

American Presbyterian and Genesee Evangelist.

THURSDAY, MAY 3, 1860.

D. C. HOUGHTON, JOHN W. BEARS, EDITORS.

THE NEXT GENERAL ASSEMBLY. We claim no right to dictate to the General Assembly of our church, or to any other ecclesiastical body; yet, in common with all others, we think ourselves at liberty to make suggestions in reference to matters pertaining to the welfare of the church, and we should be unworthy of a place as public journalists, if, in common with other conductors of the press, we were not able to make suggestions that would be worthy of attention.

Our denomination has never occupied a position so well fitted to inspire confidence and to encourage hope, as it will do, at the time of the meeting of the coming Assembly. It has become in a good degree consolidated. Its position is defined. Its relation to other denominations, and to the great questions of the age, has become understood. Its resources are increased and increasing. Great questions which threatened to convulse and rend it, have been met, discussed, settled. Among the other denominations of the land it occupies an important position; it has a place—a mission; it has a work to do distinct from the work assigned to the Episcopalian, the Methodist, the Baptist, the Lutheran denominations, and the other branches of the great Presbyterian body. It has resources in respect to talent, wealth, learning, piety, position, not inferior to any of them, and superior to most of them; and if the influence of our denomination were at once withdrawn from the land, it could not be felt by all that love the common cause of religion, that a chasm would be made which no one of the other denominations, and which not all of them together, could fill up. Sad and criminal as were the acts which led to the organization of this separate body of Presbyterians in our land; much as we have cause to complain of the injustice and wrong done by those who divided us from ourselves, and much as we have reason to lament the existence of the spirit on their part which tends to perpetuate the wrong, and to exclude us from the ordinary courtesies due to great Christian denominations, yet, instead of dwelling on it in our recollections, and provoking to wider separation, it is better, leaving our brethren to pursue their own way, and without seeking to augment difficulties which will certainly come upon them, to give ourselves to the great task which God in his providence has assigned to us among the denominations of his people in this land and age.

We regard some things as settled. We are Presbyterians, and are to be known, honored, treated, as such. Our rights as such have been recognized in all places, and before all tribunals, where an opinion on the subject is of any value. If we are not formally declared and recognised as the "Succession" in the divided Presbyterian body, it is true that our brethren of the other branch of our denomination are also not thus recognized, and true that whatever was regarded as pertaining to Presbyterianism when the denomination assumed a distinct form and place in our land, appertains to both these bodies alike. It is settled that we are to be a denomination in our country. All hope of "disintegrating" us; of dividing us between the Old School and Congregational denominations; of "detaching" so many churches from our body as ultimately to "absorb" us, must by this time have been seen to be so vain, that we cannot believe that it is now seriously entertained by any reflecting men in the denomination from which we have been separated. The policy of our denomination on many points is settled. The agitation of the slavery question we regard as substantially at an end. Our position is understood. All those that regarded it as necessary for their own comfort or usefulness to leave us on account of that position, have left us; and those that are disposed to return from that portion of the church—as some of them will be—and all who will come among us from the Old School body on account of the views entertained on that subject in that denomination—as not a few may yet do, will content themselves with us, understanding the position they are to occupy, and will come among us, not for strife, but for peace. That great question—the question about the consistency of slavery with the Bible—is already re-opened in the Methodist denomination; it will be opened in the Episcopal church; and before our Old School brethren there is a dark and tempestuous cloud rising, and a storm gathering—a cloud more dark, and a storm more fierce by far than any thing that has assailed the New School branch of the church. These things settled—these difficulties out of the way, the great work now before us as a denomination is consolidation and development.

The prominent subjects, we think, which must come directly or indirectly before the next General Assembly, and, perhaps, several successive Assemblies, will be Home Missions, Publication, Education, and Foreign Missions.

HOME MISSIONS. We consider the present arrangement on the subject of Home Missions to be such as to demand no immediate or material change. In other words, we think that the existing arrangement fairly represents the views of our church at large, at present, and needs no essential modification. It may be that it is the purpose of the American Home Missionary Society, using that word "Society" now as we are compelled to use it in modern times, as indicating one or more master minds that control corporations and committees that are elected by themselves, or as a matter of form—it may be that that "Society" designs to drive off the Presbyterians of the church, or to arrange the affairs of the "Society" as to compel the Presbyterian Church to withdraw from it, and to leave the possession of the field to the Congregationalists; but it has not yet done it, and we are not at liberty to assume that this is its design. We are publicly on good terms with the Society. We owe much to it. We have derived great advantages from it. If fairly administered, it is an organization eminently adapted to spread the gospel over the great uncultivated fields of our country, and not necessarily antagonistic to Presbyterianism. There is, also, a very large part of our denomination that has entire confidence in the Society; and a sudden rupture with that Society would produce disastrous consequences from which it would require a long period to recover. Policy and honor—the remembrance of former kind and friendly relations, and of the

good that has been done by their united efforts, as well as real love for our Congregational brethren with whom we have so long acted; and the love which we have for our own denomination, and the higher love which we should cherish for our common Christianity; the principles which we have all along distinctly avowed on the subject of co-operation in religion, should prompt us not only to fulfill all our pledged engagements with the Society, but to avail ourselves of all that there is in an organization so well fitted for spreading over the fields to which we are specially invited, the great principles of the gospel of Christ.

At the same time, we apprehend that the constitution of the Church Extension Committee of our church, fairly represents the present feeling of the church, meets its wants, and leaves nothing to be desired. Its powers are so large already by the acts of the General Assembly, as to meet all the cases which cannot be met from any other source, and to furnish a channel for the contributions of all who are not satisfied with the rules of the American Home Missionary Society. We happen to know that the Committee is most rigid on the only true principles on which its operations can be conducted with propriety and safety; namely, (1.) To construe the instructions of the Assembly liberally and rigidly, and in no case to go beyond those instructions; and (2.) Never to go in debt; never to make an appropriation in reference to which they have not the funds on hand, or in certain prospect, to meet it when it becomes due. This arrangement we think meets the exact wants of the church at the present time. It represents the feelings of the church. It is adapted to the development of our resources. It is an arrangement of which our Congregational brethren have no right to complain, for it is one on which they have been acting all along in disbursing the separate funds of the Connecticut Missionary Society, and in cases of numerous private benefactions. It has none of the evils which would attend an entire disruption with the American Home Missionary Society, and the creation of a Board of Domestic Missions of our own denomination. We would not, therefore, "drive the wedge" of separation from our Congregational brethren. If they choose to do it, let the responsibility be with them. But we have faith in our New England brethren, who, as a body, have always been true to us, and who have never desired or sought anything in relation to our church but its peace and its prosperity.

PUBLICATION CAUSE.

The interests of the publication cause, in our apprehension, demand not less the attention of the Assembly than the cause of Home Missions. Indeed, to our view, the success of that cause, and the question whether the Committee will be able to go on with the duties intrusted to it, may depend entirely on the course which shall be taken by the next Assembly. In common with other denominations, our church has undertaken in a direct, regular, and systematic manner, to call to its aid the press in the diffusion of truth, and in defence of the great principles which are maintained by us as a denomination; but, if we are not mistaken, our church, as a church, has shown less interest in this cause, and done less to encourage and sustain the Committee in the work intrusted to it, than any other denomination. From the nature of the case, this cause cannot be made as popular as the cause of missions. It cannot so directly enlist the sympathies of the great mass of the people. It must depend more on an appeal to the intelligence of the church, and found its main hopes on those who can see and appreciate the value of sacred literature. And yet it can hope for success only as the denomination shall take an interest in the cause, and come up to its support. The difficulty in the case is, that the denomination, as such, has as yet taken no interest in the publication cause. The church has never been awakened to its importance. There is no spontaneous movement; there is no voluntary contribution of help; there are no warm and hearty acts of co-operation with the Committee in carrying out the objects intrusted to it by the Assembly. The burden has come upon a few, and that burden cannot be borne much longer. The Presbyterian House was secured almost entirely by funds raised in Philadelphia. A large part of the funds placed at the disposal of the Committee has raised in Philadelphia. The Committee, in order to save the Committee from utter bankruptcy, and to prevent the necessity of going into liquidation, the sum of ten thousand dollars was raised in this city, one half of which was contributed by one gentleman. But that effort cannot be made again. It will not be possible to make that appeal again, even though the consequence should be that the whole operations of the Committee should be suspended forever. It is absolutely necessary, therefore, if our branch of the Presbyterian Church desires the continuance of the operations of the Committee, that the General Assembly should take effective measures to sustain those operations, and that the churches should come up to the aid of the Committee. There is a point beyond which no class of public servants should be required to "make brick without straw," and that point is now reached, we apprehend, in the labors of the Publication Committee of our denomination. And yet, no true friend of our common Christianity; no lover of our church; no one who can appreciate the value and the power of the press; no one who looks upon the success which has attended the same efforts in the Methodist Church, and in the other branch of our own denomination; no one who looks at the wealth and intelligence of our own denomination; and no one who values the truth, could look but with burning shame, and with a sense of the deepest sorrow, upon the failure of this part of our plan, or could fail to hang his head in confusion and mortification, if it should be proclaimed throughout the land that the New School branch of the Presbyterian Church has not zeal enough to sustain a cause requiring so little sacrifice, and yet so vital to every interest of the denomination. Yet, this, in our apprehension, must occur, unless the General Assembly shall originate some effective movement by which this cause can secure the hearty co-operation of the churches. We speak strongly on this subject, because we have been in a situation to know something of the anxiety, the toil, the solicitude, the burden attending the duties of the Committee; and while we doubt not that the members of that Committee are willing to endure any reasonable amount of labor, and to come together in any reasonable extent with heavy hearts, and under the feeling that the churches take no interest in their work, there is a point beyond which such labor ceases to be reasonable, and a point beyond which the burden cannot be borne. The Committee have no special interest in the matter. They are merely the servants of the church to perform a work assigned to them. If the church does not

wish them to perform that work, it has only to be appointed by the Board at its annual meeting in October last, to confer together on "questions affecting the relations of the Board to such missionaries as may prefer the Presbyterian mode of Church government." The Board appointed such a committee. The committee of the General Assembly were instructed to propose to the Board the following things, as essential in the view of the Assembly to the securing of the co-operative principle in conducting the missionary work:

(1.) "That it should be distinctly understood, here and abroad, that the Board, its Prudential Committee, and officers, interpose no obstacles in the formation of foreign Presbyteries.

(2.) "That the appointments of missionaries should be so disposed, wherever it is wise and practicable, as to facilitate the formation of such Presbyteries.

(3.) "That there should be a free correspondence of our missionaries with the Permanent Committee of the General Assembly."

Never among Christian men was a committee more kindly greeted and welcomed than was the committee of the General Assembly, and never was a more hearty response given than that which was given to these requests.

After the fullest deliberation on the subject on the part of the committee, the Board unanimously adopted the following resolution, among others, recommended by their committee:

"Resolved, That we cordially assent to the three propositions as above recited and explained, as expressing not only the wishes of the General Assembly, but the feelings and intentions of the American Board; relying on the wisdom and candor of Christian men for their full interpretation and application."

We trust that our brethren of our own denomination will regard it as no improper intimation on our part, as conductors of this Journal, that we have made these suggestions in our paper. We have, as we said in the beginning of this article, no desire to dictate to the Assembly, but we have an earnest desire that the Assembly may be guided by the "wisdom which cometh from above" in its measures, and we avail ourselves of a right, which all have in our denomination, of expressing earnestly the views which press upon our own minds and hearts in reference to what seems to us to be wise.

In conclusion, we are certain that, whatever may be thought of the views which we have expressed in this article, we earnest ourselves to, the best feelings and the warmest wishes of our own beloved Church, when we ask that fervent prayer may be offered that God would guide the Assembly aright in the important matters which must come before it.

Annual Report for 1859. Pp. 26, 27.

THE OLD SCHOOL GENERAL ASSEMBLY. A VOICE FROM WESTERN NEW YORK.

The O. S. General Assembly is about to meet in our goodly city of Rochester. Most of our citizens, even the most indifferent to ecclesiastical matters, know where the two General Assemblies of the Presbyterian Church, meeting the same day annually, and that most of the churches and ministers in Western New York are what are called "New School." The advent of the O. S. Assembly, therefore, seems to furnish an auspicious opportunity to answer the inquiries so frequently made, viz., "What is the difference between the two Assemblies, and the churches they represent? And whether, while having the same creed, constitution, form of government, they are now, or ever were, two bodies instead of one?"

Let no one deem me discourteous to the gentlemanly and Christian guests we are to entertain; for I am on the best terms with whatever members of the O. S. church I have become acquainted with; but the organic acts, or public proceedings of great public bodies, are common property. My concern is with principles and official acts, and not with men. My intention is to show that the members of the New School Church have been, and still is, both necessary and wise:

1. As a protest against revolutionary and unconstitutional acts put forth by the O. S. party when a majority in the Presbyterian Church. Twenty-three years ago, they "excised"—cut off—from the Assembly and the Presbyterian Church, without citation or trial, or any constitutional opportunity for hearing or defence, the three Synods of Utica, Geneva and Genesee, embracing a territory stretching from the Hudson to Lake Erie—containing 30 Presbyteries, 378 ministers, 444 churches, and about 40,000 communicants! The Synod of Western Reserve was excised in like manner, swelling the number to about 400 ministers, nearly 500 churches, and 60,000 communicants, all cut off, at a stroke!

This was an act, wholly unconstitutional, never having been sustained by any civil court, and justified by the leading spirits in the movement, by claiming that the church was at the time in a state of revolution, and therefore that all written constitutions, regulations and laws had lost their force; and those who were cut off, and others who sympathized with them, never having admitted the authority of the revolutionists, though in a majority, to rob them of their chartered rights, or to take possession of the government. Institutions and property of the Presbyterian Church have continued to this day, "testifying to both small and great," against the deep injustice and iniquity of the excising acts. To have submitted to all this—namely, would have been to admit to all the world that we deserved such treatment.

2. The existence of the N. S. Church is a protest against the charges made against us, as a reason for our excision, which were as follows, viz.: "Great errors in doctrine, and gross irregularities in practice, prevailing to an alarming extent."

But we cannot properly treat this topic without admitting that the Old School Church stands justly chargeable with having opposed and brought into disrepute one of the most glorious revivals our country has ever seen.

The history of our churches from 1825 to 1837, abounds in revivals. In the General Assembly's "Narrative of the State of Religion in 1826, thirty-five congregations, besides one whole Presbytery, were reported as having enjoyed revivals, in this portion of our State. Of the year 1831 it has been estimated that not less than 100,000 souls in our country were converted to God. It was indeed a year of the right hand of the Most High." The whole territory of Chenango, Cortland, Cayuga, Geneva, Ontario, Niagara, and Buffalo, and parts of Onondaga, Tioga, and Bath Presbyteries, were pervaded with a mighty work of grace. Additions were made to the churches as follows: In Geneva Presbytery, more than 1800; in Buffalo, 900; Genesee, 900; Rochester city, 1,225 (655 in the city); Niagara, 600; Ontario, 410. In the whole Synod there were 4,035 additions; 74 churches were blessed and strengthened, and 9 or 10 were founded in waste places. The three Presbyteries of Cayuga, Cortland and Tioga received the same year 2,100 members. In 1833, 88 congregations between Syracuse and Buffalo, were blessed with revivals; in 1834, more than 40

in the single Synod of Genesee; and in 1837, not less than 36.

These figures do not cover the whole of the excised district, but they serve to illustrate the great work of divine grace during the years of the O. S. branch of the church was planning and marshalling its forces for the work of excision.

The history of that revival has never been written. Western New York was rapidly filling up with an enterprising, though necessarily simple, what heterogeneous population, thoroughly rooted on the subject of religion, and with an eagerness to hear the gospel that it would be refreshing to witness again. Villages and cities were springing up along her great thoroughfares with wonderful rapidity, and more preaching was demanded than all the preachers on the field could do. It is not surprising, therefore, that some measures, whether judicious in themselves or not, should have been carried; and that a few preachers, unsettled and mostly uneducated, should go astray, but far to expect. It was so in the days of Luther and of Edwards. It has always been so. But it was not true that "Great errors, in doctrine, and gross irregularities in practice, were prevalent to an alarming extent." And to have tamely submitted to the excising acts would have written us guilty of the charge, or base coward, not daring to deny it. "Of the few reprehensible in these charges," says one who knew, "a considerable proportion were from other parts of the country not under the jurisdiction of the Presbyteries in this region, and many of them had no connection with the Presbytery. The Presbyteries were all working against whatever of disorder and irregularity there was to be found, and working out of their ranks every man who defied it.

To cut off without ceremony, citation, or trial, all these churches at such a time, under the vague yet weighty charge already named, could not fail to bring the work into disrepute; could not be construed otherwise than as opposing it. I care not what may be said to the contrary, or what nice discrimination may be attempted between the revival and its abuses or excesses; the history of the times proves conclusively, that the excising party did not admit—did not believe that this was a great work of God; they called it "wildfire," "extraneous," and "fanaticism;" they believed it to be spurious, and opposed it as such: "and they denounced, in no measured language the measures employed in promoting revivals: they held up the men who had been most active and successful in promoting them, to public reproach: they looked with doubt and suspicion on the religion which sprang from revivals."

But times have changed—we may almost say the tables are turned. The conservatives have become the radicals. The Christian heart of the Old School church, cramped and smothered under the ribs of its own system for a score of years, has thrown off the load, and measures as "dangerous" and "irregular" as any we ever guilty of; (not that we find fault with, or believe that either these or those are wrong), are now freely employed and defended in that church, and "new measures," or "sensation sermons," or "sensation preachers," or "evangelists," or "revivalists," find their boldest advocates there; while we, also! dethroned by the condemning sentence of our brethren of that branch, have been vainly trying to promote revivals according to their criteria!

But these revivals in Central and Western New York have borne the test of time. They have given character to this whole section of country. Large numbers, now persons of influence and power in our churches, were converted in them. And from this point westward to the Mississippi, and beyond, the life of many a church is the result of the same gracious work. The colleges, and the seminaries fill its influence—the ranks of the ministry were filled, and many, very many, in our church, now in the prime of life and in the midst of their usefulness in the ministry, were converted at that time.

A silent acquiescence in the excising measures would have been a lasting shame to us who had witnessed and shared in that great and gracious work; and how could we have answered it to God if we had allowed his cause to fall under such a blow?

Hence, though after a delay of twenty-three years, we are glad our O. S. brethren are coming among us, into the very heart of the excised district, to see for themselves. They are most welcome. As they pass back and forth in this most beautiful and highly cultivated part of the country, we hope they will note the intelligence of the people—observe the institutions of learning—spend a Sabbath or two in some of the New School churches, not only in Rochester, but also in the neighboring cities and large towns—witness the full congregations and orderly worship of the heritage they madly threw away. We promise them courteous attention and generous hospitality wherever they go. We know that many who thus come among us were not seters in the excision; and we are willing to admit that those who were, did the act "ignorantly in unbelief." But let these remember that the charges on which the excising acts are based have never been retracted, or those acts rescinded; they stand on record unpeaked, the organic deeds of the body of which are now constituent elements. It may be God will give them grace to amend the record, or charity to confess their errors and unpaternal misdeeds. Till they do, any abandonment of our independent position is injustice to history, and treachery to the cause of God.

3. We maintain our church to defend the good name of God and great men that were wronged by the excising acts.

At a blow, in a manner unconstitutional and unheard of, were cut off from the Presbyterian church such reverend fathers as Richards and Mills of Auburn Seminary—and Aikin, Adams, Condit, Robinson, Wisner, Hopkins, Smith, Parsons, Barnard, Lathrop, Hay, Hill, Lounsberry, Fisher, Gridley, whose praise was in all the churches; and many others, younger men, but equally laborious, successful, and sound in the faith. The "turning off" of these men was the loudest possible proclamation that they were "unsound in doctrine" or "irregular in practice." We know they were not, and we exist to protest against the outrageous madness of the men who thrust them from the Presbyterian church. And if we are sons worthy of such sires we shall protest while their memory lives. They were faithful, godly men; and, as to their style of preaching, I venture to say that the records of Presbyteries, giving an account of the great revival of 1859, are by no means as clear and explicit as to the preaching of Evangelical and Calvinistic doctrines as were those which contain an account of the revivals from 1825 to 1837. If we had space we could quote from the records of the Assembly, from those of various Synods and Presbyteries, in confirmation of this remark. And hence a regard for truth and justice and the cause of God, impelled us to stand by these men. It was a terrible blow when the whole weight of the

Presbyterian church was hurled against them. It staggered, it stunned them, and whatever other causes contributed to it I cannot say, but it is a significant fact that the revival ceased with the excising act, darkness rolled over the church, and it was twenty years before light broke in upon Zion again!

A. The existence of the N. S. Church has been a great gain to Presbyterianism and to the cause of Christ in Central and Western N. Y. The blow which cut us off, so blindly struck, would have resulted tenfold more disastrously than it has done, but for the wisdom of the N. S. church. They saw at a glance, and the wonder is that the excising party had not sagacity to see, that the portion of the church thus excised and thrust out could never be won back to an affectionate union with that party. The excision involved the disintegration of all the Synods and Presbyteries cut off. It was intended and expected that they would fall to pieces, and the dismembered fragments, by some new principle of cohesion, elct to unite together again. Every man had fallen under suspicion, and no one could regain the standing he had in the Presbyterian Church, but to come back with virtual confession and submit to an actual Presbyterian examination. It is easy to see that many would have refused—some would have remained independent—some would have gone to Congregationalism. In such an unsettled state of affairs, the bond broken which had held the churches together, there would have been a great loss of strength.

Besides, if any of the churches had overcome all scruples and elected to return, it would have been the oldest and largest churches which were in the cities and large villages where Presbyterianism was the strongest. We should then have had the large places against the small—the city against the country, and the religious interests of Central and Western New York would have been divided. Neither could have been strong, and many a church would have died for want of sympathy and care.

The hand of God has been no where more manifest in our history than in the almost unanimous resolution of the ministers and churches to stand together and maintain the Presbyteries and Synods in their original integrity. It was not what the O. S. party expected. But the wisdom of the measure is apparent. God was in it, and he moved other portions of the church to stand by them also. It saved the churches from a ruin which had been inevitable but for such a choice. It held them together during the storm, it saved many a feeble church from extinction, and many a strong one from internal commotion and division. It was a great gain to the cause of Presbyterianism itself, for which the O. S. Church has never thanked us—may, they have done every thing to this very hour to carry out the original intent, fraught with mischief, and it was a great gain to the cause of the Redeemer, for which the New School fathers will not fail of their reward! We have preserved and carried beyond the reach of danger many a church which the influence of the excising act, legitimately carried out, would have destroyed forever!

But there is another aspect of the case which shows the hasty rashness of the excising party viz.: the infliction of punishment on their offending children. More than a quarter of a century the fathers in the Presbyterian church had been conferring with the fathers of New England about some plan of union for their members in the new settlements. The General Assembly proposed a plan which was accepted by the Association of Committees, and virtually by all New England. Some of the churches—not the Presbyteries or Synods—of New York, were formed on that plan. The Presbyterian church out of New York became dissatisfied with it, and charged upon it the "disorders" and "irregularities" which they imagined to exist. But, instead of negotiating with the other contracting power, the associations of New England; for the abrogation of the "Plan of Union," they turned upon us and cut us off from the church, without a moment's notice. The parents quarrelled, and they saw us, their children, dwelling harmoniously together in this beautiful portion of their common heritage; and they compromised the difficulty by turning us out of house and home, and then fell to loving each other again with all the tenderness of their first espousals!

This was a new method of visiting the iniquity of the fathers upon the children; an application of the doctrine of original sin which we have not seen justified by any reference to the "Confession of Faith."

When God rebuked David for numbering the people, and 70,000 had been slain, the King said, "Lo I have sinned, and I have done wickedness; but these sheep, what have they done?"

Would to God that the authors of "Excision" had had the heart of David, when they saw 60,000 (nearly an equal number) cut off from the church, by their hasty scheme.

(To be continued.)

WASHINGTON CITY CHURCHES.

MESSRS. EDITORS:—In my short note of last week, I mentioned the fact of the present work of renovating, enlarging, and every way improving two of our most important church edifices in the city of Washington. A few further facts in regard to one of these, now in my possession, may not be uninteresting, in addition to what has already been communicated. I refer to the Fourth Church, of which the Rev. J. C. Smith, D. D., has for a period of twenty years been the laborious, successful pastor. During this period, I find it stated, Dr. Smith has received to his communion 792 members, giving off members at different times, and largely, to other new enterprises started in the city, and his people having aided liberally towards the erection of their edifices. I am credibly informed that the Assembly's church, (Rev. A. G. Carothers) was built on the personal responsibility of the Pastor of the Fourth Church, aided by Mr. Carothers. Ten of its members have gone forth to preach the gospel, and two are now in preparation for the ministry. The church has always maintained a reputation for liberality according to its means. In the days of our necessity here in Baltimore, this church, as did also Dr. Sunderland, responded to it liberally.

The present repairing and enlargement of their church edifice will cost ten thousand dollars. One half of this amount the church will be able to raise, and friends of the church elsewhere have the privilege of aiding in the completion of the work. The pastor of the church, I am informed, contributes one fourth of his year's salary to the enterprise. This enlargement will add 36 pews to its present capacity, and will make it, in all respects, a comfortable and desirable house of worship.

The improvement in the First Church, Rev. Dr. Sunderland's, is also on a large scale, amounting indeed to almost a rebuilding. The expense will

probably not fall short of twenty or twenty-five thousand dollars. The particulars in regard to this enterprise, I am not now able to give, but it is in every way a worthy testimony to the enterprise of those who have in its charge. The churches in Washington labor under some difficulties, which perhaps others do not experience to so great an extent. One source of trial arises out of the relation of many of their members to the national government, rendering them liable to removals upon every incoming administration. Still the churches are growing, and all the Pastors are proving themselves "workmen that need not to be ashamed,"—may the Spirit of heavenly grace abide with, and greatly bless and prosper them all.

H. DUNNING.  
Baltimore, April 27th, 1860.

EDITOR'S TABLE.

THE BIBLE AND SOCIAL REFORM; or, the Scriptures, as a Means of Civilization. By R. H. Tyler. A. M., of Fulton, New York. Philadelphia, 1860. James Challen & Son. 12mo., pp. 366.

It has been so long regarded the special duty and prerogative of the commissioned religious teacher to expound, elucidate and defend the Scriptures, that we seldom look for those of other professions to distinguish themselves as expounders of religion. Lately, however, several books of this character have appeared. We have lay sermons, and a Christian soldier studying and commenting on the teachings of the Prince of Peace. This is as it should be. Religion is the principal thing. It is intimately connected with all that promotes and secures man's highest interests in this world, as well as reveals his destiny in the world to come. A comprehensive study of Christianity elevates the thoughts of men to a higher and more sublime pitch, and enables him to see the symmetry, beauty, and harmony that must exist between nature and God, between the revealed laws of God and the discovered laws of science. The Bible is the common system which unites and binds to one harmonious vintum all knowledge, art, and virtue. Civilization, freedom and progress begin with the Bible, and politicians, lawyers, statesmen, men who would benefit mankind and elevate the race, must use the Bible as the chief and most reliable instrument for this purpose.

The object of this treatise is to show this, and it is all the more acceptable as it comes from one who is a judge of the law. If our lawyers, judges, governors, and all in position and authority would go to the Bible for their principles of action and their models of virtue, we would surely be a nation blessed of God.

CRITICAL AND MISCELLANEOUS ESSAYS, Collected and Republished. By Thom. Carlyle. In Four Volumes. Boston: Published by Brown & Taggart, 1860. 12mo., pp. 491—490—490—494. For sale by J. B. Lippincott & Co., No. 40 North-Fifth Street.

Carlyle was the master reviewer of his day; with a quaintness of style sometimes facetious and often grotesque, common sense and sterling thought burst on the reader like an avalanche, and beautiful gems sparkle afresh at every turn. He looked at subjects as the naturalist examines a specimen in his collection. Nature not only has laws and a specific mode of existence, but the higher forms of culture, literature, philosophy, science, all have their laws of construction, of action, of beauty. Law, method, symmetry, are the perfection of art as well as of nature.

Carlyle will always be read by thinking men; his thoughts will be absorbed and re-produced by the natural law of secretion, so that he will live in multifarious forms and languages in successive generations; in this sense his books will be everlasting, retaining the power of re-production.

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THE MARBLE FAUN; or, the Romance of Monte Brati. By Nathaniel Hawthorne. Author of "The Scarlet Letter," etc. etc. In Two Volumes. Pp. 283 and 284. Boston: Ticknor & Fields. Philadelphia: J. B. Lippincott & Co.

For seven or eight years the popular pen of Hawthorne has experienced a recuperative repose, which has raised expectation, and intensified the feelings of curiosity and interest at the announcement of another work from this distinguished and popular American writer.

The scene is removed from the real and romantic life of America, and laid in Italy, amidst the associations of a classic age, the ideal perfection of beauty and the real specimens of ancient and modern art. It has to do with art and artists, and has something of the interest of a book of travels in Italy, and a criticism upon the numerous samples of art. Indeed the book itself is artistic in the highest degree. Its plot, its characters, its movements, its morals, are all ideal, a creation, made fascinating by its beautiful description and charming language.

There is so much of the mysterious and unreal worked into the plot with that which is artistic and valuable in criticism, as to preclude the idea of a universally popular book. It will be read and pronounced dull and even a bore to those who have been captivated by the previous efforts of Mr. Hawthorne.

SAINT PAUL: cinq discours par Adolphe Monod. Troisième Edition. Paris, Ch. Meyrass & Co. 1858.

These discourses are fine specimens of the style, spirit and power of the well-known author. They present the character and work of Paul in a form at once imposing and attractive. Paul is chosen as a type of the Christian character, which the author regards as essential in promoting the inward purity and efficiency of the Church in our day. The discourses are, 1. Son career; 2. Son Christianisme ou ses larmes; 3. Sa conversion; 4. Sa persécution ou sa faiblesse; 5. Son exemple.

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An intelligent Welsh woman, on having her attention called to the interesting series of letters on Tom Paine by Dr. Cox, which have appeared in our columns, remarked that her countryman's estimate of the character of that notorious unbeliever was in perfect accordance with that presented in those articles. To express more emphatically their abhorrence, they actually went to the trouble of having the initials of his name, "T. P.," stamped upon their shoes, and that they might have the questionable satisfaction of treading them under foot at every step, as often as they had nails in their shoes.