

THURSDAY, MAY 2, 1861.

JOHN W. MEARS, EDITOR.

ALBERT BARNES, THOMAS BRAINERD,
HENRY DARLING, GEORGE DUFFIELD, JR.,
THOMAS J. JENNINGS,
THOMAS J. SHEPHERD.

OUR PAPER IN THE CRISIS.

With a due sense of imperfection and failure, we can yet point with high satisfaction to the whole course of our paper during the national crisis, which is up to us. In the enthusiastic and unanimous uprising of the people for the support of the government, we behold an elevation of the popular sentiment, to the position which we have held, and insisted on as alone right from the beginning. With but few supporters and sympathizers among the religious press in this part of the country, with some of the most esteemed of our brethren, half-inclined to remonstrate with us on our course, we have held on our way of earnest outspokenness, and determined adherence to the simple principles of public and social order, which so long have been threatened, and have protected against the anarchy to which treason, tolerated by those in high places, was hurrying us as fast as possible. We have felt that in the question of tolerating the secession movement of the South, was bound up the very life of the nation, and have insisted that honor, principle, interest, patriotism, as regard to the welfare of all posterity to come, and responsibility to God for the blessing we enjoy in this free government, called on us to plant our feet squarely upon the constitution and laws, and let what would come. And in all the answering glow of millions of the armed people, in all the determined grasping of weapons, and marching of legions from counting houses, workshops, and farm, from study parlors and club-rooms, at the call of the government; in all the waving of the glorious stars and stripes, lighting up the vast city with their brilliant dyes; in all the unbarring of treasured millions to be poured at the feet of the government, we rejoice to hear the somewhat tardy, but at length unanimous and mighty, response, to the sentiments which we, in common with others, have earnestly endeavored to diffuse throughout the circle of our influence.

On the 18th of December we called attention to the fact that even Mr. Buchanan, in one of his messages, clearly intimated that no adequate ground for the rebellious movements of the Gulf States existed, and in view of the causelessness of these movements we used the following language:

"Of one thing we are sure; posterity—and God grant it may not be a suffering, ruined, crushed posterity—will hold the authors of this drama to a fearful account, and it may be, will stamp their names with the deepest infamy that history has ever visited upon her most detested characters. Exactly proportioned to the peerless fame of the authors of this government, must be the shame of those who, without reason, dismember and destroy it."

In an article on *Law and Government*, in our issue of January 24th, we said:

"The Federal Government is a government, strong, good, wise, equitable, worthy of reverence and support. If it be not worthy of reverence as approximating to the demands of conscience, the will of God, and the regard of the human society, then there is no government worthy of it upon earth, and loyalty is but a name, and every people should be stirred up to instant rebellion, and anarchy should be proclaimed around every throne and every executive chair. Therefore, whatever else is essential, and whatever other evils come upon us, our truth is indispensable and our duty is plain; our government is perfect enough to challenge all the ineffective reverence of the soul for rightful authority, and every citizen should prefer to die in its defence rather than see it dishonored and overthrown."

On the 11th of the same month, arguing against the "right of secession," we thus met the objection that such a course would lead to civil war:

"If we do not admit the right of secession, it is not we cannot escape this bloody result. And it is assumed that there could be nothing worse than civil war. We deny it. Bad as it is, there is something worse, and that is the installation of the principles of anarchy in place of Federal republicanism."

"That the American people, from fear of war, should sit idly by, while traitors, unmolested, were rending their government to pieces, would be a greater disaster to themselves, to posterity, and to the world, than half-a-dozen wars."

We earnestly argued, in our issue of February 7th, against the "secession" of the South, as applied to the enforcement of the laws; and showed that a general and lamentable want of moral firmness had taken possession of all interested with authority in domestic as well as in the civil, relations of life, in the administration of justice, on a narrower, as well as a broader scale. We said:

"Mr. Buchanan's imbecility is both cause and effect. It has betrayed the existence of a most perilous and dangerous disease, which has for a long time been hindering the course of justice in various ways; but which has never been forced out of its dangerous position, or has never so extensively compromised as it has before. But it is doing more; it is also a cause. It is working its fruits in the minds of men. Its effects are to bewilder. If we have a Constitution, to maintain which is not a legitimate and holy exercise of power but, 'secession' have we any right to maintain it? If we have a Constitution, if it is a constitutional government among freemen possible, if its organic law is without penalty?"

"Our national life is stifling in this narrow atmosphere. We long to hear some bold and manly proclamation for the law, which shall scatter these oppressive mists and rally the wavering thoughts of men, and in part undo the mischief of this vacillating and half reasonable policy. We think it will come before long."

On the 14th of the same month, we concluded an article, in which we sought to expose the enormity and atrocity of the whole secession movement, and the various measures of violence and outrage against the government to which it had led, with the following words, which are now receiving their verification:

"Of one thing we are tolerably sure; the nation will not easily be brought to sacrifice a half a breath of principle for the sake of winning back communitarian so lost to honor and justice, to a union which they may choose to leave any moment after a re-constitution has been agreed upon."

characteristic energy, and all its resources, the principles of loyalty which we have so earnestly and consistently, and sometimes half-despondently, advocated from the beginning. The people are prepared and determined to accept the consequences of resisting the secession hereafter, whatever they may be. War, with all its evils, is preferred to the far greater evil of the overthrow of our government. A sense of responsibility to posterity, as well as to their own age, has crossed them; the incubus of an imbecile example in high places has been thrown off; the public shame of an unjustifiable rebellion receiving encouragement everywhere, in high places and in low, in Church and in State, has been atoned for; the trumpet call to rally the hosts of freemen in defence of the hallowed emblem of their national life and glory, has scattered, in a moment, the oppressive mists which had loaded the atmosphere, and has taken the heaviest burden from the hearts of patriots which had been weighed upon them since the days of the Revolution. The course of our paper has been triumphantly vindicated. By a new right, we can justify the title of "American," which, for other reasons, we first connected with the paper. And we believe that our church will be found to be an American church in this crisis in a most peculiar and happy sense.

THREE COUNSELS FOR THE CRISIS.

We give below an extract from advanced sheets of a discourse preached in Colver Church, on Sabbath, the 20th of April, by Rev. Dr. Jenkins, and published, by request, by Lippincott & Co., under the title of *Thoughts for the Crisis*. The suggestions are timely and important. The righteousness of the cause in which we are enlisted will not of itself suffice to ensure proper feelings, or to guard against the evils, contemplated in these salutary cautions. When such fearful provocations as those of the last few days have been given, we need to be admonished of the duty of cultivating the spirit of forgiveness and of prayer. The counsels are:

1. AS TO THE DUTY OF SUBMISSION TO THE WILL OF GOD—Calm submission to the rod with which he is now afflicting us. In a time of darkness, such as the Saviour even had known, he uttered in his Father's sovereignty, and joyfully submitted to his will, exclaiming, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Brethren, it is God who is "proving us," who is "bringing us as silver is tried;" it is he who is "trying us into this net," and laying this "affliction upon our loins;" it is he who is "causing men to ride over our heads." But we have this consolation, that, though he may call us to "go through fire and through water," he will at last "bring us out into a weedy place." I would have you, then, withdraw from the turmoil of the people, and commune with thoughts of God, of his providence, of his sovereignty, of the certainty which he gives you that in all these things he is accomplishing the highest good for his church, and for you as a part of that church—that Christ Jesus has taken the helm of the world as she floats and traverses through the ocean of space; that he guides all things and orders all things after the counsel of his will; that he peth down one and exalteth another in wisdom and righteousness; that, for the purpose of securing his promised and covenantal possession, "the breakers," the nations "with a rod of iron, and dasheth them in pieces like a potter's vessel." Can you doubt that the King of kings is at work in those things which now seem to distract the nations—in both the Old World and the New? Can you doubt that this cometh unto pass to the end that all nations may be put under his feet," according to the scriptural words? Look at Italy, at Austria, at Russia, at Turkey! See how they are tossed and distracted with impending disaster, as it flows upon them with unparalleled gloom. Look at home! at home, where we have fondly thought nothing could harm, much less destroy; where we have been wont to paint the contrast between ourselves and the more ancient dynasties and governments in Europe in colors more bright and glowing than suited the page of history. O, IT IS THE LORD!—and naught is left to a Christian people but to say, in lowly and penitent submission, "LET HIM DO WHAT SEEMETH HIM GOOD!"

2. AS TO THE DUTY OF CULTIVATING A KIND AND LOVING SPIRIT—Let us not forget that we are Christians. Let us, in the conflict which is impending over us, curb our passions. It is the genius of the Christian religion to ally the anger and vengeance which arise—ah, how promptly and luxuriantly—in the natural mind. "Vengeance is mine, I will repay, saith the Lord." This is a work which we may safely leave with him. The truly enlightened Christian will be loyal to his government—will be patriotic and self-sacrificing for his country—but yet, he will remember the spirit of the Gospel, as it is embodied by an apostle, "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." If he will do this for his enemy, how much more for his brother when he is untemporarily brought into conflict with him! Let us unheer also our words, avoiding harsh and vengeful expressions, as unbecoming to the meekness and purity of the Gospel. A forgiving spirit, and a tongue of kindness, eminently become the Christian in times of strife.

3. AS TO THE DUTY OF PRAYER.—This last and great resort is ever available to us. The most significant answers to prayer which the Bible records, are those that have been vouchsafed to the prayers of patriots for their country. Witness those of Moses, of Samuel, of David, of Elijah, of Hezekiah, of Nehemiah. Go, then, as they went, to the God of nations. Go humbly, freely acknowledging the nation's sins; go earnestly, feeling the great emergency which has arisen in the land, and which threatens every man with overwhelming evil; go trustfully, remembering the almighty arm of the divine arm, and the magnanimity and mercifulness of the divine mind; go submissively, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven." Go daily, go hourly; plead with God—implore his blessing upon the land; cry to him on behalf of the President of the United States and his counsellors, that they may receive wisdom; on behalf of the army and the navy of the country, that they may be preserved; on behalf of those who go forth from us in defence of our liberties, of those misguided men who are seeking to overthrow the liberties of a great and prosperous nation, to retrocede the steps which have been taken toward human freedom, and to establish, on the fairest soil upon which the sun ever shone, a government whose avowed aim is the perpetuity of human thralldom. Pray, brethren! In this time of

need call upon your God—keep near to the throne of grace—visit oftentimes your closet, and shut your door, and pray to your Father which is in heaven. Turn you unto God with all your heart, and with fasting, and with weeping, and with mourning call upon his name, for he is gracious and merciful, slow to anger and of great kindness—who knoweth if he will return and repent and leave a blessing behind him who knoweth if he will arise in his might and stir up the progress of this conflict! who knoweth if he will not command light to come forth out of this darkness, and diffuse love and peace over a nation which is now distracted by hatred and war.

"It is God that giveth salvation unto kings; who delivereth David his servant from the hurtful sword. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and tens of thousands in our streets: that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets."

"HAPPY IS THAT PEOPLE THAT IS IN SUCH A CASE: YEA, HAPPY IS THAT PEOPLE, WHOSE GOD IS THE LORD."

MR. NEILL AND THE CHANCELLORSHIP.

We learn with much regret that the Rev. Edward D. Neill, so well known to our readers in this city, has resigned his position as Chancellor of the University of Minnesota and Superintendent of Public Instruction for the State. We have heard nothing from Mr. Neill on the subject, but we gather from Minnesota papers, that a Mr. Jones, made an attack in the Legislature upon the office and Mr. Neill, and that a bill was brought into that body, fixing his salary at \$2000, and that this was reduced to \$1200. Mr. Neill then, as a token of self-respect offered his resignation. We make two extracts from papers in Minnesota, to show how the matter is regarded there.

The first is from the *St. Paul Pioneer and Democrat*. Every one acquainted with the present incumbent, knows that if the law were entirely silent as to his duties, he would be hereafter, as he has been heretofore, not a whit the less vigilant in his supervision of the interests of education, and that if fifty pages of directory legislation were devoted to relating the routine of his administration, it could add nothing to the untiring zeal and industry with which he now discharges his duties. And in this connection we may say by way of illustration, that if the University had had a Chancellor four or five years ago—above all, if Mr. Neill had been that Chancellor—\$2000 would be no doubt, have been paid to the State. It is certain to be too much impressed upon the minds of our lawgivers that the best economy is not that which saves the most now, but that which saves the most in the end.

No one word more in relation to the proposed salary of the School Superintendent. The present bill makes the salary \$1200 per year. This is the compensation proposed for the unremitting daily services of a man who has spent twelve years in developing the Educational interests of the State, and who has probably done more for education than any fifty other men in the State—a gentleman whose attainments, ability and experience, in this particular department, are second perhaps to no similar officer in the United States.

The other extract is from the *St. Anthony News*. The St. Paul papers of yesterday published a letter from Rev. E. D. Neill to Governor Ramsey, resigning his office as Chancellor of the University; and Superintendent of Public Instruction, in which he gave his reasons for the resignation, and in which he expressed his confidence in the ability and experience of Mr. Jones to fill the vacant office.

The furious onslaught made by Mr. Jones of Olmstead, in the Senate, though levelled ostensibly on account of the amount of salary proposed, was really an assault upon the office. Independent of the plea of absolute indignity urged by the Senator, every consideration presented by him against the office was narrow, contracted, unworthy of an intelligent Senator of an enlightened state. What his constituents think of his glorious achievement in breaking down the strongest hope of the state, we have no means of knowing. But certain it is that others are satisfied that he has devoted his powers to a very mean purpose. We have already declared our conviction that the necessities of any successful system demanded a competent head, and never more imperatively than in the original, formative period. This needs no argument to any with sufficient judgment and experience to have any opinion on the subject.

No one dare question the ability or the devotion to the cause of education, evinced by the late occupant of the Superintendent's office. From opportunities afforded us for correct observation we assert, that the office could not be filled with a more efficient incumbent. Mr. Neill united to the requisite intellectual qualifications, a rare executive ability, seldom found in such connection. So far from the office of Chancellor having been with him a "trifling," as Mr. Jones has it, or a "vacuum," Mr. Neill had initiated, and was pressing, with energy and with a reasonable prospect of success, financial measures, which alone could rescue the University from irretrievable ruin. To these he was bringing all the weight of his personal, as well as of his official, influence.

As Superintendent of Schools his views and plans were far-reaching, and his ambition was to make the whole educational structure consistent and such as would be an honor to the State. His heart was in the work. No one who knows the man will doubt that he would make the office a laborious and a useful one. But narrow views have been urged, with the addition of insulting charges of corruption and fraud, and we do not wonder that Mr. Neill felt impelled by self-respect to resign. The loss of his services to the State could not be repaired; we could better have afforded the whole number of his accusers and opponents.

WILLINGTON.

The Young Men's Christian Association of the Central Church, has just completed THE MONROE STREET CHAPEL, to be connected with that church as an out station, for the purposes of Sabbath-school instruction, prayer-meetings and occasional public worship. The building was dedicated on last Sabbath, when addresses were delivered by the pastor, Rev. G. F. Wiswell, and Rev. John W. Mears. It is a frame structure, forty by fifty feet, and is a model of neatness and economy.

The lot is eighty by one hundred feet, ample for a larger building, which the growing wants of the neighborhood will ere long demand. When we consider how recently the Central Church itself was organized, and what an effort they have just made to erect their own church edifice, we shall be prepared properly to estimate the difficulties which the persevering young men and young women of the church have overcome in bringing this important enterprise to completion. It is entirely clear of debt, and already has been supplied with Sabbath school Hymn Books, and a number of interesting publications of our Committee.

EDITORS AND PUBLISHERS will please have patience with us for another week, when we expect to clear our table of its valuable contents.

LETTER FROM REV. JOHN C. SMITH, D. D. Washington City, April 27th, 1861.
On the 20th inst., I offered my ministerial services to the War Department, as best I might serve the troops brought, and to be brought here for the defence of the Capital. Yesterday, I was asked to attend particularly the sick and wounded. In the afternoon I received a letter in the following words:

"SIR:—Your kind and considerate offer, made this morning to the Surgeon General, to visit the sick and wounded troops, now in the Infirmary, and requesting permission to give them your attention and services, I have been instructed to acknowledge."

"A request, evincing so much of the benevolence of the humane gentleman, and the Christian minister, finds a hearty response in the Surgeon General, and you are authorized to visit the wards and patients, at such times as the medical officer may deem to be most improper."

I am, Sir, with great respect your obedient servant,
LEWIS A. EDWARDS,
Surgeon, U. S. A.

"Reverend John C. Smith, D. D., Washington City, D. C."

I give the information to my friends in the States, whose husbands, sons, or brothers, may be among these troops, and, indeed to all who are interested, with the hope that I may contribute to their relief, in these times of anxiety and peril, and to the comfort of any sick or wounded, whom I may be able to reach.

God being my helper, I will stand in my lot, and meet the responsibilities of the hour. Letters asking for information, or attentions, will name the regiment, company, and commanding officer.
JOHN C. SMITH,
Pastor of the Fourth Presbyterian Church.

FINANCIAL PROSPECTS OF THE BOARD.

Missionary House, Boston, April 9, 1861.
Events, as unexpected as they are strange, oblige the Prudential Committee to speak of an embarrassed treasury. At the close of the last Annual Meeting, they hoped that no such necessity, for many years at least, would be laid upon them. In making the appropriations for 1861, they endeavored to act with due carelessness and forethought. They granted to the missions, not what was really needed, but what could not be refused without serious curtailment and loss. They made no provision for the routine of their studies, and of some of our fields; they did not even provide for the existing stations the means of prosecuting their work to the best advantage. Had they given less, the approval of the churches, as they supposed, would have been withheld.

Of the clouds which have since darkened, and still darken, our political prospects, it is needless to speak. By this generation, surely, they will not be forgotten, however speedily they may pass away. The Committee began at an early day to consider what the emergency required. On the 28th of December, letters were sent to the missionaries, strongly urging them to "relieve the treasury of the Board as much as possible." They have been fully appreciated, all along, of our national perils, as also of the diminished receipts of the Board. As the Committee had confidence in their willingness to reduce these expenditures to any reasonable extent, no instructions have been sent to any of our brethren, or among their work. Every thing short of this has been done.

The urgency of the case—the present time cannot be easily stated. If the annual year is to close without a debt, the receipts for the four months, April 1 to August 1, must be \$200,000! This is a large sum, and a large one. But the Committee are fully persuaded that it can be raised, and will be, by the benevolent efforts, and without any burdensome sacrifice on the part of our churches. True, there is not a little of derangement and apprehension in the financial world, and this may increase hereafter. Still, for any investment that might seem to be profitable and secure, how many millions might be obtained from Christian men! And shall it be said that \$200,000 cannot be obtained for Him who claims all the silver and the gold as his own? The only question, as it seems to the Committee, is this: "Can we not \$200,000 be realized prior to August 1?"

The achievement will be easy, provided "the people" have "a mind to work." 1. Let every congregation determine, if possible to raise as much as it did last year, (aside from any sums which were contributed for the debt.) 2. To balance the budget, certain certain certain certain churches by reason of presidential influence, let such congregations as are enlarged their donations without difficulty, advance upon those of last year, remembering the words of the Apostle, "Bear ye one another's burdens, and so fulfill the law of Christ."

In the case of congregations which have already made their annual collections, but have exceeded from the point which was reached last year, the Committee take the liberty of asking that in some way the deficiency may be made good. A few individuals, doubtless, will be able to do it. Perhaps a sufficient number of our friends will give one dollar each, in accordance with the plan which succeeded so admirably among our Baptist brethren, a short time since. In the case of congregations which are now taking, or may yet take, a regular collection, the Committee would ask that the exceeding desirability of the plan, be not a hindrance to their success. Nothing is requisite but that the friends who are to be kept in mind. Should a donation be revealed at the completion of the effort, the dollar plan (or one that shall seem better) may be tried.

The main object of the Committee now propose for the consideration of their friends, is the issue of a tract, and two features to recommend it. 1. It divides the responsibility of meeting the expenditures of the year among the churches generally. 2. It is simple, intelligible, feasible. Shall it not receive a fair trial?

It should be stated for the encouragement of those who may look favorably upon this appeal, that there are strong reasons for believing that the \$200,000 will be obtained. A liberal gentleman in New York has recently contributed \$5,000. Upon those whom the Lord has enabled to devise liberal things, surely, such an example will not be lost. Already a number of churches have advanced upon their previous efforts; and many others are confidently expected to do likewise. Much of the deficiency in the receipts, up to the present time, has arisen from the postponement of collections; and there is ample time for setting up all arrears. Nothing is requisite but that the friends who are to be kept in mind. Should a donation be revealed at the completion of the effort, the dollar plan (or one that shall seem better) may be tried.

It may be said, perhaps, "The times are inauspicious; our future is shrouded in gloom; let us not go to other lands for objects of charity." But this work of missions—is it not the work of Him who is the First-begotten from the dead, the Prince of the Kings of the earth? Is he not blessing it, even now with the richest gifts which infinite love has for our children to neglect it, because the times are inauspicious? Rather, in such an hour as this, does not our safety, especially and pre-eminently, in keeping all his commandments, and in the words of which, "Go ye into all the world, and preach the gospel to every creature?" In obeying his precepts, may we not turn with confidence to his own words of promise and hope. "Because thou hast kept the word of His covenant, which I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

In behalf of the Prudential Committee,
R. ANDERSON,
S. B. THAYER,
G. W. WOOD,
Secretaries of the A. B. C. F. M.

"THE CHRISTIAN OBSERVER."

Two weeks ago, we called attention to a sentence in this journal, which was as follows:

"A civil war in the present state of parties might be more perilous to the government than any section of the country."

Our remarks upon it were in these words:

"If we understand the sentence, it intimates that the North is full of treason, and that it would be unsafe to attempt to execute the laws. So far as a sentiment so false gains credence, it has a direct and pernicious effect on the government, and to encourage Southern traitors. Was such its design? WE HOPE NOT."

The Observer professes to quote our remarks, but, in doing so, omits the last three words of the paragraph! With an antagonist who quotes so unfairly, we desire to have no controversy; but we here challenge the Observer, in the name of the insulted government under which it lives, and for which the editor's own ancestors offered to shed their blood—in the name of true religion, which teaches allegiance to the powers that be, and in the name of this loyal community, we challenge that sheet to enter into any manly, outspoken, loyal word for our country, in this hour of peril and of agony; and one word of indignant reproof at the violators of oaths and solemn obligations, who are moving heaven and earth for its destruction. We have searched the last number from end to end to the other, and can find none. There is a weak and unmanly cry of peace—(Peace! peace! when there is no peace)—there is a letter from Virginia which the Governor of that State refusing the President's call for troops, and defending "the rights of Virginia as a sovereign State," but there is not one word of sympathy, not one word which bears the stamp of true patriotism, or which could set a patriot's soul aglow.

THE APPEAL OF THE AMERICAN BOARD.

We publish, in another column, the appeal of our noblest American charity for aid at this time. It is called to go through a severe trial, as is nearly every benevolent and business enterprise, but we would regard it as a calamity to the church not far below that which has been threatening us as a nation, if its work should be suspended, and its missions, to any large degree, curtailed. What can be done to avert it, we know not; but, as we see money poured out like water in defence of the great principles of government, we feel that there are means among the supporters of the Board ample for its necessities, which God, moving upon the hearts of men, may put freely at its disposal. We earnestly hope and pray, that he may incline our hearts to devise liberal things, and stir up the pastors to their duty towards this honored channel of beneficence to the heathen.

LETTER FROM BALTIMORE.

The following note was received from one of our most esteemed subscribers in Baltimore, on a few hours before going to press. We do not know that it was designed for publication; but we give it a place, reserving our remarks till the next issue.

REV. JOHN W. MEARS, Editor of AMERICAN PRESBYTERIAN:

REV. AND DEAR SIR:—I have been a subscriber to the AMERICAN PRESBYTERIAN since its first issue, and generally read its articles with pleasure and profit; but I cannot help expressing to you my pain and sincere regret that the leading editorial of this week has caused me. It certainly does not breathe the spirit of Christ, which is the spirit of peace.

No one can deplore the unfortunate circumstance of Friday week more than I do; and thousands of order-loving and Union-loving citizens here deeply regret the outbreak; but must a city, a majority of whose people are loyal to the Union and its Compromises, be held responsible for the acts of an excited mob? The destruction of the bridges, and the stoppage of travel on our great thoroughfares, were done for the purpose of putting a stop to the passage of troops, that the mob should have no cause for further outbreak; and also, that time might be allowed the troops, and the law and order citizens, to assemble, and control the turbulent element which was increasing in our midst, owing to the blood which flowed in our streets from the rifles of the attacked soldiers.

The people of Baltimore have not yet spoken; but as you now suggest "that this most righteous war is better than peace, which traitors are endeavoring to exact from you," I see no use of speaking; for without compromises on both sides, North as well as South, we shall be plunged into the most unwholy and unnatural war that the civilized world ever witnessed!

If ministers of Christ close the door of compromise, and feed the passions of excited men by writing war articles, what better are we to expect from the ungodly world without, than war, and strife, and bloodshed?

Try, my brother, and pour oil upon the troubled waters, rather than incite to war, in such leading editorials as I should blush to see in the *Independent or Tribune*.

Excuse this hurried note from,
Yours truly, &c.

A VENERABLE and beloved friend, who will be remembered by many as the author of some of our sweetest Hymns and Tracts, thus speaks of the American Presbyterian:—

"I want to express my weekly gratitude for the American Presbyterian. It is a good paper, and I think grows better week after week—perhaps because so appropriate in these days of re-buke. I often exclaim to myself, 'How I lived to see this upholding of our dear country, and its government, for which our fathers fought and bled, rent and torn? I have thought that secession would terminate with a termination of the institution of slavery in this country. This great effort to perpetuate it by the South, may be its destruction. How many prayers of the righteous are laid up in Heaven against it, and how soon God, in his righteous government, may proclaim liberty to the captives, who can tell?'"

THE EVANGELICAL REPOSITORY FOR MAY. Contents:—Ministerial Consolation, An Address to the students of the U. P. Seminary of Pittsburgh.—Second Speech.—The Lay Element.—The First Presbytery of Ohio and the Covenant of Union.—The Russian Revolution.—Sabbath School Department: The Sabbath School Teacher, The Model Sabbath School Teacher.—Children's Department: Letter from the U. P. Missionary in India, Rev. B. A. Hill, "Honour thy Father and thy Mother," "Alleluia Dead," "Our Ecclesiastical Record."—Editorial: "Fearful Times"—New Publications.—Obituaries.—Index to Vol. 19.—Pp. 43. W. S. Young, Publisher, 52 N. Sixth Street. \$1.50 per annum. Single copies, 15 cents.

SUMMER WORK AND SUMMER PREACHING.

[Read before the Harrisburg Presbytery, and published at their request.]

Few, probably, have failed to observe that the visible results of the ministerial work wear an aspect varying with the seasons of the year. As in the order of nature, there are seasons for sowing, for cultivating, for reaping, and seasons also for some-thing like repose, when we rest and enjoy the fruit of our toil, and make preparation for the labors of another season; so there is, shall I call it (?) an order of grace, by which the harvests of ministerial sowing and cultivating are reaped, and a season of comparative rest and preparation: Their season for reaping the fruits of pastoral labor, is the winter of the natural year. We speak of it, therefore, not as a thing of necessity, for no one would dare thus to circumscribe the operations of the Divine Spirit, the Chief Worker in this vineyard; nor would the history of the Church warrant us in doing so, but simply as a matter of fact, it is found to be very generally true, that the souls of men are reached, convinced of sin, and converted to God, the church is strengthened, periods of refreshing and revival occur in the winter of the natural year.

There are reasons why this should be the case. The winter is a season of comparative leisure. The labors of the agriculturist have taken a respite. Merchants and tradesmen are not thronged, as at other seasons of the year, by anxious customers. Most of the occupations of men feel the influence of this pause in the world's business. The long winter evenings, joined to that inclemency of weather which prohibits the eager prosecution of business, lead men to turn their thoughts to books, to scenes of amusements, to social pleasures, to any thing that may fill up their unoccupied time. And though the winter may be a season of increased gaiety, vanity, and worldliness, yet it is also a period for increased thoughtfulness and self-reflection; and the testimony of the past shows us that it has been the period of great Christian activity, and of most abundant success in calling men from the ways of the world to the path of life. A comparison of the number of revivals, and of conversions, in summer and winter, reveal a great disparity.

We marked and so generally is this condition of things, that without any consultation and prior consent, the ministry and the churches, and, I may add, the world, have accepted it, almost as if it were the necessary order. They have all, very generally, ceased to anticipate periods of unusual religious interest at other seasons than the winter; and, ceasing to look for them, they have ceased to labor and to pray for them—it may be, well-nigh lost all faith in their possibility.

The minister of the gospel adapts his preaching and his pastoral labors, his visitations, the frequency of religious meetings, and all the varied agency of his calling to the changed order of things which a change of seasons brings. His sermons assume a different character. They are expository or doctrinal, of a character adapted to instruct or confirm believers; or they are pungent, awakening, hortatory, discourses, addressed to the careless and impenitent. The members of the church accept incessantly the new order of things. They relax their diligence, become less anxious in saving men, they are more negligent in attendance upon the means of grace, they almost entirely abandon direct personal effort for the salvation of men, prayer everywhere becomes less importunate in the closet, at the family altar, in the prayer-meeting, and the sanctuary.

The world accepts the new order of things, and with hardly a thought, postpones, for a year at least, thoughts of repentance and care for the soul. Apparently, the sinner regards all obligations to give heed to the claims of religion as having passed away with the winter.

There is doubtless much to be reprehended and condemned, both in the action of the church and of the world in this matter. God has not limited himself in his divine working, and in the bestowment of blessings on human efforts to any particular periods of the year. When his people "prepare the way of the Lord," He will come. Some of the most remarkable revivals recorded in the history of the church, occurred at that season of the year which we are apt to consider the "most unpropitious." They have been remarkable, in part because they broke in upon an accepted order of things, upon the hurry and pressure of worldly occupations, and compelled Christians to labor and pray, and sinners to be anxious and inquiring. The Christian and Christian minister are neither so often excused from seizing all opportunities to bring men to a knowledge of the truth. And worldly men have no dispensation from God to postpone, for any reasons, the care of their souls, and an immediate return to obedience.

Yet it still remains true, that there is much in this condition of things which must be accepted as inevitable; and the minister of the gospel who should disregard it, who should not adapt his ministrations to it, and should demand of the church as much labor, and as deep an interest, and from the world as much attention and seriousness in mid-summer as in mid-winter, who should preach as if revivals were as national at one time as at another, would probably soon find he was greatly mistaken. There are junctures in human affairs, periods for the individual when the mind has been awakened by some providence, and the heart has been softened by affliction—periods for a church, or community, or a nation, when some general calamity has called men to a spiritual concern—periods, all of them, when the servant of Christ, who is wise in winning souls, will be on the alert to adapt all ministrations to the occasions.

The seasons of the year, and the changes they bring, the increase or decrease of business, the hurry or leisure, the peculiar effect of the season itself in stimulating or depressing the mind, by its cold or its heats, and the external objects by which, to a greater or less degree, it engages the minds of men; all these things are to be taken into our reckoning when we approach men with the claims and duties of religion. To any one who has observed and reflected upon the history of religion among men, it is already evident that summer work and summer preaching must generally be different from winter work and winter preaching.

I speak of them briefly in their order. 1. *Summer Work.* The winter is the season for the special work of the pastor. There is then in the circumference of the people, the widely prevalent idea of the season, a period specially favorable for religious effort, the greater leisure of men, and the increased pleasure of close study and earnest thought, which leads the pastor to tax all his energies, and give all his time to the immediate end before him. His sermons are more thorough and impressive, his labors are more abundant, his anxieties are deeper, he multiplies the means of grace, and hopes and looks for a speedy reward. His people are all gathered around him. In summer many of them may be gone. As the winter

passes away, and the warm months draw on, he feels a necessity for change. The demand for special effort ce