. This branch of service, though meeting with greater obstacles from the more compact, or better organized condition of the Papal system here than elsewhere, has in many respects advanced in its success and usefulness beyond any former time. It has reached and benefited more adult Romanists than ever before, and much more than ordinary attention has been given to the instruction of Romish children. A much larger number of these has been gathered into Sabbath, week-day, and industrial schools, and taught the rudiments of an English education—the habits of industry, and the fundamental truths of the gospel religion than previously. Two churches have been formed within the year, to add their numbers and strength to evangelical Christendom. The plan of addressing Romanists in public lectures, and of thus discussing the doctrines and usages of the Romish Church with them, has been continued with good effect. The Board during the year have added to their means of conducting this service, one man having completed his course of training and entered upon the service among the Irish in the West, and another having engaged in it to much advantage among the French near the Canada line, in the State of Vermont. By this method one of the missionaries alone, who has been thus employed two or three years, has addressed within the year just closed more than 12,000 Romanists, many of whom have been

convinced of the errors of Romanism, and have abandoned it; and six young men of that faith, through his instrumentality, have left it, and entered upon studies preparatory to the gospel ministry. The Report faithfully acknowledges the aid received from the American Bible, Tract, Sunday-School Union, and other benevolent Societies, and from many private friends in books, tracts, clothing, and other articles; and also in personal assistance at the mission stations, in the schools, and elsewhere.

It states that the whole number of laborers employed within the Home Field the whole or part of the time is seventy-one, but that many more co-operate as teachers and helpers voluntarily, and that at no time has it had so numerous, judicious, and able a force in it as now; and never has it returned such abundant and precious fruits. The Report next speaks of the Foreign Field. In regard to this field it is unusually full. In outline it speaks of the general condition of the Popedom outside of the United States, and of "doleful moans" heard in it in "Allentions" over the defections from Romish faith and obedience which are seen in some places, and also of the highest toned assertions of the church's claims as she exercised them in the dark ages. A cursory review is then given of missionary labors during the last year in different portions of the Papal world, with a sketch of the state of those populations where no direct missionary operations are carried on.

Beginning with the Western Hemisphere, notice is taken of Canada, Hayti, Cuba, Mexico, Central America, New-Grenada, Brazil, Buenos Ayres, Chili, and other South American countries. In notices, in the Eastern Hemisphere, Ireland, Sweden, Belgium, France, Geneva, the Waldenses, Sardinia, Tuscany, the Roman States, Mexico, Spain, Austria, and Bavaria. In Brazil and Chili, in South America, part of the year, and in Sweden, Denmark, (among the Waldenses), and in Switzerland (among the whole of the year), the Board have maintained their operations as heretofore. In Hayti, (West Indies), Belgium, France, and Ireland, they have increased their operations—mere laborers have been employed, and the influence of gospel truth have been brought to bear upon a larger population than before.

In addition to the increased operations in France alluded to, a chapel, with encouraging prospects of its speedy completion, has been commenced in Paris. The Rev. Dr. Kirk, of Boston, is now there, to superintend its construction and establishment. Great good is anticipated from its influence. The prospects in the Foreign (as in the Home) Department are more encouraging than at any former period, and the result of the efforts of the SEVENTY laborers of all kinds within it, are in advance of the preceding year. The increase of the number of pastors, evangelists, and teachers, over the number employed last year is eighteen. The whole number employed the whole or part of the year at home and abroad, is 141, an advance of 22 on the number reported at the last anniversary.

In conclusion the Board says: Thus, as the husbandman, when he has finished the labors of the year, and gathered in the fruit of his toil, sits down to estimate the profit and loss of his husbandry, taking notice in what respect his crops have failed, and learning wisdom for the future, and he rejoices over all his successes, and holds his harvest-feast with his family and friends, and gives thanks to the bounteous Giver of all; so we have sat down to our reckoning of the year's results, and have invited our brethren of household of faith to join us in mourning over the wild and unrelenting desolations of the Papal field, and to rejoice with us in the rich blessings wherewith God has been pleased to crown our labored, and those of our friends at home and abroad. Let us resume our efforts with greater depth and tenderness of holy feeling for lost souls, assured that though we ply in tribulation, and in tears, we shall reap in joy, and the harvest shall be wide as the world. Let us acknowledge that it is God who giveth all the increase, and to him be all the praise.

ABSTRACT

Of the Thirty-First Report of the AMERICAN HOME MISSIONARY SOCIETY.

The Society has been called to mourn the decease, during the year, of one of its Vice-Presidents, Rev. SAMUEL MERRILL, and JOHN PUNCHARD, Esq; and eleven of the missionaries. The number of ministers of the gospel in the service of the Society, in 24 different States and Territories, during the year, has been 974.

Of the whole number, 522 have been the pastors or stated supplies of single congregations; 316 have ministered in two or three congregations each; and 137 have extended their labors over still wider fields.

Nine missionaries have preached to congregations of colored people; and 46 in foreign languages—22 to Welsh, and 21 to German congregations; and 3 to congregations of Norwegian, Swiss, and Hollanders.

The number of congregations and missionary stations supplied, in whole or in part, in 1856, is equal to 780 years.

The number of pupils in Sabbath Schools, is 62,500.

There have been added to the collections, 5,550—viz: 2,937 on profession, and 2,613 by letter. Sixty-two missionaries make mention, in their reports, of revivals of religion in their congregations; and 352 missionaries report 2,232 hopeful conversions.

Fifty-four churches have been organized by the missionaries during the year; and 46 that had been dependent, have assumed the support of their own ministry.

Fifty-three houses of worship have been completed; 35 repaired; and 49 others are in process of erection.

Seventy-five young men, in connection with the missionary churches, are in preparation for the gospel ministry.

RECEIPTS—\$178,000 68.  
LIABILITIES—\$17,734 16.  
PAYMENTS—\$180,550 44—leaving \$7,133 72 still due to missionaries for labor performed; towards obtaining which, and meeting the further claims on commissions not yet expired—amounting in all to \$70,085 07—there is a balance on the Treasury of \$21,252 40—the greater part of which is received in payment of legacies near the close of the year.

The receipts are \$15,437 69 less than in the preceding year. The regular contributions of the churches, however, are but \$2,175 69 less; and the greater amount of legacies—\$8,338—and a special donation of \$5,000 in the previous year, making the balance of \$21,252 40—there is a balance on the Treasury of \$21,252 40—the greater part of which is received in payment of legacies near the close of the year.

The number of missionaries is less, by twelve; while there is an increase of five in the years of labor performed, and of twenty in the number of congregations regularly supplied. There is an increase also in the number of revivals of religion, and of hopeful conversions reported, in the number of additions to the churches on profession of faith, and of pupils connected with the Sabbath Schools. The decrease in the number of missionaries is just equal to the decrease of the number employed in the Eastern and Middle States, and the dependence on missionary assistance is becoming less year by year; while in the Western States and Territories, as a whole, the number has been undiminished, and in some of them very considerably increased. In Iowa and Minnesota, there have been twenty-four more in commission than in the preceding year.







There beg from them a favorable response to any application for aid, whether personal, or otherwise.

Religious Intelligence.

Church Calls, &c.

Rev. JACOB STRECK, late of Minersville, Pa., has accepted a call from the English Lutheran church in Davenport, Iowa.

Rev. L. H. KRAFAUER, lately of Fairfield, Adams Co., Pa., has accepted a call from a portion of the Greenburg church, recently under the pastoral care of the Rev. T. G. Apple.

Rev. E. G. SMITH, of Dover, has accepted a call from the church at Tremont, Tazewell county, Illinois.

Rev. W. A. FLEMING has been released from his charge at Farmington, Ill., and has accepted a call to Lewisport, same State.

Rev. G. VAN ANTWERP has declined the call to Union church, Douglas Presbytery.

Mr. JAMES W. WEAVER, late of the Presbytery of Ohio, has accepted a call to Bentonport, Iowa.

Rev. T. M. OVIATT has accepted a call to Burlington Second church, Iowa.

Rev. F. B. DISMORE accepts a call to Round Grove church, Iowa, serving Union church in connection.

apostated from the church. His efforts are, therefore, directed especially to the Greek church, the various branches of the Oriental Church, Armenians, Abyssinians and others, and to that large portion of the Christian world comprised in the Western or Latin Church; whether in the Eastern or Western empire, they are the legitimate work of this society.

Since its organization the society has met great favor. They have established their missions in South America; along the Canada line; they have gone to Ireland, to Belgium, to Sweden, and to France, and there distributed the blessing of the gospel among millions who have not heretofore received it in its purity.

Union Theological Seminary.—The Address before the Society of Inquiry, being the preliminary services customary at the anniversary of this institution, took place Sabbath evening at the Mercer street Presbyterian church. Prof. Smith opened the services with prayer.

Prof. Taylor Lewis, of Union College, delivered the address of the occasion. He said he was invited to address the Theological Society of the Seminary, but would not invade the sacred office of a preacher by the choice of a text; but whilst he referred to a sentence of the Bible by way of introduction, he indicated his theme as an exposition of the fact, how little we know. This he elaborated by defining the limits of human speculation and its relation to the real and positive nature of revealed knowledge.

He took the five questions, Who are we? Where are we? Why are we? Whence came we? and whither are we going?—and confronting them with the speculations and investigations of science on the one hand, and testing them by the answers of revelation on the other, he eliminated the relations of both these sources of human wisdom, and forcefully illustrated his topic of the inevitable limitation of human knowledge.

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New-York Bible Society.—The anniversary sermon before the New-York Bible Society was preached Sabbath evening in Dr. Alexander's church corner of Fifth and Nineteenth street, by the Rev. Dr. Thompson, of Buffalo, N. Y. The church was filled with a large and attentive audience.

After the usual introductory exercises, including an able prayer from Chancellor Ferris, and effective congregational singing, Dr. Thompson announced as his text: Matthew xvii, 19, 20, 21 verses. The Bible and its ability to regenerate and evangelize men, were the leading thoughts, powerfully elaborated and well delivered. Before the close, a collection to aid the Society was taken up.

American Female Guardian Society.—The twenty-third anniversary of this Society was celebrated on Sabbath evening at the Galvary Baptist church, West 23d street. After a voluntary by the choir, a prayer, and singing by the children of the "Home for the Friendless," an abstract of the annual report was read.

The receipts of the American Female Guardian Society during the year ending January 1st, 1857, were, \$36,553.93; Disbursements (including payment on Home Chapel) 45,839.93.

The New York Sabbath School Union held its Anniversary on Tuesday evening in the Broome street Presbyterian church. The house was crowded and the exercises were full of interest.

The following is an abstract of the Report:—The whole number of scholars on the register during the last year..... 42,000

Afternoon Meetings.—The gathering of the children belonging to this Association in the Academy of Music and the various churches on Tuesday afternoon, will long be remembered for its interest and beauty.

The Young Men's Christian Association of New York held its annual meeting Tuesday evening, in the Baptist church in 23d street. After the meeting was opened with prayer, the President, Mr. Stebbins, who has just recovered from a long illness, offered a Report, which was read by Mr. Secretary Marshall.

The financial condition of the Society is rather unfavorable, but as there are nearly 800 members, it is to be hoped the indebtedness will be met.

Rev. M. BUSHNELL, of the Gaboon Mission, was not accurately reported last week in his remark at the Tract House. He did not say that the 100 Sabbath School teachers and 12,000 children were "in his field." They are to be found in the whole of Western Africa, covering 15 different Stations.

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Rev. E. A. HUNTINGTON, of Auburn, N. Y., acknowledges his grateful obligations to the students of the Theological Seminary, at Auburn, for the contribution of fifty dollars to constitute him an Honorary Member of the American Board of Commissioners for Foreign Missions.

Rev. M. Greely has left the Congregational church of Great Barrington, Mass., for Grand Rapids, Mich., and Prof. Tatlock, of Williams College, will apply the Great Barrington church.

Rev. H. W. BECKER'S CHURCH.—At the morning service in Rev. Henry Ward Beecher's church Sabbath before last, fifty-three persons were admitted to the church on profession of faith, and twenty-three on letters from other churches.

Rev. JOHN McLEOD, late of Montreal, who was appointed as Mr. Mall's successor as local Secretary of the A. B. C. F. M., in Philadelphia, has arrived in that city and entered upon the service of the Board.

A "WIK" SON.—The oldest son of Gov. Wise of Virginia, is studying divinity at the Episcopal School in Alexandria Co., Va., and will probably be ordained next year.

News via Philadelphia of the ecclesiastical doings in New York, is not infrequent. The Philadelphia Observer says that a member of Rev. Dr. Phillips' church, in New York, has contributed \$30,000 to endow a Professorship in the College of New Jersey, at Princeton.

OLD WATER PRESBYTERY.—At the session of the Presbytery of Old Water, at Hillsdale, Mich., April 21st, 22d, and 23d, Rev. Calvin Clark and Elder G. N. Root, were elected Commissioners to the next General Assembly at Cleveland; and Rev. R. S. Goodman, and Elder John Chandler, their alternates.

The Presbytery of Peoria and Knox, Illinois, met on the second Thursday of April in Washington, Ill., and continued its sessions until the following Monday. The meeting was one of unusual interest to the members of Presbytery, and also to the church in Washington. The interest in the church was so great, and appeared to be increasing so much each day, that arrangements were made among some of the brethren to hold a series of meetings there very soon.

Rev. JAMES QUICK was received as a candidate for the ministry from the Fourth Presbytery of New York, and was ordained as an Evangelist. Rev. Joseph Fowler and Mr. Ralph Ware were chosen Commissioners and Delegates to the next General Assembly.

On the subject of Slavery a series of Resolutions was adopted, to be sent to the General Assembly, of which the following are a part: Resolved, 1. That we regard the system of American Slavery as an outrage upon the rights of the oppressed—and an injury to the highest interests of our country—and a high-handed violation of the laws of God; and that we look with great sorrow and alarm upon the progressive efforts which have been made during the past few years to extend and perpetuate this system in our land.

Resolved, 2. That every member of our church who is guilty of slaveholding except in those justifiable cases specified in the Detroit Resolutions of the Assembly of 1850, is deserving the discipline of the Church—and we, as a Presbytery, do earnestly and solemnly invoke the General Assembly to take immediate measures, by all constitutional methods, to extend the discipline of the Church to all such cases of slaveholding.

Resolved, 3. That, in the opinion of the General Assembly, the peace and order and purity of the Church can be better secured by a powerful separation between those churches which practice and approve of slaveholding and those who do not—then we invoke the Assembly to propose and secure such a separation.

Resolved, 4. That we are governed by no spirit of unkindness toward Southern brethren in urging this matter upon the Assembly. Our only desire is to see our branch of the Church of Christ separated from all unholy alliance with Slavery—and enabled to accomplish her work in doing good, free from the reproach which Slavery brings upon her.

The State of New-York has recently purchased a farm and extensive buildings, on Staten Island, for a Quarantine Hospital. Last week a mob set them on fire and destroyed them all. The people there are resolved to resist the establishment of a Hospital, and it is quite plain the civil authorities and the mob will be brought into open collision with each other.

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A good looking friend of ours, who is on this side forty, though somewhat heavy headed, while absent from the city a few days saw Prof. Wood's Hair Restorer, and on his return called to see his lady-love, but was unable to find her; he did not recognize him; and immediately departed to find her a cousin of his; but was eventually obliged to find her who was supplanting his former self in the affections of the lady, which caused him to make himself known; but the lady still says that she likes the counterfeit better than the original, and he is to continue (if necessary) to use the Hair Restorer. To be had of the proprietors, at 209 Broadway, New York, Depot 218 Broadway, and sold by all Druggists.

Northern Sugar Cane Seed. Seed purchased from Mr. W. W. Foster of OREGON, who has his own immediate inspection (having raised the almost pure) and does not sell seed by Mr. G. G. in the Territory, and we offer it for sale in quantities of 50 lbs. in the Territory, and in quantities of 100 lbs. in the States, and \$1 each. This seed is expected to suit other lands, and can be procured only from J. M. THORNTON & CO., Seed Warehouse, No. 18 John street, New York.

Business Notices. The New York Liqueur Dealers' Association numbers over 650 persons and has a cash fund of over \$300,000, which, it is said, will be expended in testing the constitutionality of the license law recently passed by the Legislature. A committee of five has been appointed to proceed to Albany and obtain the opinion of the Attorney-General on the question. It is stated that under this law, not one dealer in five hundred will be able to obtain a license.

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Anniversary Week.

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The general theme of the discourse was the position which the American people now occupy with respect to the civilization and evangelization of the world. He pointed out some analogies between the history of this nation and that of the Jews, the chosen people of God. He said that to Christianize this nation is, through it, to Christianize this continent. He referred to the connection of the Home Missionary Society with this enterprise of evangelization, and hoped that its labors might be sustained by the sympathies and the charities of the churches. He drew a vivid picture of the West, its resources, its population, its present wants and its future prospects. He spoke, in several passages in the discourse, with great severity against American Slavery, as an obstacle in the way of the progress of Christianity in this country and in the world.

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American Home Missionary Society.—The annual sermon before the American Home Missionary Society was preached by the Rev. Julian M. Stewart, D.D., President of Illinois College, in the Madison Square Presbyterian church, (the Rev. Dr. Adams'), corner of Madison avenue and Twenty-fourth street, Sunday evening, to a large and highly respectable auditory. After the usual preliminary devotional exercises, Dr. S. said his text would be found in Matthew, 10th chapter, 5th and 6th verses.—"These twelve Jesus sent forth, and commanded them, saying, Go ye into the city of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel."

The general theme of the discourse was the position which the American people now occupy with respect to the civilization and evangelization of the world. He pointed out some analogies between the history of this nation and that of the Jews, the chosen people of God. He said that to Christianize this nation is, through it, to Christianize this continent. He referred to the connection of the Home Missionary Society with this enterprise of evangelization, and hoped that its labors might be sustained by the sympathies and the charities of the churches. He drew a vivid picture of the West, its resources, its population, its present wants and its future prospects. He spoke, in several passages in the discourse, with great severity against American Slavery, as an obstacle in the way of the progress of Christianity in this country and in the world.

American and Foreign Christian Union.—On Sunday evening, the annual sermon on behalf of this Association was delivered by Rev. Dr. Forsyth, of Newbury, N. Y., in Rev. Dr. Smith's church, corner of Fourteenth street and Second avenue. The incidents on the journey to Emmaus were read by the pastor, Rev. Dr. Smith, as the appropriate chapter from Scripture. Rev. Dr. Dewitt offered prayer. Dr. Fairchild, Secretary to the Society, said the field of this society comprehends all the nations included in Christendom. It is not designed to go to the pagan world, nor to enter communities which have Protestant societies; it aims to convey the gospel to those branches of Christianity that have

Anniversary Week.

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Religious Reading.

SPECIAL EFFORTS.

Messrs. Editors:—The writer of an article in the Evangelist of April 2nd, gave as a subject of special efforts in regard to "their influence and results" as I have seen for many years. He asks for the experience of the of the Fathers in the Ministry in regard to special religious efforts.

had a very interesting revival with us, and at present many places in this region are enjoying refreshing from the presence of the Lord. Two hopefully converted in our special effort two years since, have commenced their study preparatory for the ministry. And two or three more will probably take the same course.

noon. He spoke to a neighbor of his, coming from church; who said to him, with tears, "you and I can't stand it any longer." We must strive, strive to enter. Next day, while visiting at request, heard that several wild, young men of Peapack were touched by the discourse, and wanted to hear more.

I preached from the words, "Seek ye the Lord while He may be found." After service, forty played to converse. Several so writhed under conviction I feared they would sink in despair. The pangs of hell seemed to get hold of them.

ren who have been witnesses of his neglect of divine things; he distrusts his powers—if he begins to serve God more will be expected of him than he can perform.

view of the subject—His genius has been devoted to the service of his Heavenly Master, and his is the high honor promised to those who, having labored successfully in their Master's cause, and turned many to righteousness, are to shine as the stars for ever and ever.

Selections.

THE DISRUPTION OF THE CHURCH OF SCOTLAND.

"When the last of these solemn sentences had left the Moderator's lips, he laid the protest upon the table of the house, and turning round towards the Commissioner, who rose in evident and deep emotion, Dr. Welsh bowed respectfully to the representative of the Queen, and in so doing, bade the Church of Scotland farewell to the State.

"A heavy thunder cloud had for some time darkened the heavens, and at the eye riveted to that particular moment over the dejected state of human beings who covered the immense area of the low-roofed hall, individual forms had almost ceased to be distinguishable through the sombre shade. The Psalm which Dr. Chalmers had chosen was the 43d. He began at that touching and beautiful line—

A Distinction. Many years ago when new sects in New England began to break the good old Congregational...

Telling Mother. A cluster of young girls stood about the door of the school-room one afternoon, engaged in close conversation...

Treasurer of a Newspaper. Very few of those who read a newspaper, and fewer still of those who complain of the price of it...

The Children at Home. "Mother, do let me go to the common and see them feed the cannon," said George to his mother on the fourth of July.

A Word to Little Girls. Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles as she passes along...

Be Kind to Your Sisters. Boys, be kind to your sisters. You may live to be old, and never find such tender, loving friends as these sisters.

A Child's Example. "O dear grandmother," said a little boy as he kissed his new-born sister that lay in her arms, "I must never be naughty any more, now we've got this baby."

The Farmer's Department. The Lawn. A miscellaneous collection of flowers though beautiful and gorgeous, requires much care in weeding and other operations...

Missionary Beds. "It is almost time for us to be thinking of our missionary beds," said a little girl to her brother, turning from the open window...

Notes on the Gospels. JUST PUBLISHED. A Commentary, critical, exegetical and practical on the Gospels of MATTHEW and MARK...

Anniversary Notice. THE OLSBERG REGISTER, so long kept at the Bookstore of the Rev. Dr. OLSBERG...

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Musical score for Hymn 93. Includes lyrics: "I, the child, I see you call me to his knee, I see you call me to his knee..."

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London List of Packets. THE following table, containing the Lists of Packets and the names of the Captains...

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