

American Presbyterian and Genesee Evangelist.

THURSDAY, MAY 9, 1861.

JOHN W. MEARS, EDITOR.

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

THE REVIVAL OF LOYALTY.

One might well be willing to exchange several years of life, at the ordinary rate, for the privilege of having lived during the three weeks which have elapsed since the issue of the President's Proclamation. To behold and to share in the noble enthusiasm which, at a single signal, electrifies the bosoms of twenty millions of freemen, rousing them from ignoble ease and sloth, silencing their petty divisions, and creating an inextinguishable rivalry for the first and foremost place of danger and self-sacrifice in the patriot cause, imparis to one's whole life a peculiar value. We feel that we have been translated from the worn paths of old usage, from the oppressive air of expediency and self-interest, from an order of things in which treason was fast becoming to be a crime, or patriotism to be a virtue—into an heroic age, such as the historic and the epic muse will celebrate for the instruction and delight of future generations of men. We saw and shared in the blessed and unprecedented revival movement of 1858, and thanked God for prolonging our lives to that privileged time; close upon its heels came a revival of a different character, yet not so far removed in its nature and causal connections from the first, as might be imagined; and we cannot but feel how rich is a life which has embraced two such grand movements of the human mind, and has felt itself in full sympathy with their loftiest manifestations! Yes! we believe the world is, and will be forever better, for these two grand and simultaneous outbursts of feeling and of purpose. How and why the revival movement of three years ago was a permanent benefit to the world, it is needless to attempt to prove; we will only attempt now to explain how, in our opinion, this revival of loyalty will work a lasting good to the nation and to mankind.

The sentiment of loyalty itself is needful and healthful. The respect which the faithful citizen feels for his nation, for the government, and for the symbols of its existence, authority and power, is second in its moral value only to the reverence he rightly pays to God. The acknowledgment of rightful authority is ennobling, humanizing, refining; the opposite sentiment of disrespect, of individual egotism, of haughty defiance, is degrading, and barbarizing, and brutalizing in its tendencies. Loyalty is an outgrowth of the spiritual nature—the expression of a feeling which belongs to man especially as cultivated and Christianized. Conscience emphatically approves its exercise, and places it, as a duty, above every other duty but that owed to God. Loyalty to government keeps together the principles of men, so far as they relate to their intercourse, in the various spheres of life and business, with each other. It is faithfulness to that great interest, in which the highest earthly interests of all are bound up. It brings vividly before the mind the great, heaven-descended object of government—to provide effectually for the common good—and so it promotes a disinterested and affectionate regard for the rights of others. It brings into the transactions of common life the high and holy spirit in which the very origin of government was conceived. It throws a certain sanctity around the nearest subject of government, and re-inforces every moral principle brought into play in the social relations of life.

Why is England so great a nation?—why so peaceable and, for more than a thousand years, so steadily progressive?—why so universally respected by enemies, and so trusted in by friends? Why is her reputation for commercial integrity so high, and her whole social system, with all its imperfections, on the whole so thoroughly sound? We answer, because of the devoted loyalty of her Christian people. Because of their truth to their monarch and to their laws. Because they scorn the traitor, even in the ranks of their enemies; because their virtuous men refused to give their hands to Benedict Arnold, to their poets, orators, statesmen, and historians vice with each other in the praise of the pure and steadfast Washington.

And would you behold the present effects of disloyalty in our own country? See in the dishonored obligations and repudiated debts of Southern communities, States, and individuals, which count by hundreds of millions; see it in unscrupulous seizures and appropriations of Federal property, arms, money, and forts, to the value of other millions; see it in the attempted legalization of piracy by an usurped government which has not been recognized in any corner of the globe, nor legitimated by the very people over whom it professes to rule. There, loyalty is decayed; the plague of disappointed politicians, and the insane purpose, at all hazards to perpetuate and aggrandize a sectional type of society, have usurped a place; a loose "confederacy" is put in place of a national Union; and the narrow bounds of a State are at last to limit the sense of citizenship, the sovereignty of law, and the protection of government.

But the revival of loyalty in this section is destined, as we believe, to work a great clearing of the moral atmosphere, and a deepening of every sense of obligation in all the social relations of men. The majesty of an offended government cannot be exhibited, as it has been for the past few weeks, without restoring some of its faded dignity to the laws. Justice will seize this opportunity to readjust her disordered robes, to reclaim her half-veiled seat in all our courts, and to draw her sheathed sword, and to clothe her brow with salutary terrors to the bad, whom the timidity of her agents has so long emboldened. The miserable, paltering theories set forth by a false and infidel clergy which would shield the criminal from the penalty of his crimes, will vanish like dusky mists before the glory of this healthful sunrise. It is Horace Greeley who writes in the last Independent—

"There is a false philanthropy which would have all men love all men, but to love enjoy on us not only to look on it with a catholic toleration. Times like these are divinely sent to imbue us with an intense hatred of evil, not merely when it assails our own personal well-being, but when it lives and works in the remotest corner of the universe."

Whom moral character into the mildness of an indulgent parent? Shall we not find in these loyal bosoms, a sentiment easily led to admire that God, whose first concern is for the honor and security of His vast government, in which the interests of the universe are bound up? Will it not be almost a natural and involuntary impulse in those hearts, to approve of the condign punishments threatened to all rebels against this government in the Scriptures? We verily believe a revival of loyalty to a righteous government, will not be found favorable to the growth of Universalism.

We have been suffering vastly in the church from loose notions of the binding force of oaths, and of official pledges and vows. Family government has degenerated to a mere name. A general restoration of loyalty is urgently needed in all the departments of life. We were rapidly approaching a great gulf of disorder, anarchy and disintegration. We have been rocked by proscriptions, at a single signal, electrifies the bosoms of twenty millions of freemen, rousing them from ignoble ease and sloth, silencing their petty divisions, and creating an inextinguishable rivalry for the first and foremost place of danger and self-sacrifice in the patriot cause, imparis to one's whole life a peculiar value. We feel that we have been translated from the worn paths of old usage, from the oppressive air of expediency and self-interest, from an order of things in which treason was fast becoming to be a crime, or patriotism to be a virtue—into an heroic age, such as the historic and the epic muse will celebrate for the instruction and delight of future generations of men. We saw and shared in the blessed and unprecedented revival movement of 1858, and thanked God for prolonging our lives to that privileged time; close upon its heels came a revival of a different character, yet not so far removed in its nature and causal connections from the first, as might be imagined; and we cannot but feel how rich is a life which has embraced two such grand movements of the human mind, and has felt itself in full sympathy with their loftiest manifestations! Yes! we believe the world is, and will be forever better, for these two grand and simultaneous outbursts of feeling and of purpose. How and why the revival movement of three years ago was a permanent benefit to the world, it is needless to attempt to prove; we will only attempt now to explain how, in our opinion, this revival of loyalty will work a lasting good to the nation and to mankind.

OUR BALTIMORE CORRESPONDENT. This excellent friend is much displeased by our editorial of two weeks ago, entitled "Better than Peace." He thinks it does not breathe the spirit of Christianity, which is the spirit of peace. Our friend, of course, does not mean to say that all wars are unjustifiable, or that in no case could ministers of the Gospel consistently stir up the people to war. A just and decisive war is sometimes the surest, if not the only, road to peace. A war which is in principle nothing more than carrying out the public policy, i. e., sustaining the government and the laws when unjustly attacked by a force too great to be overcome by the ordinary peace arrangements,—is, in our view, the most justifiable and necessary of all wars; and the more Christian a nation is, the more sure it would be to inaugurate such a war, when circumstances demanded it. If there were no other way to subdue a Baltimore mob than by calling in the whole power of the general government, we feel very sure our friend would be among the first to apply for such aid, and would be willing to sacrifice his own property, if necessary to facilitate the righteous undertaking. Would that be an unchristian proposal?

But when a whole section of country is as truly in rebellion against the laws of the land as that mob was against the laws of the city of Baltimore; when federal property, which was as much our correspondent's and ours as any other individual's in the land, is seized and appropriated; when conventional obligations are thrown to the winds, and a federal fortress in peaceful possession of the government is attacked with all the fierceness of open war, and its garrison, with the national ensign over them, compelled to surrender; shall our friend, who professes to be one of the Union-loving and order-loving citizens of Baltimore (and we believe him) reprove us for counselling resistance with all the power of the government to such acts? Is it not resistance to mob law in one case, just as much as in the other? Would not the policy of yielding to the rebels against the general government encourage mobs everywhere; and would not our Baltimore friend feel safer and breathe more freely within his own city, if the majesty of our Constitution were vindicated wherever assailed by disorderly men?

We most earnestly hope that our esteemed friend and the people of Baltimore of whom he speaks, will not want to stop and try "compromises" with traitors again before they wholly sever their love and loyalty to the government. We most heartily look to find him and all of his class, in reliance upon God and the righteousness of their cause, throwing themselves forward and laboring to lead the sane and sturdy public opinion to a positive and loyal issue, instead of appearing to hesitate, and thus giving countenance to those who are in arms against the government.

THE GENERAL ASSEMBLY.

This body meets on Thursday next at Syracuse, and will be opened with a sermon by Rev. T. A. Mills, D. D., the Moderator of the last Assembly. Amid alarm and discord we have the happiness of knowing that no special cause of disagreement in our highest judiciary exists. With great unanimity, and in imitation of the patriotic body whose true successors they are, they can and will express themselves loyally, patriotically, and solemnly upon the National crisis now upon us. They will command the regard of all lovers of their country by the clearness of their utterances. Upon the general methods of carrying on the active operations of the denunciation, they will be even more unanimous than heretofore. Some details of the plans on which we are to work may give transient embarrassment, but they will be a body of men so cordially agreed and with such a thorough understanding of each other as to leading points, that they will not suffer minor considerations to distract them. It is probable, in view of these facts and of the prevailing excitement, that the session will be brief. Let us all accompany it with earnest and hopeful prayer that the counsels there taken may prove for the lasting benefit of the denunciation and the Church at large.

LETTER FROM STEPHEN CERGHINI.

Favale, Italy, March 20th, 1861. Dearly beloved brother Antonio—With great emotion I received your last, dated 29th ult., which to us was a great consolation. \* \* \* I understand by the same, that the spring is a pressing time in your business, and that you can spare little time for collecting on behalf of our church and school; though I see that your endeavors are always for the promotion of God's holy word, which gives me hope that you will do what you can in collecting for the completion of the same. The church will be consecrated in the month of April next. I earnestly pray you to do all you can in this behalf. We have bought a place for our burying ground, near by our church, which is also nearly completed.

Dear brother, we put our trust and confidence in God, that he will give you strength and health to go forward in the good work in which you are engaged, and we hope that our American brethren will sympathize with us hereafter as they have done in the past. Six members of our church have been sent by Rev. Mr. Geymonat to distribute Bibles and sell other religious books, &c. Two in Saratoga, two in Sicily and Naples, and two in Lombardy and vicinity. They are making good progress. Last Sabbath I preached to a large audience—from three hundred and fifty to four hundred persons. The number of converts is rapidly increasing. Our prayers are always addressed for our American brethren, and our protector Victor Emmanuel.

THE MEKKNESS OF SOUTHERN CHRISTIANS.

Accept our cordial regards and best wishes. Your true and affectionate brother, STEPHENO CERGHINI.

WILL OF THE LATE MR. BURROUGHS.

Extracted from the will of Mr. Wm. Burroughs, a graduate of Yale College of the Class of 1843, and of Yale Theological Seminary of the Class of 1847. He subsequently studied law in Philadelphia, and was admitted to practice in 1853. "I give and bequeath to the Corporation of the President and Fellows of Yale College at New Haven, State of Connecticut, the sum of ten thousand dollars, for the purpose of increasing the fund of the Dwight Professorship of Didactic Theology. But if in the judgment of the said Corporation, at the time this bequest shall be paid over to them, the Dwight Professorship Fund shall be large enough to support the professor, then I desire that this bequest go to increase the general fund of said Theological Seminary for the purpose of supporting another or other professors therein, according to the judgment of said Corporation. But if the funds of the said Theological Seminary shall be judged, when this bequest shall be paid over to the said Corporation, sufficient to maintain such professors as are deemed necessary for the completeness of instruction therein, then I desire that the said Corporation merge this sum in their general fund, to be used for the best good of the College."

MARVELLOUS CHANGE.

We learn from a recent number of the World, that the Rev. Henry J. Van Dyke, on a recent Sabbath declared in strong terms, the duty of sustaining at this time the Union, the Government, and the flag of the country. He adhered, he said, to the opinion set forth in the sermon on slavery, preached some months since; but while he recognized the right of revolution, he repudiated the theory of secession; and insisted that when the laws were resisted, and the authority of magistrates contemned, it was the duty of all citizens to rally to the support of the government.

Some time after his notorious fast-day sermon against abolitionists, a letter of his, written to a friend in Georgia, came to light, in which the following sentence occurs:—"I say freely, that unless the hostile legislation of Northern States is repealed, and the violent and unchristian agitation of the slavery question put down, your State and all the Southern States ought to break loose from a government that will not protect their rights, and from a people who disregard the plainest obligations of consanguinity and brotherhood."

We do not quote these sentences for the purpose of showing up the gentleman's inconsistency, which would be altogether superfluous, but as furnishing one of a countless multitude of proofs of the tremendous power of the peaceable public opinion of the North on the question of the Southern Rebellion.

THE LADIES OF OUR CHURCHES AND THEIR PATRIOTISM.

The ladies of our (N. S.) Churches are, we rejoice to learn, taking their full share of responsibility and labor, in the preparations which are going forward in Dr. Boardman's (O. S.) Church, for furnishing clothing for our brave volunteers, and in supplying with bedding and other necessities the Hoysamington Hospital. The association of ladies which meets in the above church for conveniences, and which is especially presided over by Mrs. Judge Jones, is composed of ladies from all evangelical churches in our city, (excepting as yet, we have been given to understand, Episcopalians) each of which vies with its sister church in practical devotion to the interests of our noble government, and in care for, and sympathy with our sons, our brothers, and our fathers, who go forth to defend "the Stars and Stripes;" that noble flag which was never dishonored, until traitorous southern hands laid it in the dust, and supplanted it by the flag of rebellion.

THE LADIES OF GREEN HILL CHURCH AND VICINITY.

Another paragraph about our patriotic Christian ladies, will not be out of place. Those of Green Hill Church and vicinity, having prepared comfortable garments and other conveniences, for the volunteers of COMPANY H, CAPTAIN DOYLE, MORDECAI, a formal presentation took place in the lecture room of Green Hill Church, on Wednesday evening, the 1st of May. Stirring addresses were made by Mr. GRAY, of that neighborhood, by REV. GEORGE DUFFIELD, JR., (who exhibited a copy of the old Continental Congress Bible, published for the use of the Revolutionary Soldiers,) and by REV. JOHN W. MEARS, who urged on the men the importance of a regard to their health, and commended to their imitation the example of the water-drinking army of the victorious Cyrus.

The STAR SPANGLED BANNER was sung by the ladies, the men joining in chorus, and great enthusiasm prevailed for the Constitution, the laws, and the whole Union. A suitable reply was made by one of the officers, thanking the ladies for their kind attentions, and promising that the company would give a good account of themselves.

PRESBYTERY OF NORTHERN MISSOURI.

This Presbytery convened at West Ely, in Marion Co., on the 19th of April. Rev. John L. Jones, and elder Harvey J. Mann, were appointed commissioners to the General Assembly, and Rev. James A. Darrah and elder John C. McAfee, alternates. The Presbyterian Church of Alexandria, organized last year by Rev. T. Hill, was, by request, received and enrolled in the minutes. The congregations of New Providence and Newark have been refreshed by precious revivals. Two pastors have been installed since the last regular meeting. The Presbytery found it to be their painful duty to suspend Rev. Joseph Lowry, one of their members, from the office and functions of the ministry until he shall give satisfactory evidence of repentance. A minute was adopted, approving of the revised plan of the Permanent Committee on Education, and pledging the co-operation of this Presbytery in carrying on its educational work under its provisions.

"THE SOLDIER'S FRIEND" is a little volume adapted to the pocket, and contains thirty-one brief religious readings (original), thirty-one selected psalms, thirty-one hymns, the ten commandments, creed, the Lord's prayer, and a few other prayers. Its price is fifteen cents, and twelve dollars per hundred. Orders may be sent to Charles S. Luther, 1384 Chestnut Street, Philadelphia.

A clergyman of this city, who ever yet turns his whole face South, rose last week in the noonday prayer-meeting to read extracts, to show the meekness of Southern Christians in contrast with the North. It was like him. We will add by copying a few extracts from Southern religious papers.

We learn, says the Lynchburgh Republican of yesterday, that the students of Hampton Sidney College have formed themselves into a military company, and have elected Rev. Dr. Atkinson, the President of the College, to be their Captain, who in a patriotic speech consented to accept of the position, and lead them wherever duty may call. To-day the students will raise the flag of the Confederate States from the top of the old College.

The Richmond Religious Herald, says of Virginia: Meeting intimidation with defiance, she only accepts the stern arbitrament thrust upon her.—She would have ceased to be herself, if she had not done so. And when her sovereignty calls, she has no sons who will not answer to the summons.

The Christian Advocate of Nashville, says: Send your gun to the blacksmith and have it fixed. Your sword is in safe salutes and at small game. Keep light. Hoard your ammunition; it may yet be scarce. He that hath no sword, let him sell his garment and buy one. There is no middle ground. He that is not for the South at this hour, is against her. Talk of armed neutrality for the Southern border States!

The Banner of Peace(?) of the same place, says: There is not a worn so mean that will not turn with indignation on its pursuers at its own door. The whole South feel that their rights have been denied by a sectional Administration, and now they are to be whipped into submission. Mr. Lincoln issues his proclamation, and orders the rebels to disperse in twenty days. Will they do so? Very, very. The North will meet a united South, and unless the war is stopped instantly, much blood will flow.

The same paper styles the recent action of our government "the most atrocious wickedness of the age."

The N. C. Presbyterian of the 27th of April, says: There are none who will deny that the Revolution of '76 was justifiable before God and man. Yet the cause in which the South is now engaged is as just and holy as that in which our fathers fought and died. It may even be asserted that for one sufficient reason which they could plead in defence of their course, the South can present a score.

The Southern Presbyterian of South Carolina, says: This revolution has been accomplished mainly by the church. I do not undertake the name, and position, and ability of politicians, still I am sure that our success is chiefly attributable to the support which they derived from the co-operation of the moral sentiment of the country. Without that, embodying as it obviously did the will of God, the enterprise would have been a failure. I suggest that every Christian should put his support of the Southern Government on the footing of obedience to God. Let him give to his politics the force of a religious principle.

Throughout the South the religious people have acted harmoniously, and sympathetically, and religiously, with the rest of the people. Nay, it is a fact that the rising of the South is an uprising of the religious people of the South. They control and guide the action of the country. They are the country. They are profoundly convinced that this contest is a religious contest.

Rev. Dr. Dabney, in the Central Presbyterian of Richmond, Va., after dilating upon the recent attitude of Virginia as an attempted mediator, says:

That at the President's proclamation, this patient, peaceful, seemingly hesitating paralysis flamed up as the insolent torch, in a pyramidal form, and Virginia stands forth in her immortal youth, with the rest of the people. Nay, it is a fact that the rising of the South is an uprising of the religious people of the South. They control and guide the action of the country. They are the country. They are profoundly convinced that this contest is a religious contest.

Of South Carolina, he says: At last, after a magnanimous forbearance, little expected of her ardent nature, she proceeded to what was an act of strict self-defence, the reduction of Fort Sumter.

The True Witness and Sentinel, (Presbyterian) of New Orleans, calls the President's proclamation a combination of rage and alarm, a declaration of war, and says:

If the people North are not bereft of reason, they will look into this dictatorialism. As to the South, such conduct demonstrates the utter want of regard for the feelings of the people, and will unite every heart and hand as one man. And the South is inevitable.

THE CHRISTIAN OBSERVER AND THE SECULAR PRESS.

The unpatriotic course of the Christian Observer is gaining for it the undesirable notoriety which has been expected. The EVENING BULLETIN, one of the most loyal of our city journals, and yet one of the last that would make a wanton attack upon any, in its issue last Saturday felt constrained to animadvert upon the course of the former paper through the crisis. The BULLETIN says: The unanimity and vigor of the entire religious press of the North, in lending their moral support to the Government, is ever cheering to all lovers of loyalty, Union and order. It is to be regretted, in relation to this, we should be obliged to name the Christian Observer, of this city, edited by Rev. Amasa Converse, formerly of Richmond, Va. As his paper is the organ of a Southern Synod, and it bears the name of fourteen Southern ministers among its special contributors, it, of course, has a Southern leaning.

It then proceeds to quote from the Observer of last Thursday, an issue which, for disguised traitorous insinuations against the President, against ministers and Christian people who sustain him in their prayers, and against those who call treason, rebellion and perjury, by their right names, is, perhaps, worse and more mischievous in its tendency than any number that has appeared since rebels and loyal men took their positions.

In Monday's Bulletin, Mr. F. Bardett Converse, fresh from Richmond, Va., where men of his views should, as a matter of consistency, remain, undertakes to answer the article of Saturday. Here was certainly a fine opportunity of manifesting to the people of Philadelphia his real attachment to the Constitution and laws of the country, if he had any. It is true that he has a desire to promote exclusively the spiritual interests of his hearers, in his own columns, presented such a manifestation there, there was no difficulty in the way here, where a secular journal of large circulation opened its columns for a response to the charge of disloyalty. But the whole article is simply an artful attempt to crawl out of the grasp of the patriot sentiment who has challenged him, and to escape, if he may, without taking the hated pledge of loyalty upon his lips. Here is the utmost that can be extorted from him in this position:

Our ministers should be, and we doubt not, all of them are, willing to do their utmost, as citizens, for the maintenance of the Government and the honor of our country; but we must protest against any effort to compel men, ordained to preach the gospel of Christ, to preach instead the policy of the State.

Behold the loftiest flight of the Christian Observer's patriotism! All that stirs the popular heart so mightily, obliterating every party line and bringing back the days of '76, is—the policy of the State! Is on the same footing with the tariff and the Pacific Railroad! Such language is an insult flung into the faces of twenty millions of loyal people.

He then proceeds to say:—The Christian Observer has long been before the country, and we may safely say, has done more for the cause of Union in the Church, and thus indirectly in the country, than any other religious paper in the city.

The unblushing effrontery of this assertion is only equalled by the following:—The Observer is spoken of as being the "organ of a Southern Synod," and "of course has a Southern leaning!" The Observer is equally the organ of the Synod of Pennsylvania, has Northern editors, and Northern special contributors; and, of course, has a Northern leaning.

The editors of the Christian Observer are adepts in the art of misrepresentation; but the persevering and unscrupulous attempts they have lately made to hold the Synod of Pennsylvania responsible for their course, especially since the Christian Observer has become the only organ of an entirely different body of Christians, throw all their former achievements in this line into the shade. They should know, that the body which, six months ago, unanimously and unreservedly endorsed the CHRISTIAN PRESBYTERIAN, only tolerates the CHRISTIAN OBSERVER; and that it needed nothing more than the impudent assertion above quoted, to bring the Synod to a formal repudiation of the Observer, which it will doubtless embrace the first opportunity of doing. There is not a minister in the Synod of Pennsylvania, nor a respectable layman in this portion of the Church that sustains the Observer in its present attitude towards the Government. We challenge it to produce a single name.

SUMMER WORK AND SUMMER PLEASURES.

But the summer has its work for him who may feel disposed to give over to it as a spiritually barren season. The summer affords a special opportunity to the pastor to become acquainted socially with his congregation. The days are longer and pleasanter than in winter—has more time for visitation, there is less necessity for hard study. In winter the shortness of the days, the inclemency of the weather, the demand for earnest and thorough pulpit preparation, all interfere with the social intercourse of pastor and people. How important is it that he should be thus acquainted; that he should know them all, both old and young; that he should be acquainted with their condition, both temporal and spiritual, and be, as far as it is possible, at home among them. I need not attempt to demonstrate. The winter does not furnish the coveted opportunity for this. The summer does. Its pleasantness invites him from his study to spend much of his time among his people. He has leisure which the winter did not afford. The people neither demand, nor desire from him, through the summer, the pulpit labor for which they would look in winter. The discourses of winter preached in mid-summer would often be ill-timed. Briefer sermons, shorter and simpler discourses, efforts extemporaneous, would be more acceptable than the lengthier services and more labored discourses of winter. There is then less labor of mind demanded, and more time and attention may be given to the cultivation of an intimate acquaintance with the people. There is a great deal of what may be called the lighter work of the ministry, which falls naturally into the summer. The visitation and care of the Sunday-schools, and of mission-schools, may be increased; attention to Bible-classes, the catechetical instruction of the young, with which the special labors of the winter may have interfered—all these may now receive new and increased consideration.

The summer also affords the pastor leisure for quiet and thoughtful review of his own life, of his ministerial efforts, of the past winter and its special labors, to study defects, to lay wise plans for the future, and to prepare for new efforts. The summer is often fruitful in this way. During its quiet thinking, the past is all recalled, lessons for the future are learned for fit, mistakes are corrected, plans for coming labors, for special discourses and special sermons may be formed which will go far to lighten the work of the winter.

The summer is also of special use to a minister as a period of rest and recreation. There is no class of men who are severer workers than the ministry, no class of men who do so much close and continuous thinking, or of whom so great demands are made. There is no other profession, that would be endured, if compelled to present three discourses a week to the public on matters pertaining to it. If each of our lawyers were obliged to entertain the public with three discourses each on theories of government, questions of law, and civil duties, and each of our medical students to do the same with matters pertaining to the theory and practice of medicine, and each of our lawyers to offer finished discourses—not the special pleas which they may now offer in courts of justice—it would speedily be manifest that the success of the ministry is due not entirely to the intrinsic importance of their message, but in part to their superior zeal, and to their unequalled labors. Dulness, repetition, and common-places are more readily pardoned anywhere else than in the pulpit. Yet, without severely tasked and over-worked, there is no profession that is allowed so little recreation. It is within the memory of not the aged merely, when it was a new and strange thing for a pastor to take a month's vacation, and by many churches of the land it is still regarded as highly improper. He must work seven days in the week, and preach fifty-two Sundays in the year. They are impatient of any absence, as if it were a fraud upon them. On his own account, nor less on the account of his people, the pastor needs recreation—needs a vacation when he may unbind his mind, free himself for the coming of Sabbath, and drop, for a brief time, the pen which had for a time almost become a part of himself.

It is not enough that he take a daily walk in the streets of the city, or if he can reach it, into the country—for the habit may grow purely automatic. It will demand no attention, no special thought, and he will rise from his desk, issue from his study, and as he goes through the familiar scenes of many hundred like recreations, he will be intently thinking still of his sermon, and looking into the subject presented by some new text. Or, if these do not occupy him, there are labor pertaining to the congregation, anxieties revived

by the sight of their faces, the load of care is not lifted. Nor is it enough for him to follow the example of celebrated names—of Samuel Clark, who made leaping over the chairs and tables of his room do for exercise; or of Petavius, who was to be told, spent five minutes of every two hours he was at, in twirling his chair. Nor would it be considered consonant with ministerial dignity to imitate the learned Paley, who was renowned for his feats of rapid horsemanship. The end to be aimed at in all recreation, is to secure an entire change of thought and occupation, and all plans which do not involve such an entire change, just so far fall of their end. Those who are partial to it, may, perhaps, secure something by turning their attention and their leisure time to gardening, raising fruit, berries of choicest kinds, and grapes of rarer varieties; but it will be difficult for the minister to secure the needed recreation by any amount of such partial and side efforts while in the midst of his people, and with all the responsibilities of the Sabbath and the weekly lecture, and the care of the church upon him. All working men need play. They must have it, or they will perpetually give way under the perpetual burden. The farmer gets his in the repose of winter. The mechanic his, in the occasional cessation of business. The lawyer his, in the irregular demands of his profession. The physician his, in periods of general healthfulness. The pastor needs his. A sober afternoon walk, an hour's handling of the hoe or the spade in the garden, or an hour's ride while one is thinking of a coming lecture, or feels the cares of immediate duty, has very little of the delightfulness of play about it.

(To be Continued.)

EDITOR'S TABLE.

Very interesting extracts from Rev. R. G. W. Dyer's late work on MISSION SCHOOLS have at different times appeared in our columns. We extract can give a proper idea of the thoroughness and earnestness with which the author enters into the work of exhibiting the importance of this arm of missionary service, and of exposing the errors of those who have disparaged and, in part, discarded it. The author, when in the employ of the A. B. C. F. M. Society, was prominently engaged with the Department who, our readers will remember, visited the country for the purpose of counselling with the missionaries, and who greatly reduced the educational department of their labors. The remonstrances of the missionaries against such a step, were, at first, faintly, but were afterwards overruled, and finally, and in a stances, silenced; but the author of the volume before us adhered to his opinions, and has now taken this method of vindicating them. He reviews the history of this branch of missionary effort in the various flourishing schools of India and Ceylon, and gives the testimony of missionaries from every country, and of intelligent English laymen, in their favor. Not content with this, he passes to the missions among the North American Indians, the Armenians, the Nestorians, and in the Sandwich Islands, and gathers a vast mass of facts, such as the testimony of missionaries, and of individuals of individual conversion, interest excited in the minds of leading persons among the heathen, &c., which make a powerful argument in their behalf. The arbitrariness of a denunciation interfering so seriously with this tried and faithful means of effort, and the neglect, is, in our opinion, less justly stated. While the author shows, through his whole volume, that it is not in the spirit of a mere controversialist he has written, but as a friend of Christian missions, and as a sincere well-wisher of a great institution, whose few errors by no means undermine its claims to the regard and support of the churches. The volume is embellished with a handsome view of the Mission House and city of Kolsapur. It is published by RANDOLPH, of New York, and may be had at the PRESBYTERIAN HOUSE.

NEW REVIEWS.

The first article in the PRESBYTERIAN QUARTERLY FOR APRIL, on the GALILEAN CHURCH, will be welcome to every one desirous of understanding the present conflict going on between Napoleon III. and the priests of France. It is translated from the Staatswörterbuch, and bears the marks of thorough acquaintance with the subject. The worldly character of French society, unfavorable to the growth of any form of religion, the Roman Hierarchy never rooted themselves very firmly in the soil of that empire. "The Gallican Liberties," as they are called, are nothing but the principles of the common law, which have never compromised for the advantage of Rome. The Ultramontane principles, which France has recently asserted, are: 1st, That all ecclesiastical power is centered in the Pope, who is responsible to God only, and superior to all councils; 2d, that all temporal power, as of kings and princes, is subordinate to the spiritual and immediately subject to the church. Against these usurpations, the Pragmatic Sanction of St. Louis, and the Gallican Liberties of Pitbon, published in 1594, are a protest. In these, the following principles are maintained: 1st, The Pope has no right to order or decree anything which affects the temporal rights in the king's territories; and if he attempts to do so, subjects, even if priests, are not bound to obedience; and 2d, the Pope's acknowledged sovereignty in spiritual affairs, is restrained by the canons of the ancient councils held in that kingdom. "It was not until the reign of Louis Philippe, that the younger clergy brought in the Gallican Liberties. The Ultramontane first discarded the inheritance of Gallican freedom, and made known their dogma of papal infallibility." The author proceeds then to unfold more fully the views held by France on these points during the reign of Louis the Fourteenth, when the Gallican Liberties were abandoned by ordinances which extended down to the time of the Revolution. Among the particulars, it is well to remember that although the power of the Pope in France was after all very great, and the bishops only in a very moderate degree, independent of his holiness; yet the laity was never admitted into the country, and the Index was never issued. Among the particulars, it is well to remember that although the power of the Pope in France was after all very great, and the bishops only in a very moderate degree, independent of his holiness; yet the laity was never admitted into the country, and the Index was never issued. Among the particulars, it is well to remember that although the power of the Pope in France was after all very great, and the bishops only in a very moderate degree, independent of his holiness; yet the laity was never admitted into the country, and the Index was never issued.

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THESSALONICA; OR, THE MODEL CHURCH, by H. L. Hastings, is a stirring little volume, in which the example of the Church of Thessalonica, as it appears in the Epistle bearing the name, is set forth and applied to the churches of our day, with no little force and healthy criticism. There is observable some disposition to use the cant phrases of those who set themselves against the church altogether, as on page 109: "One man, bringing Christianity into the world, has made bread to hungry souls, would make more impression on the needy, than with a bushel of books, catechisms, and Bibles." This is, however, but a mere blench in what is, as a whole, evangelical and scriptural in tone. The extract from the "Theological Dictionary," in which the name is set forth and applied to the churches of our day, with no little force and healthy criticism. There is observable some disposition to use the cant phrases of those who set themselves against the church altogether, as on page 109: "One man, bringing Christianity into the world, has made bread to hungry souls, would make more impression on the needy, than with a bushel of books, catechisms, and Bibles." This is, however, but a mere blench in what is, as a whole, evangelical and scriptural in tone. The extract from the "Theological Dictionary," in which the name is set forth and applied to the churches of our day, with no little force and healthy criticism. There is observable some disposition to use the cant phrases of those who set themselves against the church altogether, as on page 109: "One man, bringing Christianity into the world, has made bread to hungry souls, would make more impression on the needy, than with a bushel of books, catechisms, and Bibles." This is, however, but a mere blench in what is, as a whole, evangelical and scriptural in tone. The extract from the "Theological Dictionary," in which the name is set forth and applied to the churches of our day, with no little force and healthy criticism. There is observable some disposition to use the cant phrases of those who set themselves against the church altogether, as on page 109: "One man, bringing Christianity into the world, has made bread to hungry souls, would make more impression on the needy, than with a bushel of books, catechisms, and Bibles." This is, however, but a mere blench in what is, as a whole, evangelical and scriptural in tone. The extract from the "Theological Dictionary," in which the name is set forth and applied to the churches of our day, with no little force and healthy criticism. There is observable some disposition to use the cant phrases of those who set themselves against the church altogether, as on page 109: "One man, bringing Christianity into the world, has made bread to hungry souls, would make more impression on the needy, than with a bushel of books, catechisms, and Bibles." This is, however, but a mere blench in what is, as a whole, evangelical and scriptural in tone. The extract from the "Theological Dictionary," in which the name is set forth and applied to the churches of our day, with no little force and healthy criticism. There is observable some disposition to use the cant phrases of those who set themselves against the church altogether, as on page 109: "One man, bringing Christianity into the world, has made bread to hungry souls, would make more impression on the needy, than with a bushel of books, catechisms, and Bibles." This is, however, but a mere blench in what is, as a whole, evangelical and scriptural in tone. The extract from the "Theological Dictionary," in which the name is set forth and applied to the churches of our day, with no little force and healthy criticism. There is observable some disposition to use the