

American Presbyterian and Geneva Evangelist.

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JOHN W. KEARS, EDITOR.

ALBERT BARNES, THOMAS BRANDED, HENRY DARLING, GEORGE DUFFIELD, JOHN JENKINS, THOMAS J. SHEPHERD.

BETTER THAN PEACE.

As humane men, as Christians and as ministers of the Gospel, we prefer peace, and have so declared in these columns; but there are times when humanity, Christianity and the Gospel of Christ join to impel us to war. For the support of a government like ours; for the maintenance of the majesty of a Constitution and laws the freest and most beneficent the world ever saw; for the perpetuity of the American nation against the plots of traitors, at any and every cost, we have felt our duty to plead with all our power from the very beginning of our troubles. Next to our duty to God, has been this duty to our country, in our estimation. And now that our plan and that of others have been regarded, and the whole grave question taken up for practical solution to offer in authority, we have no empty regrets to offer; no tears shed; no scruples to be removed. We are solemnly persuaded, that this most righteous war is indubitably better than the peace which traitors were expecting to exact from us. A war for the maintenance of the government is salvation from the anarchy which was threatening us in the North, and the manifestations of which were too sadly exhibited in our neighbour city of Baltimore on the last Friday. It is salvation from anarchy in the future, which is thus forever prevented from pointing to "peaceable secession" in our day as a precedent. It will prove our duty from twenty wars, the seeds of which already were being sown in the irresolution and toleration with which treason hitherto has been treated. It is better than peace; for concealed traitors and half-hearted men must show their colors and perform their deeds in sight of day. It is better than peace, for peace could not have been preserved at any rate; sooner or later the demands of the South for territory; for the rendition of fugitive slaves; for a share of public property, would have grown presumptuous and incompatible with the safety and the honor of the country. Even had they been suffered to go out at first in peace, war would have come. Better now, before the proposed Confederacy is recognised as a nation, and its power consolidated for more successful aggression. Better now, when the loyal part of the country is full of bread, and the domain of treason suffering from want; when our bank vaults overflow with treasure, and the balances of trade are all in our favor.

Yes! since the slave-power must needs rear its horrid crest aloft, and claim recognition and deference, and the management of our entire national policy as the price of peace; since it can only exist as the aggressive and grasping power which must sway a continent to its base ends; since it will not submit to the limitations which advancing civilization on this continent, as in Eastern Europe, would place around it; then we accept with infinite preference the arbitrament of the sword, and in even a higher sense than our fathers fought, we too will signalize the 19th century by fighting for liberty.

We repeat, we have no lamentations to offer. We hope the war will be decisive and brief, and we cannot doubt its ultimate result. We hope and pray that every step of the government may be marked with energy. We know it cannot make a draft upon the loyalty of its supporters too extensive for them freely and promptly to offer. For ourselves, there is no duty which the crisis may bring upon order-loving citizens, who desire to transmit the priceless blessing of a good government to their posterity, from which we would shrink.

DEATH OF REV. WM. BRADFORD.

The Evangelist of week before last chronicles the death of a "beloved friend and brother, and former associate," Rev. Wm. Bradford, who expired in Homer, N. Y., on Monday last week, the first day of the month, aged 46 years. Born at Cooperstown, N. Y., graduated at Hamilton College and Auburn Seminary, he settled in Berkshire, Massachusetts, as pastor of the Congregational church; but after a stay of only two years in that place, he was called to take part in conducting the Evangelist. This connection commenced in 1840. He remained with it as editor, and part of the time as proprietor, for sixteen years. For the duties of an editor he had many qualifications. He had a quick mind and a ready pen, together with that which is a first necessity in a journalist—a great power of work. Whatever subject he undertook, he discussed with clearness and force. He was a fine scholar, and well read not only in Theology, but in all departments of literature and criticism. Not an article of importance in the British Quarterly escaped him. He was especially fond of metaphysics, and read with avidity every fresh work of Cousin, or Sir William Hamilton, or of his revered friend and teacher, Prof. Hickok. In his ecclesiastical preferences he was a decided Presbyterian, though liberal and catholic towards all evangelical Christians, and he entered with earnestness into every measure proposed to develop and organize the power of the New School Presbyterian Church. In his position as connected with THE EVANGELIST, he rendered it very great service. It was in connection with this paper that he performed his greatest life-work, and here he withdrew himself out. The life of a journalist is very exhausting. It is a labor always beginning and never ending. For many years almost the whole burden rested upon him. With his ardent temperament, he gave himself no rest, until at last he felt the need of a change of labor. When he retired from this paper, his health was broken.

Shortly before his death he retired to the hospitable home of his brother, Hon. George W. Bradford, of Homer, where, amid scenes of his boyhood and school days, he closed his life. In his last illness he found that Gospel which he had preached to others an unfeeling support.

"Thus has our brother passed away in the midst of his years. Yet not in vain has he lived. 'That life is long which answers life's great end.' Though he had reached but his meridian, he had accomplished more than most who live to threescore years and ten. The labors of the journalist, rapid and incessant, set swiftly. They go abroad on the wings of the wind. They penetrate ten thousand homes, and leave their imprints where the writer is never seen nor known. Well is it when, as with him, an influence so potent for good or evil, is used only to disseminate Christian truth!"

THE NEWSPAPER IN THE PARISH.

If we understand the objects of the religious press, they are principally three in number: First, to furnish information of the state and progress of religion in its various forms and modes of activity in the denomination, and the modes generally; including, of course, the various phases of error, irreligion, and vice. Second, to supplement the work of the preacher in the presentation of truth, in the exposition of scripture, and in seeking the salvation of the reader. In this respect, it pays especial regard to the family circle. Third, and chiefly, to express, to develop, and train the public life of the church; to act as the reflective consciousness of the church; to form and to mould its public opinion; to select the best of the thoughts which it is thinking, and give them currency; to discover and report its real belief and its true conscience on disputed questions, and to bring these convictions to the recognition of the church, in spite of misconception and misrepresentation; to utter the real wants of the church, and to propose the remedies they require; in short, to be its organ, its means of united thought, and its guide to united action.

These, indeed, constitute an important and responsible calling. The newspaper press, according to the North British Review, has become a "prodigious force." Great results may be, and have been accomplished by it: "Not one grain," says the same authority, "which the press is raising, can be altogether separated" from it. Lord Palmerston lately celebrated the press as "one of the wonders of civilization; an institution to which the progress of all civilization, and the interests of our own country, are boundlessly indebted." Such are the capacities of the press in general, and they are surely not lost in the particular sphere of the religious press. In the unexampled onward movements of the Church in our age, who can doubt that they have performed a vital part, and that they are now a most potent means of the progress of Christianity? Who can doubt that the pastor who overlooks their importance as accessories to his own work, and who takes no pains to discriminate among them, and by all means to secure the wide circulation of those of a proper character among his people, is guilty of a great oversight, and will put himself and his people at a tremendous disadvantage? On the contrary, in what condition may we expect to find the congregation in which the right religious press is faithfully and extensively circulated? Let us try to answer the question.

It will be a well-informed congregation; an intelligent company of believers. Taught by the preacher the work of God in the past, they have learned from the weekly paper the progress of that work in the present. They enjoy an exalted pleasure in the evidences of prosperity in Christ's kingdom which are thus periodically spread before them; their Christian sympathies flow forth for such as in other places meet with hindrances in that work; they read readily to that comprehensive interest in the spread of the gospel which should characterize the Christian; they realize that the field is the world; they lose narrowness of view and partisan prejudice; their liberality is stimulated; they gain an elevating consciousness of responsibility in a cause whose various and world-wide developments are thus regularly spread before them; in the tone of their thinking, and in general religious intelligence they are abreast of the age; they will appreciate their pastor's teaching, and respond readily to his summons to join in every worthy enterprise of the Church.

Such a congregation will be familiar with the position, wants, movements, and spirit of its own denomination. It will feel the beating of the denominational heart, and be incorporated in its living system. It will form part of a self-conscious, intelligent body, aware of its special calling in the evangelical field, and co-operating effectively and heartily to accomplish it. It will learn to disentangle itself from combinations which divert and scatter its energies, in order to concentrate them in directions more accordant with its innate principles and convictions, which, by the aid of the press, have now been transformed into public opinion. As the music of the band gives precision, unity, and efficiency, to the movements of a whole regiment, so the onward movement of the whole Church is equalized, and made vastly more effective, by the regular signals of the journals which are in sympathy with it. No agency exists which can take the place of the weekly religious journal, as an effective auxiliary to the pastor, in all attempts at awakening and promoting the interest of his people in the denomination with which they are connected. In proportion as he himself is interested in, and faithful to his church, must he desire and labor for the extensive circulation of this agency among his people.

It will be a people, again, whose best thoughts have found public expression and recognition; the real decisions and noblest impulses of their consciences on each subject of public importance have been eliminated, explained, vindicated and urged, and framed into public opinion. Thus, these views acquire clearness and dignity in their eyes; they understand them better, and cleave to them more firmly. They know that they have the sympathy of multitudes in them; they have more at stake in them than if they were personal convictions only. Thus nourished by pure, healthy, and ennobling principles, which as public opinion surround them like a wholesome atmosphere, the people thrive; their views enlarge; their energies are quickened; they are alive to their own duties, responsibilities, powers; they are men that have understanding of the times, to know what Israel ought to do.

The subject has special importance at present. It is impossible for any agency, not of divine appointment, to have a grander field than the press in these days. Public opinion in, as well as out of the Church, waits, and needs to be formed and to be confirmed in the right, as has never before been the case in the history of our country. There is nothing more important than that the people should now be brought under the influence of healthful guides of opinion. In this critical hour they need to have circulating among them an agency that shall aid in discriminating between truth and error; that shall be true to the inmost decisions of the enlightened Christian conscience; that shall develop high and manly Christian characteristics; that shall guard against the spread of wrong and demoralizing views, lowering the standards of right and duty, and weakening the restraints of law, human and divine. We need trumpets which give no uncertain sound. We need a standard boldly inscribed, and flung out in the gaze of all, to rally the thoughts and settle the wavering judgments of men, not in behalf of novelties, but of the tried scriptural principles of the fathers, now threatened alike in Church and State, which if once renounced would entomb the hopes of the future, the usefulness of the Church, and the prospects of humanity, as deep as Erebus.

Pastors! You will do yourselves and your work a far greater service than you will do the editors of religious journals, in urging the multiplied and universal circulation among your people, rich and poor alike, of such of these journals as diffuse knowledge, uphold the truth, and represent the spirit and life of your denomination, and in excluding such as fail in these respects. We would gladly be the humble instruments of rousing you to this work.

AMERICAN COLONIZATION SOCIETY. The Forty-fourth Annual Report of this Society, presented January 15th, has been laid on our table. Among the deceased members and our table. Among the deceased members and our table. Among the deceased members and our table.

The most important topic which has engaged the attention of the Society in this period, is the disposal of the unusually large number of re-captured Africans, which have fallen into the hands of the cruisers, and either brought to this country or landed directly on the Liberian shores. A general act of Congress, to hold good for five years, was passed, authorizing the President to contract for the reception, by agents on the coast of Africa, of re-captured Africans, and appropriating not more than \$100 for the support of each African for a year from the date of landing; also authorizing the issue of instructions to the officers of the cruising squadron to land the cargoes of captured slaves immediately on the coast of Africa, and deliver them to the agents there located, without reporting to this country first. Under these arrangements nearly four thousand savages were poured upon Liberia in the short space of two months, creating great alarm on the part of the government, and giving rise to an animated correspondence between President Benson and the Society. The Society took such action as virtually to transfer their own contracts with the United States to the entire control of the Liberian government.

An increasing disposition to emigrate to Liberia is observed among the free blacks in many parts of the country. Our own government having never recognised the independence of this nation, its shipping suffers disadvantages in our ports to which it is not subject in other parts of the world. No wonder, then, that the nascent commerce of Liberia is tending towards England, and is likely to forsake our shores. The receipts of the Society from donations and legacies during the year were about sixteen thousand dollars. The ship Mary C. Stevens very nearly if not quite pays her own way. Over \$15,000 of government funds were expended in providing for re-captured Africans. At the annual meeting interesting addresses were made by Hon. J. H. B. Latrobe, the President of the Society, and by Rev. Byron Sunderland, D. D.

VISIT OF DR. NOTT TO PINE STREET CHURCH.

The venerable Dr. Nott, who has passed the winter in Philadelphia, and for the last few weeks been suffering from a renewed attack of illness, expressed a strong desire to visit the grave of the Rev. JOHN BLAIR SMITH, his predecessor in the Presidency of Union College, and see the church of which Dr. Smith was the Pastor at the time of his death in 1790. Prevented by feeble health from being present at the recent Communion in March, he appointed an hour to visit Old Pine Street Church, the day before leaving the city. He was accompanied by Mrs. Nott, and the faithful attendant who is ever the support of his feeble footsteps. After visiting the tomb of his predecessor, and laying his hand upon the time-worn monument, he rested in the pastor's study. Before leaving, he requested Dr. Brainerd to read Luther's Psalm—the 46th: "God is our refuge and strength, a very present help in trouble." &c. He then bowed his head and offered up a most feeling and impressive prayer, invoking the blessing of God upon the people and the pastor, who now worshipped in those consecrated walls; rejoicing in thefulness of the support and consolations of the gospel—for life and death—concluding with the assurance that, though we meet no more on earth, we shall realize fullness of joy in the renewed communion of the upper sanctuary.

Dr. Brainerd followed him in a short prayer, for the safety and protection of the venerable man during his journey, and that the consolations which he had so long administered to others, might be his solace and support in the dark hours of his age and feebleness, and that his life work might be perpetuated in the burnished intellects and sanctified hearts of coming generations.

REV. R. G. WILDER.

We clip from the Frontier Palladium, a regular paper of Malone, N. Y., the following paragraph, in reference to the attempts recently made to disparage the character of a minister in good standing in our church, by the executive officers of an extra-ecclesiastical body. It is signed by A. Parmelee, Moses Thacher, and J. R. Young, in behalf of the Champlain Presbytery:

"Our brother Wilder, who may safely challenge the world to point to a real stain in his Christian or ministerial character, now stands before us as the victim of a publication emanating from a source to which the Christian public will ascribe infallibility, and which has been pronounced by the judgment of distinguished laymen clearly slanderous, even in the eye of the civil law, and which tends to destroy the missionary character, impair his usefulness, crush his hopes, and prevent the object of his life. He comes for shelter to the brethren of his Presbytery, and we, impelled by a sense of duty, as well as by the promptings of humanity and brotherly love, have endeavored to interpose our voice, and our influence, and raise a shield for his protection."

DEPARTURE OF "THE SEVENTH."

EDITOR OF AMERICAN PRESBYTERIAN:—The letter from which I send you this extract, was written with no thought of publication; but it describes so aptly and graphically the scenes we have so recently witnessed here, that I thought it would interest your readers.

New York, April 22d, 1861. DEAR M.:—What a day is this! I hardly recognize myself in this terrible time. I seem to be some one from an age long past, of whom I have read and thought, but who I never expected to be. Hourly we are living history. Each day is freighted with events which shall tell on all coming time. Never, never did I see such a demonstration as that of Friday! They tell me here that, probably, in all the world, never was seen a grander. It was not the pomp of showy spectacle, but the unspoken declaration of a great people to do and die for liberty and country. Four hours we stood upon a balcony in Broadway, and watched the gathering thousands upon thousands, and tens of thousands upon tens of thousands of men,—dark, surging masses of men,—no women, or only a handful,—and we read upon all faces a fixed purpose, an earnestness of devotion, which absorbed every other thought in itself. As that densely packed mass waited, with a patient quietness that most expressive, the coming of "the Seventh," we saw no hilarity, we heard not an oath, we saw not one drunken man; but we did see me grasp each other by the hand, and with strong and steady gaze into each other's eyes, read there "Our country; our beloved country!" All vehicles were turned out of Broadway, and in the two miles of route over which "the Seventh" marched, were gathered a hundred and twenty-five thousand men! The balconies and windows were filled with women, and when the word was given "They are coming!" and we strained our gaze upon the crowded, animated street, we could mark the progress of the regiment by the waving of handkerchiefs and banners, which seemed almost to obscure the stone fronts. As the crowd parted, and that body of one thousand noble men, young, refined, thoughtful, many of them only sons, many of them leaving the brightest scenes and surrendering the tenderest ties of life, there were eyes that looked on them through blinding tears, and prayers went up for them from thousands of hearts.

No holiday scene was that. You read upon their strong, calm faces that they felt it was for life, or death. Such hurra! I did not think emotion could so change the tone of our national shout. All mirth, all jollity, was gone from it; and as it rolled and fell in great surging waves of sound, the very souls of men seemed poured into it, and it went up even as the throes of a nation in its death-struggle, praying to Almighty God for deliverance. When you stand side by side with those whose best-loved are gone and are going to the fearful conflicts of the battle and the march, you have to feel how terrible is this war. But no one hesitates. This is the marvel. We meet the weepers on every side. Men with white heads, their eyes swollen with tears, because their sons, their hearts' props, are gone, and you hear them say, "I am glad I have a boy to give. When he falls, if need be, I will take his place." One day they are all gone.

Yesterday, Dr. S. being unable to preach, I went into Trinity church in the morning, and heard Dr. L. Never were quieter words spoken than those in which he affirmed that this is a holy struggle; but they stirred the depths of his soul, and at last his heart closed his lips. Several of his young men are gone,—more are to go. Rev. Mr. Robinson in the afternoon, and Rev. Mr. N. in the evening, commented in sermon and prayer, the brave men, and our distracted country to God, who alone can right the wrong. I suppose every pulpit in the city did the same. This perfect unselfish astonishment and delight me. I hear from the stiffest "Brockbridge men," the sternest animators of "Brockbridge men," the sternest animators of the South. "They have deceived us!" They were traitors from the first!" "That accused states-right principle of Calhoun"—such words fall from the lips of life-long democrats. There are no democrats now. No republicans. All are Americans. "That first gun against Sumner shot away all party differences, and we stand as brothers, who all their lives have opposed each other." You know Mr. " (saying but a republicanism)—yet he says he and his shall live on potatoes, but this question of the supremacy of government shall be settled. He said, "I will give my boys, my money, and I will fight myself. This issue must be settled. We will see if the best government in the world is to be at the mercy of every cabal of disappointed men. Not in my day, nor in yours, perhaps, will this be decided, but it must be done, then, by our grand children." Men talk as if they had made up their minds that this was to be the direst struggle the world has ever seen,—for the stakes are life and death to a great people.

OUR OWN COUNTRY IN EUROPE.

Dr. Leyburn writes as follows in one of his last letters to the Presbyterian in this city: "Let me say a few words in regard to our own country, as it now appears in the eyes of Europeans. We have been watching them,—be assured, they are also watching us. The secession movement is every where talked about among intelligent people. Since I first heard of it, I have travelled from Egypt, by way of Malta and Messina, and from Naples all the way up through Italy to this place, and always as soon as I was known to be American this has been the theme. In some instances but little regard has been expressed, and perhaps none is felt; but most frequently there has been apparently a sincere desire that the breach should be healed, and that the 'United States,' in their unity and integrity, should be preserved. As for myself, I was coming back from my tour through the old world, and was in the East, with a sense of the grandeur and importance of our own young gigantic Christian country such as I never had before. America and England seemed to me, both as to well-regulated liberty and evangelical religion, the only hope for the world. That this hope should, in part at least, be now so sadly dashed, is lamentable indeed. It is impossible that any one in our own land can see the force of this as it is observed and felt by those who are travelling amidst the effects of civilization and ideas of this old world. A most intelligent Protestant Italian said to me at Florence, a few days since, and in tones of real pathos—"O how sad it is that your country is so divided, and fallen to pieces! What a splendid career was before you and your country, and what a glorious future is to be ruined!" I know it may be said that the influence of the two Republics may, in the aggregate, be quite equal to that of the united whole. But that is not so. The mere fact of our division annihilates American moral power here. It is the most powerful argument against Republics that could be put into the mouths of the despots of this

old world. God's all-wise and gracious providence, however, can bring good even out of such a disaster.

THE CHURCHES AND THE CRISIS.

The young men of our churches—may God bless them—are freely offering themselves for the defence of their country. From Pine Street Church, and from the First Church, have gone to the pulpits of the 1st Church on Sabbath morning, requests for prayer from, or in reference to, four from his own congregation who had enlisted, and added that he knew of several others who ought to be remembered at the same time. His prayer was full of tender interest and patriotic zeal. Young men from some of the leading circles in Calvary church, including the grandson of one of its wealthiest members, who has the full consent of his relatives, are going. In the North Broad street Church, one of the congregation offered the means for supplying a regiment with Testaments.

The Pastors' Association adopted and signed a petition to Governor Curtin, in reference to supplying each Pennsylvania regiment with a chaplain, and we believe any one of the Association would volunteer on such a service, if Providence indicated it as his duty. In other denominations similar zeal prevails. The pulpit and the choir were used, almost universally, on Sabbath last, as a means of stirring up the patriotism of the people. Rev. Dr. Boardman, on Sabbath afternoon, put himself right on the record in response to many inquiries. Rev. Mr. Carden spoke on Sabbath evening of the sons of members of his congregation who were going, and hoped for their safe return, "but," said he, "if we are called to look upon their mangled bodies, we shall be proud to feel that this congregation furnished such a man; we were willing to die in his noble cause." The Roman Catholics have hoisted the national colors on their churches, and the priests have urged their people to enlist in the most earnest and vehement manner.

THE PRESBYTERY OF WILMINGTON.

This body held its semi-annual session in the new edifice of Drawer's church in Odessa, Delaware, last week. The weather was very unfavorable to a general attendance, yet a goodly number of delegates were present, and much interest was manifested by the people of Odessa in the public services and discussions.

Rev. Wm. Aikman was elected Moderator, and Rev. J. G. Hamner temporary clerk. Rev. D. H. Emerson was chosen Commissioner, and Elder J. T. Ash, of Delaware City, lay delegate to the Assembly.

Action upon the revised plan of Education was had as follows:—"Whereas, The Philadelphia Education Society has long been cherished as a favorite organization by many in our churches, and is presenting its educational labor with increasing success,—and whereas, The Society has always worked in harmony with the General Assembly, and annually reports its proceedings to the Permanent Committee;—therefore, Resolved, That the Presbytery will co-operate with the Assembly's Permanent Committee on Education through the Philadelphia Society, considered as an auxiliary to said Committee.

Presbytery adjourned on Monday, 23d inst., at 3 P. M., to install Rev. H. J. Gaylord as pastor of the church in that place. Rev. Wm. D. Dyer, was duly licensed to preach the Gospel.

PRESBYTERY OF LYONS.

The Presbytery of Lyons met at Palmyra, on the 9th inst. Rev. A. H. Lillie was chosen Moderator. The opening sermon was preached by Rev. W. M. Rice, Moderator.

Mr. Edmund B. Miner and Mr. John S. Bacon, students of the Auburn Theological Seminary, were licensed to preach the Gospel.

Rev. Horace Eaton and Elder Williams were appointed Commissioners to the General Assembly, and Rev. L. M. Shepard and Elder G. M. Sayles, Alternates.

The following Resolutions were adopted, and directed to be signed by the Moderator, and published in the AMERICAN PRESBYTERIAN: Resolved, 1. That the distracted and perilous state of our country creates an imperative demand upon our churches for special and most earnest prayer, and upon our ministers to urge the duties which citizens owe to the powers that be.

GOOD MEN FALLEN.

On Sabbath night, the 14th inst., Mr. JOSEPH P. ENGLER, of this city, died, of heart disease, in the 63th year of his age. Long an able teacher of youth, as Elder of the Scotch Presbyterian Church in this city, and the learned and faithful agent of the Presbyterian Board of Publication, he was widely and most deservedly known.

On the following Tuesday, the 16th inst., Mr. WILLIAM CANTON, also of this city, died, in the 63d year of his age. He was long known as the publisher of The Presbyterian and of many valuable books, a Ruling Elder of the Seventh Presbyterian Church, and a member of the Boards of Publication and of Domestic Missions, and as such occupied a useful and honorable position in society and in the Church of God.

EFFECT OF WAR.

A pastor, who sends a collection for Publication, writes: "I regret to send so small a sum, but war has just come in opportunely to people who don't like to give."

RECENT REVIEWS.

STUDENT AND KATEKIN, First Hop for 1861. The death of Umbreit, one of the responsible editors of this journal, during the last year, has occasioned some change in its management. The place of Umbreit has been filled by Dr. R. Rothe, well known as a commentator on the New Testament, and as a frequent contributor of valuable articles to the journal; while Dr. C. B. Hundschagen, of Heidelberg, has been associated with Drs. Nitzsch and Julius Müller, as a special contributor. These, joined with Dr. Ullmann, constitute an editorial corps, which are far from inferior to orthodox theologians, and for influence and renown in their own country, and among thinkers of their class everywhere, is perhaps unrivaled in our generation. And, although these men hold opinions which are far from the pulpits of the 1st Church on Sabbath morning, yet they are not regarded as in spirit hostile to evangelical religion; and their criticism is far removed from the destructive tendencies of the Pflüger school.

Dr. Ullmann, in his introduction to this number, states that it is the purpose of the editors to bestow more attention upon such matters of Christian and Church life as are of immediate interest and importance, not omitting biographical and characteristic sketches among the articles of the departed Umbreit will find an early place.

The first treatise in this number is by Hupfeld: "A word more upon the idea of the so-called introduction to the Scriptures." It is designed as a defence of the writer's own views, heretofore expressed on the subject, against objections, both from the side of the Pflüger school, and the Orthodox. An introduction, according to Hupfeld, while allowing a divine character in Scripture, appreciable by faith, alone, should not be planned with an eye to the requirements, either of the defenders or the opponents of Scripture. It should be neither dogmatical nor agnostic; both Bar and the orthodox would wish each to have its own interest. The article, while advancing opinions as to the human element in Scripture, which militate against our cherished views of the all-perfectness of the word of God, yet closes with a noble appeal for the independence of science in its investigations dependent upon the great principle of reconciliation between it and faith; and encouraging all to hope, that in proportion as scientific investigations are complete and untrammelled, the cause of truth will be best promoted, and God will disclose to us a far better mode of reconciliation than our speculations usually produce.

The second article is long and laborious, covering 70 pages. The object of the writer, Prof. Weiss, of Koenigsberg, is to furnish a contribution towards solving that which has been the great puzzle of New Testament investigation in Germany; the origin of the first three (called the synoptical) gospels, with the explanation of their peculiar relations. The writer thinks we ought not to abandon the attempt at a solution, and that science is at least advancing towards such a result, though it be slowly. He imagines the existence of an original authority, not now extant, containing little more than the *Zwischen* of the gospels, which first Mark drew his gospel, while Matthew had Mark and this original both before him, in preparing his. Luke and Matthew he considers to have been ignorant of each other's work, though he confesses there are some agreements between them which he cannot explain on this supposition. On the whole, it seems to us that among the objects of those vast and unwearied investigations for which German scholarship bears the palm, this one into the relations of the synoptical gospels has produced results least proportioned to the labor bestowed upon it; and we must doubt whether the inspiring agent with whom the secret lies, will ever be induced to communicate to these insatiable questioners.

In the remaining articles, Dr. Prof. Ritschl briefly considers the Antinomians of the Epistle to the Romans, and the controversy respecting the Augustinian doctrine of predestination. His argument criticism and excess, have frequently enriched the pages of the journal, discusses the 1st, 7th, 24th verses of the 4th chapter of Genesis, and gives a most judicious and able review of the departed teacher, J. H. C. Oxenberger's *Ueber* John's gospel, and his kind and gentle method of instruction; King reviews G. H. Stier's history of the dogmatic theology of Protestantism, which he praises not only for its results of evangelical scholarship which it contains, but for the service it is calculated to do in the cause of evangelical union in Germany which the *Studien und Kritiken* always labors to promote.

THE CONGREGATIONAL QUARTERLY FOR APRIL, opens with a very entertaining and valuable paper on the great hero of Congregationalism, in both hemispheres—John Cotton, with a fine account of his life, and an analysis of the conversion of the subject, great emphasis is laid upon the three years' "hard work" which he underwent, and the "easy conversions" of non-Puritanic countries and times, are disparaged by the writer in a style of genuine Puritanic intolerance. Lydia and the jailer of Philippi, would be suspicious cases judged by this strict Puritan standard of Dr. Clark's. Two engravings admirably picture to the eye the self-denying spirit of Cotton, in abandoning, for conscience' sake, his elevated position as rector of a church whose great wealth he had inherited, and the extensive correspondence and negotiation to which the event gave rise, carefully gathered by the author, are of great interest and value. After all this scrutiny, it is remarkable that nothing is brought to light which would prove the unhappy man prepared to meet his end, or indeed concerned about it; the contrary is suggested attached to the manner of it. Sir John Andrew's private career is carefully sketched, and every Philadelphia will read with interest the account of the condition of the city in 1777, when the Major made one of the victorious British army which occupied it.

We do not admire the tone of the book. For an American book, it has a semi-tory twang. Let's conduct at the battle of Monmouth is defended, and Sir Henry Clinton's view of that action is sustained. A very free quotation of profane language is indulged in, and no serious purpose appears to have animated the writer. For sale by J. B. Lippincott, Phila.

MISSION SCHOOLS IN INDIA, by Rev. R. C. WILSON, THESSALONICA, OR THE MODEL CHURCH, by B. L. EASTON.

ROUGHING IT WITH ALICE BAILEY. SILAS MANNER, BY THE AUTHOR OF ASIAN BIBLES. THE SEMI-ATTACHED COUPLE. PAMPHLETS AND MAGAZINES. THE NEW YORK TEACHER for April contains its usual rich variety for the important class of readers to whom it is adapted. The *Education of the common school* are pleasingly set forth, but we looked through the headings in vain for the grand reason in our view: that history teaches us to act; whereas our curriculum of studies in all places of education is with a view of teaching us mainly to think. We are likely, in this regard, to learn the importance of giving proper place to physical training in our system of education. The teacher, like almost every other work of his class, has taken up the topic, and gives us a stirring article on this topic in the present number. The *Fifth Annual Commencement of the Brooklyn Normal School* is fully reported, with the best of patriotic enthusiasm at the singing of the Star Spangled Banner, and the excellent fifteen-minute addresses of Dr. Vinton and others.

and kindly on the rolls of human greatness—Moses, Homer, Socrates, Plato, Luther, Shakspeare, Bacon, Milton, Webster. Of these, Bacon and Milton are the only ones known to have had education of a class of elegant literature, Dr. Holman may be very nearly right in referring to hereditary influences and in tracing legends; but when we come to speak of broadly educated men, whose scholarship is no less real in its great fundamental requirements, but has been merged in the executive qualities—men whose education has fitted them for action in the higher spheres of life, we think the boys out of the woods and from the farms, like Daniel Webster, will be found decidedly in the foreground. "Our institutions here," says the Secretary, "are so shaped as to give the largest stimulus and facility for poor boys to rise, and we expect them to rise." The *Old Covenant and Confession of the Northampton Church*, are documents of great interest and value; showing, among other things, the mistake of those who hold that subscribing to a creed as a condition of admission to a Congregational church is a modern innovation. A candid and able article on *Agents and Benevolent Societies* follows. This difficult, yet well-nigh supremely important subject, needs to be thoroughly argued; our people have hardly begun to wake up to it. The American Systematic Benevolence Society, aimed at a reformation in this respect, which in some shape must be brought to bear upon the whole of our enterprises as to advance. We admire the high Christian tone of this article. The writer holds that pastors are not yet ready to take the place of agents, if they should be discarded; and that until they are ready, the change dare not be made. Possibly, pastors will feel the force of the great principle of training their own people, while a class of men is ready, professedly, to take this work from their hands. But we confess we are not prepared to discuss the question; we can only commend the article to those who are.

The article on *George Müller* is a noble and stirring one, and especially agrees with the views taken of it in this paper, upon the first appearance of the volume in which it is described. The preponderating truth which Mr. Müller's life illustrates is this: "That we have a prayer-hearing God, as truly as Abraham, Isaac, and Jacob, and that he has answered the prayers of his people, and made known our requests to him by prayer and supplication in EVERY THING as they did; and with equal assurance of receiving whatever we ask." It is a mistake to suppose that Müller relied upon prayer to the exclusion of means; the contrary is abundantly manifest in his life. The experience of Müller may be expected to be realized by every Christian who acts upon the same principles. For those principles are not unscriptural; "the Lord's dealings" with him are in striking conformity with the Lord's teachings in his word. Through all ages, the same power which has been revealed in such striking results. What child of God is there, it is asked, who can not verify the theory of Mr. Müller; so far at least as relates to some particular passage in his life-history? Why may not a poor mechanic, with a family to support, ask God to feed them by sending him bread? And if he should get a return which he gratefully thinks of and speaks of as an answer from Him, shall we call him a "pious" man, and his notions of prayer a "superstition"? If so, then George Müller and his theory of prayer deserve these names; but no class. We agree with the reviewer in regarding this as an eminently practical matter, and in believing that the book deserves criticism only in non-essential points, and that it will contribute to hasten the day when the life of every saint shall witness the fulfilment of the promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

LITTLELL's budget for last week, opens with a letter from the venerable Elder, L. Littlell, to Mr. Andrew Johnson, of Tennessee, urging him to take the lead in sending *Agents* to the South. The following citation-like appeal: "The Sabbath School is the most important of our institutions, and it is in our power to do more for it than for any other. Let us hear it again, brave and faithful Senator! March the patriot hosts, and lead us to the rescue, of our insulted nationality!"

EDITOR'S TABLE.

MR. WINTHROP SARGENT, who dates his practice, "Adams County, Mississippi," has given us, through Messrs. Ticknor & Fields, a valuable and, in many respects, entertaining volume, upon the most painfully interesting character that figured in our Revolution: THE LIFE AND CAREER OF MAJOR JOHN ANDER. There is a photographic minuteness in presenting the details of every scene connected with the capture and execution of this accomplished spy, even to the manner in which the hangman performed his office, that at length revolts the reader's mind; but the variety of opinion, British and American, on the justice of the sentence, and the extensive correspondence and negotiation to which the event gave rise, carefully gathered by the author, are of great interest and value. After all this scrutiny, it is remarkable that nothing is brought to light which would prove the unhappy man prepared to meet his end, or indeed concerned about it; the contrary is suggested attached to the manner of it. Sir John Andrew's private career is carefully sketched, and every Philadelphia will read with interest the account of the condition of the city in 1777, when the Major made one of the victorious British army which occupied it.

We can only notice the fact of several other books received—our absence from home for several days having delayed a fuller notice which will shortly appear.

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