

American Presbyterian and Genesee Evangelist.

THURSDAY, MAY 16, 1861.

JOHN W. MEARS, EDITOR.

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

RELIGION IN THE CAMP.

Let us not be too fearful of the supposed demoralizing and irreligious tendencies of a struggle which has taken on the form of war. True religion, in its own nature, is something very remote from true courage. Not a few Scripture passages descriptive of the Christian character, so to speak, have the "tap of the drum" in them. Such are 2 Tim. ii. 3-4, Eph. vi. 10-17. So far as war rouses the dormant energies of men, revives decaying courage, makes us conscious of latent and unsuspected resources, breathes a spirit of boundless devotion and self-denial for one's country over what had previously been, to all appearance, a mere waste of covetousness and selfishness, so far as it reveals the majesty of law, and the solemn purpose of the people to uphold it, as they have never before appeared, and substitutes for the commonplace of daily life those prodigies of valor and endurance which electrify the soul, so far war is kindred to religion, and a promoter of the common welfare. What would the annals of the world lose, if all the great deeds of its true military heroes were struck out of them? What would the Old Testament be without its Joshua, its Gideon, its David, its constantly recurring glimpses of that Prince who gleams through its pages dressed in resplendent armor, girding his sword on his thigh, and hurling his sharp arrows into the heart of the King's enemies? Can the church or the world afford to lose the associations that cluster around Marathon and Thermopylae, Derry and Drumlog, Leyden and Zutphen, Trenton and Princeton?—At no time in the world's history, has the pursuit of the soldier proved utterly incompatible with piety, or the atmosphere of the camp been utterly destructive of good influences; and as war itself has partaken largely of the progress of civilization, and has lost many of its most brutalizing features both on sea and land, in the same proportion the pious soldier has become a more frequent phenomenon, and revivals in ships of war, and Bible and Tract distribution and regular evangelic effort in the camp, are becoming matters of course. Officers high in command have become quite as renowned for genuine, active piety, as for brilliant services on the field. General Havelock sought the conversion of his regiment, quite as zealously as the honor of his flag; and persisted in his private devotions even in the heat of the most arduous and perilous campaign, rising, it is said, invariably two hours before the time of marching, for prayer and the study of his Bible. And it was notorious, that his piety made him and all his soldiers, in every respect, more efficient; for the commander-in-chief at one time having heard some remonstrances in regard to what was considered the Colonel's proselyting course, inquired into the condition of his regiment, and was so much gratified, that he is said to have expressed a wish that Havelock should "baptize the whole army."

Nor is there a more interesting character in the religious biography of the present century, than that of Captain Hedy Vickers, who was slain while cheering on his men of the 9th Regiment against a fierce attack of the Russians, upon the trenches before Sebastopol. His accomplished biographer, upon that night of the 22d of March, 1855, lost a bridegroom, but she has proved him to be a saint and a hero. And the letters from the Crimea collected in this biography, show what a field of evangelic labor, and how the Prince of Peace made conquests even there, by sending his messengers into hospitals, by gathering his messengers to prayer and Scripture readings, and by putting a spirit of Christian activity into the hearts of pious officers and soldiers. There were others in that camp who could say with Capt. Vickers, "I am so longing that every soldier, before he dies, should be told of Jesus."

As to the compatibility of a soldier's calling, especially in a just war, with piety, we write: "There are some people who cannot imagine how any Christian could ever join the deadly strife of battle; but I can only say that with such a I do not agree, so that I shall not flinch from doing my duty to my Queen and my country, the Lord being my helper." And as to the fitness of the battle-field to test the unshakable value of a personal interest in Christ, he well asks: "When I should like to know, could we find a Savior more precious than when bullets are falling around like hail?"

We will not for a moment believe, that the righteous conflict for which the nation is now gathering her energies and offering her best blood and her treasure without stint, is about to plunge us into a state of unparalleled coldness as a church or godlessness as a people. The spirit we have summoned up is no barbarian fury, bent on murder, rapine, revenge, or inflamed by lust of conquest or piratical greed; it seeks the restoration of majesty to an affronted Constitution, and the re-establishment of the most wholesome and benevolent system of national laws, and the preservation and perpetuity of a political structure fraught with more good to man than any which has yet existed on the earth. Nay, it rather confirms and cultivates our piety, it actively engaged in promoting these high objects, and to have an opportunity to make sacrifices, and even to lay down our lives, in their behalf.

And we rejoice to learn that the best of influences are at work among the regiments in and around Washington. Our readers have doubtless seen the touching story of a detachment of Rhode Islanders quieting instantly the fears of a Maryland woman from whom they sought food, by standing around the table, and hungry as they were, invoking a blessing before they took a mouthful. A gentleman who came from Washington last week said in our hearing, that the people of that city were actively engaged for the spiritual good of the volunteer defenders of the Capitol, and met with a most encouraging response from the men. The Colonel of a regiment conducts a prayer meeting of the soldiers. Prayer meetings have been commenced in the Capitol on Wednesday and Sunday afternoons. Very many of the soldiers are elders and deacons and church members and superintendents

of Sunday Schools, who will be sure to feel that their opportunities for usefulness are indefinitely extended in the camp. Several of the regiments have chaplains who are evangelical men alive to their peculiar responsibilities. A New York volunteer acknowledged to one of the Washington City pastors on a recent Sabbath, that although his parents and whole family but himself were Christians, and though he had been a regular attendant for years upon the services of the Presbyterian Church, he had never felt the power of the gospel until under the sermon of that day. Great hopes are cherished by the people of that city—and some of the most faithful and persevering pastors and private Christians of the land are to be found there—that God will bless the vast gathering of people in, and around, that place, to their highest spiritual good. Let us help them with our prayers. Let us take a cheerful view of our position. Let us look for at least the ordinary supplies of divine grace at home. Let us hope that the solemn exigencies of the time will diffuse both over our gallant defenders, and ourselves, a sense of that devout dependence on God with which the noble ANDERSON—God bless him—is so thoroughly imbued—a feeling most favourable to the deepest exercises of piety.

THE CONSERVATIVE PRESS OF THE NORTH.

It would be interesting, though unnecessary, to exhibit to our readers the spirit of that portion of the religious press which has always been understood to sympathize with the North, in the new order of things now upon us. Their enthusiastic and unserved expressions of approval of the government, and the noble outbursts of patriotism with which their columns have lately teemed, are most encouraging and inspiring to the friends of the Constitution and of liberty. Like lightning bolts they ring through the air, serving the Christian people of the land to the stern, but righteous, conflict which is before them. Our columns are too limited for any adequate exhibition of those noble effusions, some of them really masterpieces of editorial writing, or indeed equal to any of the disquisitions scattered through Motley's recent History of the Netherlands. We prefer to exhibit what is, perhaps, even more encouraging to the friends of liberty and law, as evincing the overwhelming unanimity of public sentiment at the North—namely, the fact that those religious papers among us, which have rather sought to follow than lead public sentiment in its recent tendencies, or have even set themselves persistently and bitterly against it, in the hope of turning the tide—the so-called conservative papers of the North, have either been completely swept along with the mighty current, finding resistance useless; or have sincerely espoused the cause to which previously they were regarded as more or less hostile. We do not now care for the antecedents of these papers; we regard them as coadjutors; we will not believe that any ground exists for questioning their sincere and cordial conversion to the cause they are now cheerfully contributing their great influence to uphold. At any rate, liberty is preached, and therein we do rejoice and will rejoice.

We will only mention the Boston Recorder, which may be called the New York Observer of Congregationalists. All its Massachusetts and Puritan blood is aroused, and the tenderness with which it has always treated the South hitherto, is made to give way to the sternness of offended law. It was, we believe, quite as prompt as the noble regiments of its own State, to take the field.

The New York Observer veered to the powerful current that raged around it, with dignified, yet not uncertain, slowness. Large bodies were not expected to move rapidly. A great cargo of unmercantile opinions had to be thrown overboard; but at length the huge ship of the line swung into position, and opened her batteries. Here is a specimen from last week's issue: "Southern newspapers and letters express the greatest surprise and regret that the conservative men of the North are unanimous in sustaining the Government, now that the war has begun. To us it is as simple a necessity as any other act of self-preservation. There is a deep earnestness, and abiding feeling that to admit the right of a State or section to seize the public property, and go out of the Union by force, is subversive of the principles of Government. The Christian conservative man of the North animated solely by a desire to uphold the fabric of our liberties, which is gone if the right of secession is conceded."

The Christian Intelligencer, the organ in New York City of that staid and old-fashioned Church, the Reformed Dutch, whose conservative spirit it has faithfully reflected by avoiding politics, and reproving agitators, and even, to some extent, writing down freedom of speech, in its arguments in its denunciations of, and short, sharp arguments against, the rebels. Take the following on occasion: "All this twaddle about coercion is the sheerest nonsense. There is no such thing as coercing a State. It is coercing the citizen, not the State, that the Government attempts, to bring the citizen to obedience to law. "All true men in the Union in the States of Maryland and Virginia are the only true men of the States, and they only make the State, no matter how small the minority may be. All out of the Union are out of the State. They cannot carry the State with them. Hence we hold that South Carolina is not out of the Union. She cannot get out by any act or number of acts of secession. The men who have set up for this, and only they, are rebels, thieves and traitors, and should be dealt with as such, regarded as such, and be branded with all the infamy, and punished with all the odious punishment that belongs to those who are rebels, and thieves, and traitors, as set forth in the Constitution of the United States."

Again, in last week's issue: "We should regard it as one of the best evidences of returning regard on their part, could we but receive the intelligence that they had hung the arch-traitor Davis and his fellow-conspirators on a gallows higher than Haman's."

The Methodist, a paper started by the conservative portion of the M. E. Church in the North, after the advanced action of the General Conference at Buffalo on the subject of slavery, and conducted, from the first, with singular ability and dignity, has uttered no uncertain sound on the subject of the day. In its last issue it says: "This government of ours has injured no man, it has oppressed no man, it has blessed us early and late, its ubiquitous flag has protected the citizen all over the world. But it has been buffeted, and insulted, and outraged. For long months it has answered insult with expostulation; it has waited for the subsidence of passion and the return of reason. And now that it has risen in its strength, and armed itself with its thunders to smite down treason, we are coolly asked, 'What is it that you want?' We answer: 'We want submission to lawful authority; and with the help of Providence, we intend to have it. We ask nothing more—we shall be content with nothing less.'"

The Episcopal papers of the North are, as a class, somewhat reserved on all public matters, and their silence just now would give rise to painful suppi-

sions, and reminiscences, did we not know that prominent clergymen and churches among them are actively engaged in fitting out and encouraging the volunteers, offering themselves, like Dr. Duane of this city, as chaplains, and in other ways helping on the work. And if it is in order for the stars and stripes to float beneath the cross on the spires of Grace and Trinity churches, in New York, there would seem to be no good reason for the singular silence of some of their best journals in this city and New York on the subject. We may mention that the ultra-Pascyite Churchman, organ of the Madison Street Chapel clique among the Episcopalians of New York, and some of the people there are "dreadfully conservative;" although all are, or are professing, for the Government. Indeed, our whole city has but one voice in the matter, although it is a little difficult to think that patriotism has yet penetrated very deeply towards the vitals, with those who but a month ago were out and out secessionists. Still, we have an undivided front, and the enthusiasm, we may depend, is tremendous. This city has sent forward, and offered to send, some 3,600 troops, and has, I know not how many more, organized, or partly so. I think we have in the field, about seven thousand troops in the State, but twice as many more could be collected in a week. The war takes hold of the enthusiasm of the people not only, but of their patriotism and, deeper still, of their consciences. Our regiments (some of them) are full of members of our churches, teachers in our Sabbath-schools, and of men who sustain prayer-meetings. They go by companies, with the New Testament in a shirt pocket, made men for men for its reception. They are largely of the best men we have. Of such men we expect to hear a good account when the day of trial comes; not but that we send a certain amount of material of which the city may as well rid, also.

The idea, too, is all prevailing that this is a war for freedom; that if we are overcome in the contest, the whole scheme of our Government is to be overturned, and that of a barbarous despotism set up ultimately in its place. Our people are alarmed, as much by the disregard of oaths, the treachery, and the stealing developed since last November, as by any of the original causes of the trouble. They feel that to be conquered by men holding such a code of ethics, is to submit to barbarism of no very doubtful kind or degree. The effect of the troubles upon business has been to suspend such kinds of it as are not called for by present wants.—Produce, of which the North-west has an immense surplus, is beginning to move, the Straits of Mackinac being now open, and trade in that direction is very lively. The material matter that distresses more than the war, is our currency. That is founded largely upon the stocks of the Southern States; and as their stocks tumble, our money goes with them. So we have it proved over again, that we cannot have a diseased leg without some affection of the general health; and that a pain in the foot will be also a pain in the head. Our merchants and bankers, however, have a sort of arrangement, by which the currency is to be used, that is the best of it, in moving one crop of grain, and until something further is developed. We have a new banking law, but the present is not a time to enter upon its application in a way to remedy the difficulties.

As the result of our troubles south of us, this North-western region is receiving very large accessions of population from all the Southern States, not only such as have seceded, but such as have not. The boasts up the Mississippi come crowded with emigrants, some of them bringing five and six hundred. These are distributed all over the North-west, very many coming to this city and making their permanent residence here. Many of these are the best people of the South, and some of them have heretofore sympathized with the feeling of their section, but have been convinced, somewhat late, that whatever their "rights" were, their interests are to leave rebellion to work its way without them. Indeed, it has always been a singular fact, that Southern agitators have been found of Northern investments. The logic of the matter I pass by.

There is also a large exodus of black people northward; the greater number, I judge, so far, being free persons, but not unmixed with fugitives. These latter regard themselves as entirely safe here now, and regard the stampede of some weeks since had not been postponed for a few days. It is a settled determination, at present prevailing in the community, that no further fugitives shall be rendered. Our Southern neighbors have not kept faith with us—not a single State of them—if we except Delaware, with which we have no communication; and by their own disloyalty, have released us from this covenant, so outraging all our feelings of humanity heretofore. It is our common hope and expectation, also, that this war will effectually dispose of this slave question, so far as we are concerned. We never had a war before on account of slavery, and we do not wish to have another.

As to the effect of this war upon our church interests, it is very plain that it is to be, for a time, disastrous. People read the newspapers more than the Bible; and even of them, and the religious papers at that, the war is the subject of their reading. It fills the thoughts and absorbs the interest of all. Leishors also the funds of the country; and what is the missionary, Home or Foreign, to do, whose head is dependent on the contributions of the church? And, looking at the cost of the war and the freedom with which money is poured out for it, and even sacrificed if need be, does it not exhibit a singular phase of human nature? What is money to people, where they really feel that its bestowment is a necessity? The cost of taking Fort Sumter, and which will be a plague to South Carolina such as she has not yet begun to imagine, would put our Church Extension scheme on a footing to do such an amount of good as we imagine just as little. "Where twenty pounds of powder were burned, at the touch of a match, to throw shells at those brick walls, there went a man's wages to many a missionary—and it was more than "water spilled upon the ground." When our Government burned and sunk those ships at Norfolk, there went money enough to help the American Board in funds for twenty years. I do not find fault with the Government, but we see how easily some things are done, and how hardly others. "Will it always be so?"

Speaking of these wastes of war, reminds me that we have all been served with missives from the Peace Society, informing us what a dreadfully wicked thing war is, and how guilty they must be who enter upon it. I have great respect for these peaceful brethren, and have no doubt that the time will come when the end they are after will be reached; but I am not ready to think it will come

in their way. Why do they not read their lectures to South Carolina? Why not serve the rebels, all along the coast, with their missives? Perhaps they did; and when we see the effect of them in that quarter, we shall rejoice, and shall be for peace also. But it strikes me as a singular way of getting peace, to lecture a traveller on the subject, when a robber catches him by the throat and will "have his money or his life."

War is, doubtless, bad enough; but it is not an unmixed evil. Our nation has been getting soggy, and sordid, and veal. Corruption in high places has been tormenting the good for years. Selfishness has had a dreadful run in this land for twenty years past. We have had two pestilences, and in some sense, the famine, but these did not reach the exact disease. Carelessness has been eating in on our souls at a dreadful rate, and we wanted something which would reach that. This war plunges its knife to the very heart of covetousness. See how the money is shelled out! People would not give to spread the Gospel; they shall be made to give, for something. Now they have the chance.

The sentiment of patriotism had seemingly about died out of the national soul; and when men have no patriotism, they are ready for any thing—anarchy, despotism, or conquest. Our late Governments have been so imbecile; our Southern neighbors so lordly and unreasonable, that it seemed, without a remedy, we were doomed. The remedy has come. The sentiment of patriotism has got air again. It is no sin to love the sight of our national flag once more. The people are to have a chance to sacrifice, and suffer, and fight, for their native land. The Jews could not have Cannan till they would fight for it; and as the slaves brought out of Egypt were cowards, they were sent into the deserts to die, while their children might grow up at hand grips with destiny, to be educated so as not to be afraid. Courage is a Bible attribute. We shall see if it be any plentier in these latitudes hereafter; or whether we shall be so sordid as to yield to the tones of the plantation, whatever it demands—our manhood with the rest. I cannot help but thank God for the war. You, dear PRESBYTERIAN, may do as you like. But your voice has done good like a medicine. I cannot tell you how much good your ringing words, from old Philadelphia—a city given over, in our apprehension, years ago, to conservative quietude—have done us all. Do not be afraid. Of course, when you brush away the cobwebs, the spiders will be mad. But let spiders be mad; do you speak for the right! Wess.

REV. EDWARD D. NEILL. We published recently the resignation of this gentleman as Chancellor of the University of Minnesota, and Superintendent of Public Instruction for that State. We are happy to learn that Mr. Neill has been re-elected Superintendent of Public Instruction by a joint ballot of both houses of the Legislature of Minnesota, the Senate being unanimous, and there being but six dissenting voices in the House. The Regents of the University also refused his resignation as Chancellor, so that public sentiment has reinstated Mr. Neill in the offices he so ably filled. We are glad to find that the Minnesota people appreciate so noble a specimen of Philadelphia. Mr. Neill is the right man in the right place, and the cause of education in the North-West can have no more able support.

CHURCH EXTENSION. The Church Extension Committee at their recent meeting made the following new appointments:—The Rev. Geo. M. Boardman, Petersburg and Deerfield, Mich. The Rev. J. H. Johnston, Brown's Valley and vicinity, Ind. The Rev. Thomas Griffith, Montezuma, Ind. The Rev. W. A. Steele, Covington, Ind. The Rev. S. B. King, Newtown and Bob Roy, Indiana. The Rev. E. C. Johnson, Bainbridge and Parkersburg, Ind. The Rev. J. W. Smith, Shipman and Plainville, Ill. The Rev. Thos. Sherrard, Centralia, Ill. The Rev. G. W. Elliott, City Missionary, Milwaukee, Wis. The Rev. L. R. James, Manchester, N. Y. The Rev. P. G. Haf, Geneva Presbyterian Church, Mount Clemens, Mich. The Rev. A. A. Jameson, Greenville, O. The Rev. Justin Marsh, Somerset, Mich. The Rev. S. R. Bissell, Unadilla and Stockbridge, Mich. The Rev. J. T. Whittemore, Chenoa, Ill. The Rev. Wm. Fuller, Sturgis, Mich. The Rev. W. V. Couch, Elliottville, N. Y. The Rev. O. N. Benton, Apalachia, N. Y. The Rev. Wm. Drummond, Portland, Wis. The Rev. Hosea Kittredge, Bunker Hill and Mason, Mich. The Rev. John H. Dillingham, Manitowoc, Wisconsin. The Rev. G. D. A. Hebard, Clinton, Iowa. The Rev. G. D. Young, Cananah, Iowa. The Rev. J. N. Williams, Exploring Missionary in Synod of Minnesota. The Rev. Jas. Brownlee, Auburn and vicinity, Kansas.

The receipts of the Committee for the year will be something like \$22,000, fifty per cent in advance of last year; the missionaries \$8, more than a hundred per cent advance; missionary boxes, 40, three hundred per cent advance. Legacies notified but not received, about \$25,000.

B. J. W. THE CENTRAL PRESBYTERIAN HERALD. This paper, the Richmond, Va., organ of the other branch of the church, has a leader on the "South and the General Assembly," in which it endeavors to be very severe on some person, whom it imagines to be connected with the AMERICAN PRESBYTERIAN, and calls the "young man who is understood to be the author of the many unlovely articles in that paper." As the Herald declares itself, in the same issue, to be on the point of extinction, and as we desire to "keep the rule *ut morituri saltem*," we shall pause before making a reply. Meanwhile we tender our thanks to this paper and the North Carolina Presbyterian for their frequent advertisements of our paper in a section where otherwise our existence would be unknown. We expect a considerable increase to our subscription list when the authority of the Government is re-established in that section.

Heavy Hoyt, of Boston, has published a little pamphlet on SACRIFICING, from the pen of Rev. J. Q. Adams, pastor of the Antioch Baptist Church, N. Y.

PEACE SOCIETIES. SOMETHING BETTER THAN PEACE. Speaking of these wastes of war, reminds me that we have all been served with missives from the Peace Society, informing us what a dreadfully wicked thing war is, and how guilty they must be who enter upon it. I have great respect for these peaceful brethren, and have no doubt that the time will come when the end they are after will be reached; but I am not ready to think it will come

Christian duty to be pointed out—in brief, a vast field of labor, mapped out for him in the greater part of the New Testament, which addresses itself almost wholly to believers. If the letters of inspired apostles are to be a guide for us in the matter of preaching, then, God's children will not fail of our extremest care.

The summer affords the pastor a good opportunity for the use of expository, rather than topical discourses—a form of sermonizing which combines the advantages of simplicity, freedom, and extemporaneous effort with often much more instruction for the people. It brings them nearer to God's word, and familiarizes them with it, and teaches them how to use it themselves.

The preaching of summer should possess the prime characteristic of brevity. A forty-minute discourse, on a warm summer day, when downy mists float in every breath of air, may be as long as one of sixty in mid-winter. Plain, practical, expository, brief discourses, which require neither severe and protracted study of the pastor, nor fatiguing attention from the people, will accomplish most for him and for them.

EDITOR'S TABLE. Rev. J. HELFFENSTEIN, D. D., the esteemed and faithful pastor of Market Square Church, Germantown, has issued a little volume of sermons under the title of "A Pastor's Appeal." They are in simple, perspicuous style, connected with a due regard to method; their topics relate to the great fundamental principles of Christian doctrine and evangelic effort; they are ripe fruits of the devout and evangelical spirit of a pastor who has seen the glory and whose people's salvation have been the supreme purpose of his ministry. We give an extract on our first page. The volume is got up by Mr. Ashmead in excellent style, a 12mo., of 468 pages, for sale at the Presbyterian Office. Sold by subscription, and to be had at this office.

A volume of SACRAMENTAL DISCOURSES BY REV. I. S. SPENCER, the well-known author of "Pastor's Sketches," has been issued by M. W. DODD. It will be welcome, not more from the class of subjects treated, than from the fervor of thought and language of the author, and his keen insight into spiritual truth and the facts of human nature. Among the list of topics are:—Meaning and Design of the Sacrament; The Sacrament a Feast of Alliance; Christ our Passover; Behold the Lamb of God; He behoved Him; The Mystery of Redemption fit for Faith; Christ made perfect by Suffering. 12mo., pp. 468. For sale at the Presbyterian Office.

T. B. PETERSON & BROS. have issued a very cheap little book for the times, called THE SOLDIER'S GUIDE, being a complete manual and drill-book for the use of volunteers and militia; by an officer of the U. S. army. In paper cover it is sold for twenty-five cents.

MINNIE CARLTON, by MARY BELLE BARNETT, is the story of a Christian girl, bereaved of a mother, and left to the care of a father and an eldest sister, Laurie, the blind brother, is an object of the tender regard of all. The volume is well written; the various shades of character are skillfully distinguished, and many scenes touching the springs of pure and tender emotion are introduced. Published by T. B. Peterson & Bros. For sale at the PRESBYTERIAN HOUSE. 16mo., pp. 245.

DEBT AND GRACE, a bulky 12mo. of nearly 500 pages, by C. A. HUDSON, has reached the fourth thousand, and may be regarded as a standard work, so far as a work in defence of error can claim such an honorable title. It is a perfect anatomy of wrongs, gathered by a thorough and scholarly man from every age and department of literature. The spirit of the book is apologetic; it aims to vindicate the character of the Deity and the Christian religion from the embarrassments which, in the view of the writer and his class, are brought upon them by the doctrine of the eternal suffering of the wicked. Annihilation, according to his view, relieves the case of its difficulties. It is a rash putting forth of hands to stay the sacred ark. Published by RUND & CARLTON, New York; and for sale by JEFFERSON & Co., Philadelphia.

PAMPHLETS AND MAGAZINES. THE DURESS ON THE WAR. We are receiving numerous proofs of the patriotism of the clergy of our day. The response to the call of our constituted authorities from the pulpit, will prove as earnest, decided and unanimous, as from any part of the people. The deep sentiment of law, the essential principles by which the foundation of all human government, was the spirit of these discourses. We have received from Washington a pamphlet containing the SERMONS PREACHED BEFORE THE 7th REGIMENT on its first Sabbath in the Capitol. The first is by the chaplain of the regiment, Rev. W. A. BOSTON; the second is by our esteemed friend, Rev. ERIC SUNDERLAND, D. D., also a sermon on the CHRISTIAN NECESSITY OF WAR, by Rev. Wm. H. GOODRICH, Pastor of the First Church, Cleveland, Ohio.

Mrs. Lindsey & Blackiston have issued, in neat form, a sermon on LOVE, by Rev. J. P. Lundy, of Emmanuel Church, Holmesburg, Pa. THE NEW YORK WORLD. If any of our correspondents desire a New York daily, semi-weekly, or weekly secular paper of reliable character, moral and healthful in tone, taking exceedingly able views of events now occurring, and thoroughly better than subscribe for the WORLD. At least that is our opinion.

HARPER'S WEEKLY, having secured the services of additional artists in the South, one of which is in company with Mr. Russell, the Times correspondent, will be able to furnish very full and valuable illustrations of events now taking place. We are gratified with the unreserved patriotic tone of recent editorials. It is a decided improvement.

SUMMER WORK AND SUMMER PREACHING.

(Concluded.)

It is a part of our summer work to get a "play-spell," a blessed period of relief, when away from the sound of our own church bells, though they may be the dearest sounds of the year; away visiting old friends, the home of earlier years;—taking tours of the lakes, trips on the ocean, or tramps among the brooks of our mountains, we re-invigorate jaded mind and body, and lay in a store of health and strength to face the winter work again. There is a fresh and happy sensation in waking, in the morning, far away from the place of toil—from library, sermon-paper, pen and ink, and feeling no responsibility for so many pages of thought before dinner, feeling that you have nothing to do, or nothing but what you choose. And it can hardly be a matter of question, that congregations would not only be greatly benefited themselves, if they would not only give their jaded pastors a furlough from service for at least a month, but would place enough in their generally attenuated purses to enable them to get fairly away from home. Both pastors and people would mutually prize each other more highly by reason of a brief separation. The blessedness of giving on one side, and of receiving on the other, would enhance the pleasure of a reunion. The pastor would render more cheerful service, and preach better sermons after his return, and the people would be more attentive and more highly by reason of a brief separation. The blessedness of giving on one side, and of receiving on the other, would enhance the pleasure of a reunion. The pastor would render more cheerful service, and preach better sermons after his return, and the people would be more attentive and more highly by reason of a brief separation.

The life of a pastor is in danger of being upon him to bring twice or thrice each week something fresh, original, new, out of his exhausted treasury; the strain which often keeps the mind in full tension for months together, becomes a heavy and almost insupportable burden. With all the variety afforded a pastor by new studies, working in a mine of inexhaustible depth and richness, by the diversity of labors, and the over-varying experience of himself and his people, there is not enough to prevent him from becoming, at times, care-worn, jaded, and weary. He is tired in his work, not of it. It has been said of some intellectual workers, that they made heavy reading and writing do for play. There is a partial refreshment, if one can find time for it, in turning aside for an evening from all studies pertaining directly to one's profession, and following the career of Silent William of Orange, and the heroes who with him, and after his death, set, on the dykes of Holland, that glorious epic of freedom and Protestantism, or cutting, one by one, the leaves of Milton, trace the growth of Latin Christianity. But it is only a partial and temporary relief. In some of the professions and occupations of men, the workers toil on, toil on through all the fresher, better years of their earthly life, in the hope that at length, surrounded by a competence of worldly goods, they may retire from work, and make the evening of life all holiday, all play. Whether such anticipations are often realized by any, may be seriously doubted. Many, we well know, who have tried the experiment, in the best of circumstances, have found all play, and no work, to be quite as wearisome as all work, and no play. But no such enchanting visions of rest lie among the anticipations of an American pastor. He must fall at last with the harness on. Did not his vows and his zeal "to spend and be spent," keep him in the field, and at work, the stern necessity of bread or starvation might. It becomes thus an almost imperative part of the pastor's summer work, to get a brief release from work, to refresh himself by travel, by visiting-old scenes or new, by hunting, fishing, botanizing, geologizing, if he like; by getting out into the open paradise of sun and skies, mountains, streams, and flowers—to breathe and walk among them, and repair their vigor he has lost.

But a few words will be added on my second topic—Summer Preaching. The circumstances in which we are placed through the summer months, the general want of a deep religious interest, the effect of the season upon both the preacher and the people, rendering study and application difficult for them; the increase of business, the thinning out of many of our congregations, all these things are to be taken into the pastor's account, when entering upon the duty of preparing discourses for the summer. Generally, it will be true, as to the character of these discourses, they should not, unless there be some special demand, be so labored and thorough in their matter. They should be simple, rather than heavy with argument; practical, rather than learnedly doctrinal. We have some examples in modern times of ministers—like Spurgeon—who can happily blend the doctrinal and the practical, proclaiming freely, simply, yet in a manner to interest and captivate thousands of common hearers, those doctrines of our Calvinistic faith, which by their enemies have been considered above the common apprehension. By doctrinal preaching, we mean the formal and labored exposition and defence of a particular tenet.

The minister of the gospel, also, who, in the face of the difficulties which lie in the way, should attempt, by a series of animated and powerful sermons, the fruit of great labor and anxiety, to awaken his people, in mid-summer, to all the labors and activity of a revival, would surely be running against the ordinary providence of God. In distinction from efforts of this kind, the summer affords him a good opportunity to preach on topics which he may not deem it best to present in the winter, lest the minds of some be turned from the great and immediate object of personal salvation. There are duties connected with the order and worship of the Church, matters of the practical Christian life, of social and Christian intercourse, discourses on special sins or special duties, which seem to fall more appropriately into the summer than the winter.

It is a mistaken idea, surely, which some, even entire denominations, seem to have imbibed, that the only, the grand, work of the ministry, is the cure, and not also the care of souls—their conversion, and not also their growth in grace. The pastor does not half his work, and but half does that, who devotes all his energies to the first of these objects. The plants which are left in the earthly vineyard, are to be pruned and cultivated. The heirs are to be prepared for their inheritance. Here lies a great and pleasant part of the pastor's work. The immediate and pressing labors of the winter, when anxious concern is manifested by the impetuous, will interfere with the special affections of the Church itself. The summer affords the pastor a good opportunity to present this part of his calling. There are to be pieces of Christian consolation for tempted and depressed believers, encouragements for the weak, directions for the ignorant—there are promises to be opened, exhortations to be enforced, lines of

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