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GOOD SOLDIERS.

One wonders at the fulness and instructiveness of the parallel which may be run between the soldier and the active Christian. The Scriptures themselves have set the example of making such a comparison. The times in which we live and the scenes occurring at our doors, give a new force and interest to these comparisons. Let us follow them out in two or three particulars, such as naturally suggest themselves at this time. What, then, are the marks of a good soldier as we have seen them exhibited already in the noble volunteer army which has sprung up, as if by magic, for the defence of the government?

1. Freely offering oneself. We have just witnessed the sublime and unparalleled example of a nation's citizens offering themselves almost *en masse* and without a moment's delay, or hesitancy, at the call of the government, for the perilous and deadly work of battle. If the authorities of the nation had asked a million of men to arm themselves and to risk their lives in its defence, who doubts for a moment that it would have had them—that in fact it very nearly has them now in various stages of preparation? Instead of conscription and impressment, the military authorities are compelled to reject myriads offering themselves in advance of the present exigency.

Such zeal and alacrity will go far to constitute these men *good soldiers*. In full view of toil, hardship and extreme peril, they willingly enlist in this service. Their whole souls are in the work. It is not a mere routine of business they are mechanically pursuing. It is not the mere beaten track of habit or custom they listlessly fall into. It is not doing so much work for the single object of getting so much pay. Passable soldiers are made by such motives. But soldiers of the noblest type, like Philip Sidney in Holland, or La Fayette in our Revolution, like our forefathers in that struggle, and like their descendants, who have not degenerated in the struggle of to-day, are the self-sacrificing, devoted volunteers who need no other motive for imperilling their lives, but a sense of the supreme importance and eternal justice of the object for which they fight.

Far above all mercenary motive, all mere routine, all compulsion is the Christian soldier in his enlistment under the banner of the cross. He is made willing in the day of Christ's power. The struggles of his sinful heart once over, he cheerfully and unreservedly devotes himself to the Redeemer's cause. Before, he had been the hapless slave of sin and Satan, impressed into their service and receiving their wages, which is death. He never was free until grace emancipated him, and he walked at liberty only when he obeyed God's command and entered upon his service. To him he freely offered himself, without a scruple or body and mind, his wealth and influence, his all. Solemnly, yet with glad readiness, he takes his sacrament, he swears the oath of allegiance, he pledges his service to the Captain of his Salvation in the cup which is the memorial of the great conflict of Gethsemane and Calvary; and from season to season he comes forward cheerfully to renew that pledge with but one regret, and that is, that he has so inadequately fulfilled its obligations and realized its privileges.

2. Good soldiers endure hardness. They leave comfortable homes, the pleasures of social life and the liberties of the civilian, to live in the open field, on coarse and uncertain fare, and under the strictest and most laborious discipline, and the absolute control of superiors; they must make long marches, dig trenches and keep watch by night and by day. They are kept in ignorance of movements, which will jeopardize their lives, until the very moment of the struggle. They must spend intervals of days or weeks even, without special excitement, to break the monotonous routine of camp-life, and without seeming a step nearer to the coveted object of their pursuit. All this, and much more, good soldiers will endure without a murmur. And, to a great extent, the officers must share in these privations and crosses of a soldier's life.

It was Timothy whom the Apostle charged to endure hardness as a good soldier of Jesus Christ. And ministers and Christian people must learn to endure hardness in the line of their Christian profession. They must learn to practise self-denial, and to bear the daily cross. They must learn to yield their own preferences, to sacrifice their cherished indulgences, to wean their affections from earthly objects, to crush violent tempers and to humble their pride. The good which the world offered them for its service they must renounce, the ease which they might have enjoyed in suffering the sway of sin to continue undisturbed in their souls they must shun, the pleasant social ties formed among the unregenerate they must sunder. By adhering to principles, by preferring to serve God rather than mammon, they will be brought into straits and hardships, they will be misunderstood, despised, hated and envied. Desiring to serve God in the ministry they will renounce opportunity for emolument, and spend a life in humble and trying circumstances. Eager to plant the banner of the cross upon distant and hostile territory, they turn their backs upon home and friends and submit to the camp life of the Home Missionary in the Far West, or bury themselves amid the strange and repulsive surroundings of heathenism. And all, in their various spheres, must be content to labor faithfully in the ordinary, every day, life of the Christian, day after day and week after week; not growing supine and restless because the din and stir of great movements are not incessantly going on around them; not requiring the excitement of an extraordinary revival to keep them at their posts; not depending solely on the stimulus of a brilliant success to keep up their spirits; but enduring hardship, in every form, as good soldiers.

3. We may add as a prime quality—disciplined bravery. The man who cannot expose himself fearlessly to death is not fit to be a soldier. He who will pause a moment before the most hazardous undertaking from fear of personal risk, possesses not the stuff of which true soldiers are made. It is the soldier's business to imperil his life without dread. But not without consideration, or for some end worth a life, which can only be gained by such risk. The men of the British army who went to certain death in the several attempts to blow up the gate of Delhi, were truly brave; they sacrificed, but did not throw away their lives; for the end in view was imperative; the gate must be opened and no other way was practicable but one involving the risk which they underwent. The lamented young Ellsworth was equally brave, but alas! his valuable life was sacrificed in needlessly rousing the murderous passion of a single bad man against himself, by an act which any other could have done as well as he. Our volunteer spirit is well exhibited in such cases as his and that of Col. Kelley. It is undisciplined, impetuous but genuine, bravery. It chafes under restraint and needful delay. It talks of flinging itself, like an avalanch, upon the enemy. And, indeed, there is no prodigy of valor to which it is unequal. The spirit of our citizen-soldiery will lead to deeds which will ring through the world and write deep marks on the pages of history. But discipline, subjection to a supreme will, regard to time and circumstance must come in to make this rough prowess available.

So there is zeal without knowledge among Christians. There is readiness to endure persecution, and to sacrifice life, if need be, in adhering to one's Christian profession. There *must* be such a spirit to make a man a true Christian. That many true Christians, in these days of religious liberty, shrink at the thought of martyrdom, is no proof that they would be found wanting if the trial actually came upon them. The true Christian, as a true soldier, is willing to suffer everything, even death, for his Saviour's cause. But he must know how to make his life and services tell, and not throw them away needlessly, as did thousands of the victims of zeal without knowledge in the early days of Christianity, who pressed themselves upon heathen officials and eagerly sought a martyr's death at their hands. Such will-worship effects little for the cause it professes to represent. Christ was brave enough to drive out from the temple with a whip of small cords the money changers and traffickers, who turned that house of prayer into a den of thieves, yet he slipped away from the crowd who thought to dash him headway from the precipice at Nazareth. Paul, who had courage enough in him to furnish out half-a-dozen soldiers, was not ashamed to be let down in a basket from the wall in his flight from Damascus; and though he boldly faced a Jewish mob, he was not willing to be foully assassinated by a band of Jewish conspirators.

Young converts, like Volunteers, are apt to make a great flourish with their religion. In their enthusiasm for personal holiness and for the cause of Christ they discern no obstacles, and they do, indeed, often perform wonders. But just as often they make great mistakes. They would hasten, unequipped, to the pulpit, or to some high sphere of Christian duty. More experienced Christians seem slow to them. Perfection is just within their grasp. They need the guidance of the well weighed word of God, the drill of daily, regular, religious exercises, the influence of experienced guides and teachers, and the discipline of the battle-field itself: the sight of the enemy and a taste of his power. Their bravery must be organized with that of thousands of others. Brave soldiers alone will not conquer, we want a disciplined army of brave soldiers.

Possessing these and like characteristics, and moving forth under her great Captain to victory, the Church of God shall present a spectacle, at which men and angels shall ask with wonder and admiration: "Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

MIGHTY IN THE SCRIPTURES.

This was high praise for Apollos. It described an element of success with him, quite as important as his eloquence already mentioned. He was thoroughly acquainted with the Scriptures as then existing. He was familiar with them, as an old soldier with his trusty weapons. He knew their stores of argument, illustration and appeal, and could draw them forth and wield them as the occasion demanded. His mind was familiar with the whole range of Messianic prophecies, which had just found their remarkable verification in the person and work of Christ. The common arguments and cavils of opposing Jews and Gentiles were equally familiar to him, and from the same Scriptures he drew his skilful and effective refutations of them. With a well-stored memory and a good judgment, supplying him with apt quotations, and an insight into the relations of Scripture, enabling him to compare spiritual things with spiritual, and to give to single truths the great advantage of comparison with other truths, his discourse had the dignity, the weight, the authority, almost, of inspiration itself. He was mighty in the Scriptures.

It is a distinction to be coveted by every minister of the Gospel. Too many of us are ambitious only of the first-named quality of Apollos—eloquence. It is, indeed, a most important attribute of every one whose business is with the multitude. But it is quite as important, and far more worthy of a Christian minister's ambition, to be mighty in the Scriptures. One can scarcely be this, without being eloquent also. Familiarity with the Divine WORD is familiarity with the very source of eloquence. He who seeks power in the pulpit chiefly by the development of his own oratorical gifts, by the culture of style and by the play of the imagination, even in the sphere of religious truth, commits a professional blunder as well as a sin. He substitutes the enticing words of man's wisdom for that method of preaching which is in demonstration of the Spirit and of power. That preacher is most mighty who is mighty in the Scriptures.

The faithful, close, scholarly, as well as prayerful study of the Scriptures, should form a part of the every day life of every minister of the Gospel. He should not only read the Bible as a matter of devotion, but he should study it in the spirit of an exegete. The investigations begun in his seminary course should never be laid aside. With every auxiliary in his reach, he should endeavor to acquaint himself with the true mind of the Spirit in his inspired word. Not as a mere narrow dogmatist, searching the Scriptures for single proof-texts on which, irrespective of their connexions, to build his precise and artificial structure of opinion; but with comprehensive views, taking into consideration the times, the circumstances, the connexions, let him seek to acquaint himself with the Scriptures as such, with the writers and the books as such.

It is surprising and painful to notice how little attention, in handling Scripture, is paid to the connexion of passages. That *tact* in interpretation, which arises, in great part, from a conscientious regard to every point in the context, or known circumstances of the writer, which can throw light upon the subject, is, we fear, a rare professional quality. Preachers seize upon a passage which, from some striking verbal quality, becomes a good motto, and then go off into a sermon which may be very eloquent and very grand, but which betrays an utter recklessness of the sacred writer's purpose in penning it, and which is mighty in anything but the Scriptures. A text, doubtless, may be made to serve as a motto, but care should be taken not to make it responsible for the preacher's independent utterances. The truth is, the preacher's utterances ought not to be independent of Scripture at all. Our ambition, as preachers, should be to be increasingly Scriptural in the whole spirit of our instructions to our flocks.

A skilful Scriptural preacher will be the most interesting preacher. Frequently nothing opens up a subject more richly for purposes of sermonizing than the careful study of the context. The inspired plan of thought of which the text forms the central idea, is the very one around which the energies of the preacher and the interest of the people will most readily and profitably gather. And for effective illustrations of the truths handled in the pulpit, the Bible is unrivalled. Indeed, large portions of it were put on record for this very purpose. *Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.* Even the best proofs of the divine authority of the Scriptures are found in the fulfilled prophecy, the sublime precepts and the delineations of a perfect life they contain. The true offensive weapon of the Christian minister, as of the Christian soldier, is the sword of the Spirit, the Word of God,—a weapon *quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, a discerner of the thoughts and intents of the heart.* Woe to the preacher who suffers it to rest in its scabbard, while he flourishes his showy weapon, fabricated in the schools of men!

For one more, and a very serious reason, should the preacher of our day be mighty in the Scriptures. It is a time when men, speaking and writing in the English tongue, have become mighty *against* the Scriptures. It once could be charged against infidel writers that they were densely ignorant of the object of their attack. They wrote from a blind and wicked prejudice. *That day is gone by.* It has passed long ago in Germany; and now, after some delay, it is passed with writers against miracles in the English tongue. A school of infidels has arisen within the pale of the Church of England, who have applied themselves more earnestly to the study of the originals of our Scriptures, perhaps, than any race of English theologians before them. We must be prepared for them. Our enemies must not know more of our cause than we do ourselves. Duty to our endangered flocks requires us to return from any mere quest after rhetorical power, and to apply ourselves to attaining a more expository style,—to becoming, if possible, mighty in the Scriptures.

THE ATTITUDE OF ENGLAND.

The government and the press, generally, of England have thus far exhibited a decided leaning to the cause of the rebellion. With extraordinary promptness the right of the rebels to issue letters of marque has been fully recognised. Advantage is taken of the fact that our government refused to become a party to the international compact of Paris, in 1856, by which privateering was abolished. England, France, and other European powers agreed to its abolition. The Union of England was then given, and we suppose remains, and will ever remain, unaltered against the morality and legality of the practice. This being the rule for her own guidance, it is the more surprising that when she had an election in the matter, she has coolly chosen to treat men in rebellion against a friendly power, according to a rule not her own, and which would work disastrously to the commerce of that power. The comparisons by which her course has been justified only make the unfriendly purpose more evident. The cases of Holland and Belgium, of Turkey and Greece, are out of date,—because at that time the right of privateering was universally acquiesced in,—and the insult of comparing the present rebellion to that of Greece against Turkey is monstrous.

England has a perfect right to do all she has done, and she *is* right in all, *if she designs to sanction the cause of the rebels as just.* She is giving, guardedly, and yet truly, through the parliament and the press, just such moral countenance to the rebellion as we should expect of those who sympathized with its objects, and who regarded the Federal Government as intolerably oppressive and unjust to the rebels. Whether this is to be the settled policy of England or not, we cannot foresee, though we should hope not. Irenæus, in the *New York Observer*, thinks it will be; and expresses himself to that effect in a sentence which sounds strangely in the colums of a patriotic journal. He says: "Instead of being surprised at this, [attitude of England,] it is nothing more than we had reason to expect, and we shall see more of the same spirit as our troubles thicken and the possibility is made apparent of breaking up the Republic of the West."

This sounds very like a prediction of grave disaster to our cause, such as will put the Federal Government in a more unfavorable attitude in the eyes of the world than it has ever yet been. Irenæus may have some light, (or some darkness,) on the subject not possessed by men generally, which warrant him in such a discouraging view of the future, but we think the *Observer* might be better engaged than in painting such shadows on the future of our glorious cause. They can serve no possible good purpose. For ourselves, we have great hope that England shall not only find no further show of reason in the conduct of the Federal Government for coquetting with the rebels, but shall be more and more convinced of the grave error she has already committed,* and shall, with the whole civilized world, receive startling and salutary proof of the invincible nature of a republican government, even when assailed by her own hitherto invincible sons in rebellion against her.

Already vigorous use has been made of such means as were at hand to disabuse the English mind of its false impression on the subject. In Rev. Dr. M'Clintock, of the American Chapel in Paris, our country has a most able and zealous representative. As early as the 29th of April, at the Annual Wesleyan Missionary Meeting in London, he most successfully exhibited the true position of our affairs, and replied to the misrepresentations of the London *Times*. Since then, Cassius M. Clay, our Minister to Russia, and Dr. Motley, the Historian of the Dutch Republic, have both used the columns of that paper for the same purpose. The argument of the historian is especially clear, full, convincing, and dignified. Secretary Seward's explicit letter of instructions to Mr. Dayton, our Minister to France, has also appeared in Europe, and though the *Times* still raves, we hope for a decided change in the public sentiment of England before long. The London *Daily News*, a paper of the highest character and of very extensive circulation, has always intelligently upheld our cause, and we refer our readers to an extract in another column, from which they may gather the *animus* of that paper. And now, since the seat of the rebel movement is the city which has the dishonorable distinction, in the eyes of all Englishmen, of being the only place in the United States in which the Prince of Wales was insulted, in his tour of last year, we may expect some other feelings to come into play besides an eager grasping after a supply of cotton, anger at a protective tariff, and jealousy of the growth of a power founded on republican institutions. We look for sympathy from the loyal heart of Old England, which is inherently respectful to rightful authority, and which revolts from all social disorder, except in righting the most palpable and tremendous wrongs.

Delightful are some of the outgushing and frank expressions of sympathy we have had from French Protestant sources. One of them is alluded to in the last number of the *Methodist* from which we quote:

But the noblest utterance that has been made on this side the water, whether in England or France, is that of the Comte de Gasparin, in his *Un Grand Peuple qui se relève*, (The uprising of a great people.) In his preface he tells us that he has been told to wait for the *results* of the American strife before committing himself. He replies, with the grandeur of a noble soul: "I am not sorry to be able to give my plaudit to duty before it has been crowned with success. When the success *is* achieved, there will be no lack of voices to chant its praises. . . . It is our higher duty to support our friends when they need our support: to strengthen them with our moral power at a time when their battle, instead of being gained, is hardly begun. We cannot escape our share of responsibility in one of the gravest conflicts of our age. We *must* take sides, for the Slave States are losing no time. They have profitted well by the advantages which the complicity of President Buchanan's cabinet has afforded them. The very audacity of the South has given it a certain *eclat*. Even among us, its partisans hold up their heads. And are we to remain mute, listening to the counsels of that fatal wisdom which, for fear of speaking too soon, always speaks too late?"

The body of the book is devoted to a history of the events which preceded the election of Mr. Lincoln, and to an estimate of the relation of parties, political and ecclesiastical, in the United States. These topics are treated with rare knowledge of the subject, and with great sagacity. There are mistakes, of course, and some of them are very serious ones; but nothing else could be expected in the work of a foreigner, treating a subject so full of intricacy, and bristling with difficulties on every side. The wonder is, not that there are some grave blunders, but that there are not many more.

The concluding chapter abounds in grand and noble sentiments. "We owe the United States at least the support of our sympathy. At this supreme moment in their history, they need, more than we might think, to be cheered by words of encouragement. Let us not hastily declare that the Union is lost; that there are now two confederacies in America, standing before the world upon an equal footing; and that the United States of Slavery are to have their great part to play on the stage of nations, as well as the United States of Freedom. Let us not forget that the Union has often seemed to be lost before. Those who are frightened at present dangers, forget the perils that environed the cradle of the great republic: rebellious armies, rivalries of ambitious chieftains, threats of separation, of anarchy, and ruin. Yet the great Republic, then so weak, has become strong, as the world recently believed it, in spite of its own faults. When America rose against England she had neither commerce, manufactures, nor a navy. Yet such has been its overpowering force, that, contemning all danger, it has conquered all obstacles by the might of its national watchword—"Go ahead,"—and in spite of internal struggles, crises, and backslidings, it has become a mighty nation. * * * Let us not then imitate the enemies of America, who have gone into mourning over the defunct republic, who nickname it as the *Disunited States*, and find, in its present struggles, a fit topic for criticism. The generous struggle for humanity and country now going on in America deserves, not our scoffing, but our sympathy and respect."

* The *World* calls it "England's mistake of a Century."

A MINISTER ILL-TREATED.

We have received a communication from a minister of our connexion in one of the border slave States, which gives evidence of a sad state of things among the people to whom he has faithfully ministered, giving them his services for several years almost gratuitously, and distributing among them books and periodicals to a very considerable amount, at his own expense. Below is a portion of his letter, dated June 3d. We suppress all names for obvious reasons:—

REV. J. W. MEARS, Dear Brother:—I have just read "The Story of a Refugee" in your last, May 30; and it grieves me to make public the shameful conduct of some of the members of my church and congregation towards me on last Sabbath.

I preached at —— on last Sabbath, May 26th. After service, I dined at a certain house where secessionism runs very high—where I have been long since set down as a "Black Republican," &c., &c. I had not been long there when I was accused of having their postmaster removed—boxes detained on the ——— R. R.,—men arrested, and threatening letters sent to different parties along this route. A threatening epistle was handed me by one of the male members of the house. I read it, and found, to my astonishment, that I had "*done and said awful things*," "acting as a spy for Mr. Lincoln," and that I must not preach there any more. The parties who wrote the note being well known to me, I thought fit to keep it. I therefore pocketed it, whereupon a certain individual caught me by the throat and swore by his Maker that if I did not give up the document I must die on the spot. I told him, and all around me, that I was in their hands, but they could not frighten that note out of me, *and keep it I would*, till such times as I got a copy. I must say I was very roughly handled, and the conduct of these members of the Church of Christ caused me to weep bitterly.

Now, my brother, this transpired in ——— and that on God's holy day. I cannot begin to tell you of the insulting language made use of, also the threats, on this painful occasion. Suffice it to say, my life was in danger: and for what? Simply because I am discharging my duty to my country and my God. I, too, "am prepared to meet the responsibilities of the hour," and I will nip *treason* in the bud wherever I see it in my travels. I know I am doing my duty, and I can look to the God of nations and claim protection. When, O God, wilt thou arise in thy might and espouse the cause of thy people who cry day and night unto thee? O, make known thy mighty power in the destruction of thine enemies. Amen.

I would state here that this is my third year at this place. I preach every alternate Sabbath; missed four Sabbaths only, during the above time; have travelled more than five thousand miles; have given to the poor, and to the congregation of this place, in books, clothing, &c., upwards of one hundred dollars; and do not be surprised when I tell you that all I have received from this people, from first to last, is two hundred and seven dollars.

It is needless to state, despite all their efforts to take the note from me, I did not give it up till Bro. —— wrote me a copy.

There are noble exceptions to such a state of feeling, though few in number in the congregation. They were not aware of the indignity above described at the time. With them is apparently the wealth and respectability of the community, while the fierce advocates of secession make up in violence and in numbers for what is wanting in other respects. It is very evident that there are extensive sections of the country, in hailing distance of the border, and far in the rear of the Federal army, that will need to be summarily dealt with, before loyal men can be secure from violence and assault.

ORDINATION AND INSTALLATION OF MR. JOHN B. REEVE.

This interesting ceremony took place on Tuesday evening of last week, June 4th, in the Lombard Street Central Church. The church is under the care of the Fourth Presbytery of Philadelphia, and was the field of that lamented and faithful laborer among the colored population of Philadelphia, Rev. Stephen H. Gloucester. Since his death, two other ministers have, for comparatively brief periods, occupied the pulpit; but for some time it has been vacant, and Mr. Reeve will be cordially welcomed to the occupancy of a large and important field of labor in our city.

The sermon was preached by Rev. John McLeod, from the text, Matthew xiii. 39; "The harvest is the end of the world." The constitutional questions were put by the Moderator, Rev. Dr. Brainerd, who made the following statement in reference to the candidate:

"He was thirty years of age, a native of New York, having been born on Long Island. After completing a very satisfactory course of literary studies, he had entered the Union Theological Seminary of New York, from which he had graduated with honor. Having been invited to preach for this congregation on trial, they subsequently called him regularly to become their pastor. In the afternoon of yesterday the Presbytery examined him thoroughly upon theology, ecclesiastical history and church government, and listened to an epitome of a sermon by him, all of which resulted to the most entire satisfaction of that body. He was said to be a young man of high promise. It had been his (Dr. B.'s) lot to attend the installation of three former pastors of that church, and also to attend their three funerals; and he felt that he could congratulate the congregation upon the fact that, in none of his predecessors had they secured a more promising addition to the pulpit of Philadelphia than in their present selection."

Dr. Brainerd then offered the ordaining prayer.

The charge to the Rev. Mr. Reeve was given by Mr. Barnes, the candidate rising. His remarks respecting the duties he had assumed were solemn, affectionate, and impressive. He congratulated Mr. Reeve upon his attainments and qualifications for the office, and referred especially to the 20,000 of his race in Philadelphia, before and among whom he was in a position to wield a good and a great influence. As a Presbyter, he was now their equal.

After another hymn, the charge to the congregation was delivered by the Rev. Mr. Bruen; after which they were dismissed with a benediction.

Mr. Reeve (says the *Press*) is of pure African stock, has a fine, intelligent countenance, and physically, is a fine specimen of a man.

EDITORIAL JOTTING.

HONOR TO WHOM HONOR.—We have placed on our last page a considerable part of the lively and picturesque description of the march of the New York Seventh to the defence of the National Capital, which is contained in the last Atlantic Monthly. And we take occasion here to express our sense of obligation to those noble volunteers who, in that darkest hour of our country's history, when our Capitol was surrounded on every side with open and concealed foes, and our *prestige* as a great power was receiving a blow from which it is only beginning to recover, responded as one man to the call of the imperilled government, and furnished one of the two or three bodies which started fully equipped and armed, even to a battery of artillery, upon their important errand. Considering the work which they, in connexion with the Massachusetts Eighth performed in opening the Annapolis route to Washington, considering the impression made by the unanimous action of a body, of their social standing upon all sections of the country, regarding the part they performed in the recent advance on Virginia, and the present connexion of large numbers of the officers and men with other regiments, we feel that too high an estimate can scarcely be paid upon their services; and that instead of receiving ungenerous criticisms, they emphatically deserve well of their country. Long live the NEW YORK SEVENTH!

THREE CONDITIONS OF SUCCESS.

The following is extracted from the remarks of Rev. G. R. H. Shumway, of Newark, N.J., at a union service, on Sabbath, May 12th, for the Newark and Sodus volunteers:

And just here, let me name three things important to be noticed as conditions of success in the conflict before us.

I mention first, the unqualified approval at the hands of our people, of the hostile position of the *government* towards the Southern rebellion.

On this point there should be no misgiving—no half felt, half uttered endorsement of the government, in doing the best possible to be done, to put down the rebellion, and suppress the secession heresy forever. Compromises would be useless; concession would be suicidal. If, in putting down rebellion, war must come, let it come; if civil war, the worst of all wars, let it come.

The heart-sickening aggravation of the crime, now in the process of being perpetrated against property, law, order, humanity, civilization, the Country and God, is the certainty, that a *civil* war would follow, in which father and son, brother and brother, members of the same family, disciples of the same faith, subjects of the same government, will meet in deadly strife.

The plotters of that crime expected all this. Be it so; it is no fault of ours.—All the more firm must we be for the right of law and government; at whatever sacrifice of feeling or life.

So was Brutus, who after having put down tyranny, and established the Roman republic, sat upon the throne of judgment. His two sons were brought before him, and tried as conspirators. They were convicted. What will Brutus do? a loving father as he is. Does he waver? For a moment he covers his face, and then, looking down upon his sons, he says: "Lictors, do your work." Terrible as war is, there is something worse than war. The triumph of treason; the reign of anarchy, always a reign of terror, is worse than war. To lose self-respect, to put off manhood, and to confess ourselves only fit to be plundered by lawless banditti by land, and merciless pirates by sea, is worse than war. To surrender all personal, social and religious freedom, is worse than war. O, think what it is, for which we rally now. It is for *our country*, and at our country's call.

But what is "our country?" Something more than party; something more than power; something more than our fertile fields, and broad acres, and mighty rivers, and thronging millions; something more than our world-wide commerce, and national affluence.

Our Country is our home; our fire-side joys, the dear ones there—our domestic peace, our household altars; freedom of speech, a free pen, a free press, a free pulpit, free schools, free locomotion, freedom to worship God; laws of our own making, rulers of our own choosing; these are our Country. But to these we must add, our noble ancestry and national history; the tears, the toils, the treasure, the blood, the memory of sires who fought and fell at Lexington, Bunker Hill, Saratoga, Trenton, Brandywine and Yorktown; all this is our Country. South Carolina, where Marion and Sumter sleep, Virginia where our Washington is entombed, Louisiana, where our Jackson fought, and Tennessee, where he is buried, Kentucky, where reposes the ashes of her patriot son, whose voice was always for the country and union, and who said among his last public utterances, "If Kentucky to-morrow unfolds the banner of resistance, *I will never fight* under that banner. I owe a paramount allegiance to the Union, a subordinate one to my own State;" these are parts of our Country.

An inheritance, made up of richer immunities, and nobler institutions, and prouder memories, than have been the possession of any other people. Shall we not cherish it, live for it, and, if need be, die for it? Dumb be the tongue that disparages it! palsied be the hand that assails it! infamous be the names of those who seek to destroy it!

If any people ever had a country in peril, a country worth living for, worth dying for; if any people ever had justice on their side, in battling for their country, we are that people, and ours is that country.

As another condition of success in the struggle before us, we must repose unwavering confidence in the wisdom and energy of the government.

It is entitled to all this; many and peculiar difficulties have been in its path from the first. The rebellion had become gigantic, before the government had leave or power to move for its suppression. Traitors were everywhere. The North was disarmed, and by a process which armed the South. The North was divided. The South was united. Hence that seeming tardiness in the movements of our rulers, of which some have complained, and of which they complained all the more, because they were uninformed of what was needful to be done, and of what was possible to be done. A great nation has stood for weeks, for months, all motionless, we have thought, in the presence of armed, rampant, rebellion! There has been caution; it was called for. There has been forbearance also, and all the more terrible will be retribution when it comes. If England, as Wellington said, "could not afford a *little* war," with more reason may that be said of this country, at this juncture. "The mill of the gods," said the ancients, "grinds slow but it grinds to powder."

But, above all, our trust for success *must be placed in God*. If he is with us and for us, all shall be well.—Let us not trust in our wealth, in our numbers, in our rulers, in our army. May our rulers, may our people, may our soldiers trust in God. What Washington was for worth, for courage, for great ability, his simple trust in God made him. The prayer of his at Valley Forge, by the river side, when the tears rolled down his face, was a pledge of his country's triumph.—The soldiers of Cromwell's army, were the invincible soldiers, because they were such men of faith, and men of prayer. Such too was Havelock. May our volunteers pattern after these examples.—Guns and Bibles should go together. We want bayonets that can think not only, but bayonets that can believe and pray.

CHICAGO CORRESPONDENCE.

Chicago, June 4, 1861.

DEAR PRESBYTERIAN:—Senator Douglas died yesterday, at the Tremont House in this city, at 9 o'clock, A. M. He is "lying in state" to-day, at Bryan Hall, preparatory to his removal to Washington for burial. A move is on foot at Springfield to secure his interment there; but it will probably fail, for the reason that his wife desires to have him laid at Washington, having reasons of her own in that direction. The city is now draped along the principal streets; and there is a sincere sorrow for his death, wider than the range of his personal and late political friends. He possessed the power of attaching persons to him, in a remarkable degree. Perhaps no public man, since Henry Clay, excelled him in this; and had he lived, I regard it as no improbable thing that he would yet have been President of the United States. His last public movements gave him a renewed strength with the people; and he possessed great skill in turning incidents to his account. His death has taken place at a good time for his reputation—better than at any, since his great political blunder of the repeal of the Missouri Compromise. His removal now, will afford the opportunity for parties to form themselves, according to their choices, when this war is so far over as to give place for them again. But were he to be alive, his old friends would follow him, and his future position would be quite uncertain.

Senator Douglas died in the arms of the Roman Catholic Church, Bishop Duggan being his spiritual adviser and consoler. This answers the question, so often asked during the presidential campaign, "Is Mr. Douglas a Catholic?" I have no means of knowing what was the depth of his religious convictions; but have supposed that he did not give a great amount of thought or feel a very decided interest in religious matters. He was a *politician*, and little more than a politician. He began the study of politics when a boy, and never intermitted that study till the last. He had read law, but was not a lawyer; had taught school, but was not a teacher; had been on the bench, but was not a judge; and had he been elected to the first magistracy of the nation, would not have been President, other than as the President is the politician.

I became acquainted with Mr. Douglas in the summer of 1842, having then some business with him which opened him up to me. I formed my opinion of him then, and have never seen any cause to change it. He was a very *sharp-sighted* man, of things which were *near to him*. Perhaps the nation never furnished a sharper mind. But he did not *see far*. His mind was not comprehensive. He looked at particulars, and was a man of amazing tact; but his views were partial and ill-balanced. He was doubtless won to the Catholic Church by his wife, who is of that communion; and perhaps by political motives also.

In his early stays in this city, he was an attendant at the Second Presbyterian Church. But he became soured towards the clergy of that order, on account of their public rebuke of his Missouri Compromise proceedings. His onslaught upon them in the Senate will, perhaps, be remembered. Afterwards he became thick with the Baptists, giving them a ten acre tract for a literary institution near this city, and attended worship somewhat with them. He did not seem to care to be known here as a Catholic; and perhaps was not very earnest in that faith, as he certainly was not in any other.

His health has been bad for some years—having never recovered, in fact, from the severe trial it got in his campaign, in the summer of 1858, with Mr. Lincoln. From that time it has steadily declined, and his personal habits long before that and since have not conduced to restore him. His political efforts, ever since the repeal of the Missouri Compromise, have embarrassed him in pecuniary affairs, and wrought upon his mind in such a way as to unsettle his personal habits, and to derange his health; and he has sunk, at the age of 48, into the grave, without attaining the ends of his life-long ambition.

NEWSPAPERS.

Mr. C. H. McCormick has finally retired from the newspaper business. His success in the matter for which he got Dr. Rice to remove here, was such, that he sought to clinch it by shaping public opinion, through the press. He therefore established the *Expositor*, a religious paper, with Dr. Rice editor; and a daily paper called the *Times*, with a Virginia ex-Lieutenant Governor to conduct it. But the removal of Dr. Rice, and the *un-Virginia-istic* turn of affairs have suspended the first, and drove him into the sale of the last. So that we shall be forced to go on, in our stupid Yankee ways, without the Virginia illumination, hereafter. The *Times*, it is true, has tried to seem to be a loyal organ since the war began; but the skin of Esau wrought no effect on the Jacob voice, and the public were a good deal more sharp sighted than was old Isaac. Mr. McCormick will probably be more fortunate in reaping in the physical, than sowing in the moral field.

Speaking of newspapers, reminds me that the war has given an immense impetus to their circulation in this region,—I mean such as are relied on for the news. The *Daily Tribune*, of this city, which is by all odds the ablest of our political journals, has reached a daily issue of thirty thousand, and that on a field where the New York City press pours its issues almost as thickly as about its own doors.

ARRIVALS.

The arrivals from the South continue to be numerous; and the colored part of them seem to darken the very streets. Whether they are free or fugitives, is more than I can say, since the African cunning does not allow of much communicativeness on this head, until fully assured of perfect safety in it; and they have been so long accustomed to be *shy*, that the habit is not laid aside.

CURRENCY.

Great as have been the numerous trials of this North-western region, ever since it began to be settled, perhaps it has never passed through one more severe than that of this season, on account of the stuff it has been amusing itself with, in the endeavor to be persuaded that it was money. One State had afloat thirteen millions of bills two months ago, not a dollar of which would draw a dollar in specie, but all of which were founded on State stocks. The whole system is exploded, and we have gone back to specie; having a desire to astonish our pockets once more with something which the rest of the world is accustomed to call cash. But the transition is severe, and for a time keeps business in suspense, although our crops are immense, and now is the time to send them to the seaboard.

The effect on our religious enterprises is highly disastrous. That there will be, of necessity, much of curtailment in the weaker portions of the religious machinery, is evident. A man without a *body*, is out of this world. So is an undertaking, religious or otherwise, which has no financial existence. When the monetary body dies, the thing itself is dead.

Our pulpits continue to speak of the war, and to draw upon it as plentifully as Paul did, for illustrations; and not always with quite as good taste as the Apostle used. The action of our Assembly gives great satisfaction here. *Laus Deo.* Yours, WEST.

EDITOR'S TABLE.

Messrs. BROWN & TAGGARD, of Boston, are steadily persisting in their highly commendable design of reproducing, in elegant and substantial, and yet not costly style, the recent very complete English Edition of the WORKS OF LORD BACON. The volume before us, although the sixth issued, is the first of the set, and contains much preliminary matter explanatory of the plan of the editors, a life of Lord Bacon published in 1670, a general preface to the philosophical works, a preface to the Novum Organum, and a part of that immortal work itself—in the original Latin. An interesting feature of the book, is the antique character of the illustrations: Lord Bacon's portrait, from an old original, and afac-simile of a curious engraved title page to the Instauratio Magna, with the date 1620.

We subjoin the publishers' circular, by which we are glad to find they receive such substantial encouragement in their enterprise:

"The present issue of our edition of the Complete Works of FRANCIS BACON, while it forms the Sixth volume in the order of publication, is Vol. I. of the entire series, and also the First volume of the Philosophical Works.

"The remaining volumes will be published in regular order from Vol. I. to X. inclusive.

"In the First volume issued, Vol. XI., was given a Portrait of FRANCIS BACON when a youth. The present volume, as the first of the series, properly contains his Portrait at that period of life when these Works were chiefly composed.

"In this connexion we are pleased to inform our subscribers and those who have manifested so much interest in our undertaking, especially our friends of the Press, that our list of subscribers numbers nearly one thousand. The increase has been progressive, and up to the present time shows no diminution."

For sale at S. M'Henry's Book Rooms, No. 406 Walnut St.

DR. W. W. HALL, of New York, has done good service for our soldiers in his little work on SOLDIER HEALTH, which is full of direct, intelligible and forcible hints to soldiers, by an experienced writer on such topics. It will be found greatly serviceable both in preventing and remedying disease, accident and dissipation, in this class of men, and it is written in a style which will not fail to command their attention. The book is indeed quite a *vade mecum* containing religious reading, hymns, prayers, Soyer's Army Receipts, and selected information on military and other matters which soldiers especially would be interested in knowing. In paper covers, square, pp. 27. New York: H. B. Price, 884 Broadway.

PAMPHLETS.

THE NATION'S CRISIS AND THE CHRISTIAN'S DUTY.—A Sermon preached in the Mercer Street Church, New York, by the Pastor, ROBERT R. BOOTH. New York: A. D. F. RANDOLPH.

THE CHRISTIAN SOLDIER.—A Sermon delivered in the Arch Street Presbyterian Church, by CHAS. WADSWORTH. Published by request. Philadelphia: LINDSAY & BLAKISTON.

THE PERFECT LAW OF LIBERTY.—An address delivered in Rehoboth Church, Iowa, July 4th, 1860, by J. M'DONALD. Philadelphia: WM. S. YOUNG, Printer.

THE DUTY OF THE CHRISTIAN CITIZEN.—A Discourse preached in Lane Seminary Church, March 10th, 1861, by L. J. EVANS. Cincinnati: M