

American Presbyterian and Geneva Evangelist.

THURSDAY, AUGUST 22, 1861.

JOHN W. MEARS, EDITOR. ALBERT BARNES, GEORGE DUFFIELD, JR., THOMAS BRAINARD, JOHN HENNING, HENRY WARDLAW, THOMAS S. SHEPHERD.

PROCLAMATION

Whereas, A joint committee of both Houses of Congress, has waited on the President of the United States, and requested him to recommend a day of public humiliation, prayer, and fasting, to be observed by the people of the United States with religious solemnities, and the offering of fervent supplications to Almighty God for the safety and welfare of these States, his blessing on our arms, and a speedy restoration to peace; and whereas, it is fit and becoming in all people, at all times, to acknowledge and return the supreme government of God—to bow in humble submission to His chastisements—to confess and deplore their sins and aggressions, in the full conviction that the fear of the Lord is the beginning of wisdom, and to pray with all fervency and contrition, for the pardon of their past offenses, and for a blessing upon their present and prospective actions; and whereas, when our beloved country, once again, and by the blessing of God, united, prosperous, and happy, is now afflicted with factions and civil war, it is peculiarly fit for us to recognize the hand of God in this visitation, and, in sorrowful remembrance of our own faults, and crimes, as a nation, and as individuals, to humble ourselves before Him, and to pray for His mercy; to pray that we may be spared further punishment, though most justly deserved; that our arms may be blessed and made effectual for re-establishment of law, order, and peace throughout our country, and that the inestimable boon of civil and religious liberty, earned under His guidance and blessing, by the labors and sufferings of our fathers, may be restored in all its original excellency; Therefore I, Abraham Lincoln, President of the United States, do appoint the last Thursday in September next, as a day of humiliation, prayer, and fasting for all the people of the nation, and I do earnestly recommend to the people, and especially to all ministers and teachers of religion, of all denominations, and all heads of families to observe and keep that day, according to their several creeds, and modes of worship, in all humility, and with all religious solemnity, to the end that the united prayer of the nation may ascend to the Throne of Grace, and bring down plentiful blessings upon our country.

THE "BANNER" AND THE "QUARTERLY"

We are sorry to see the spirit manifested by the Pittsburgh Banner in its notice of the Article on the "State of the Country" in the Presbyterian Quarterly Review. The Banner in its excitement, mistakes the spirit and the object of the Article. The Presbyterian Review never was, and is not now, opposed to the reunion of the two branches of the Presbyterian Church. On the contrary, it has always been of the opinion that the division forced by the Executive Branch of our Church was unnecessary and very wicked, and it has always advocated and continues to advocate a reunion based on correct principles. It contends against all who create a schism in the body of the Redeemer, and all who perpetuate one, and it urges always the Union of all Presbyterians who are sound in doctrine and order.

The Article on the "State of the Country," merely shows the tendency of ungodly principles when adopted by a great body, to work out their legitimate results. Our erring brethren began by unconstitutional violence, and went on compromising more and more with slavery, and thereby encouraged violence, unconstitutional action, and oppression. They thus began a series of actions and advocated a set of principles the same in essence as the Southern secession, and which have been fully carried out by the South in the State, as the Executives carried them out in the Church. The parallel is fairly and candidly drawn.

Articles published in 1852, which placed the Executive Acts on the same level with the Act of Uniformity, the Acts establishing Episcopacy in Scotland, and other high-handed acts of violence, its object was simply to hold up to all men the enormity of this great public sin, that such wickedness might never again be perpetrated. The very effects which have been produced by the spirit of these Executive Acts in the Secession of 1861, were then dwelt upon, nine years ago. One of the aggravations of the Executive Acts was then said to be that this deed was perpetrated by an American Church, and after laying down the characteristics of our American government as one of opinion and resting upon liberty-in-law, the Reviewer proceeded to show the natural and logical result of the unconstitutional violence of a great American Church. "Let it become," he said, "the rule for every Protestant Church in America that to laugh to scorn the benignant and noble efforts of the State to raise men up to a heavenly condition of liberty under law, and how long an legislator and judges, and the utmost power of the executive, combat the wild passions thus let loose? Our government is one of opinion and of rational common sense. By the might of carefully inscribed principle, and the considerate wisdom of grave men are the flood-gates of human madness restrained in our beloved Republic. And these flood-gates this Assembly strove to throw open by setting the example of unbridled license, breaking through all restraint of law, and force violence rending asunder the cords of wise constitutional government."

Our brethren must drink their cup. They are not to be spared from their lips. They are a Church of Christ, and in many respects, a noble one. But they have grievously sinned, against right, against law, against their brethren. When they are brought to acknowledge this, when they bow before the great Head of the Church in sorrow for it, when they see that we have been only standing up for constitutional right and freedom, then we will join hands and hearts with them in one holy, pure, free and glorious Church. But to stand idly aloof, still to claim superior excellence, to refuse to acknowledge the rod and Him who hath appointed it, this is not the way to obtain favor with God or man. How can a Union be formed in such a spirit? And how can they expect us who have come through our tribulation by simply doing right, to acknowledge ourselves wrong in presence of a body broken and disorganized for their continued and obstinate opposition to the right?

The Banner mistakes the spirit of our Church. We have longed to see the evidence in them of sorrow for their grievous treatment of their brethren. We have longed to see the re-establishment of law, stanch, liberal, free, godly, law-abiding Presbyterianism, in the very spirit of our Confession of Faith, by a union of both branches and all sound branches of our Church. We have longed to see any thing like love in our brethren towards those whom they have injured. We have not shown obstinacy or perverseness of spirit in this thing. When God gives them repentance, we will not be slow to take our brethren to our hearts. But when the very thing we felt must be, if God were just, has come to pass; when the convulsion of a hemisphere has brought about the punishment we knew must come, we should be reconciled to truth and to Providence if we did not point it out as one of the mighty lessons that God means that mankind shall learn.

GENERAL OPINION.

It is one of the most hopeful signs of the times that a person of General Butler's political standing should have become the centre of the emancipation movement, which, it was foreseen, would necessarily arise out of the present war. No one can accuse him of having been led into it by anti-slavery zeal. He was no secret disciple of John Brown, bidding his time impatiently, and lending his aid to increase and embitter the sectional feud, until it should be past conciliation—ready, when that crisis came, to welcome the arbitrament of war. The peril of our Constitution and Union alone summoned him, with his thousand of true New England men, to the prompt offer of their assistance in April, and whatever he has done to facilitate the natural tendency of the war towards emancipation, he has been led to it step by step, under the gradually increasing light of events transpiring around him.

Gen. Butler began his present military career by offering to aid Gov. Hicks of Maryland in suppressing a slave insurrection. At the present stage of it, we are most mistaken if the Breckenridge leader of Massachusetts is not greatly in advance of our exceedingly cautious Republican Congress and Executive. Whatever may be the personal convictions of the latter parties, the former is far bolder in the schemes which he proposes, and in the views he advances. Witness the recent correspondence between the General and Mr. Cameron on the whole question of the mode of dealing with fugitive slaves in the enemy's country. The General's letter refers to his early declaration, by which all able-bodied slaves, fit to work in the trenches, became contrabands of war. To this still adheres, and regards himself as fully sustained in it by the government. He now seeks a solution of the question as it relates to other classes of slaves, fugitives from, or abandoned by their masters. "What civil condition should the women and children who cannot work in the trenches be regarded as holding, and what treatment shall they receive when they take refuge in the United States lines? Especially in case of abandonment by rebel masters, if these negroes continue to be property, are they not the property of those who receive and rescue them from starvation? "But," says the General, "we, their salvors, do not need, and will not hold such property, and will assume no such ownership; has not, therefore, all proprietary relation ceased? Have they not become thereupon men, women and children? Have they not assumed the condition which we hold to be the normal one of those made in God's image? I confess that my own mind is compelled by this reasoning to look upon them as men and women."

The General then refers to the order issued in Gen. McDowell's department, just previous to the departure of the unfortunate expedition to Manassas, forbidding all fugitive slaves from coming into the lines or being harbored there; and asks whether that order is to be enforced in all military departments? and, "Who are to be considered fugitive slaves? Is one any more or less a fugitive because he has labored upon the rebel trenches? If he has so labored, if I understand it, he is to be harbored. By the re-

ception of which are the rebels to be most distressed, by taking those who have wrought all their rebel masters desired, masked their battery, or those who have refused to labor and left the battery unmasked?" He says he has very decided opinions upon the subject of the order referred to above. He plainly intimates that if enforced on his field, he should obey it only as a soldier must, while, if left to his own discretion, he should take a widely different course.

The last paragraph of the letter is remarkable. We quote it entire, emphasizing some of the sentiments. "In a loyal State I would put down servile insurrection. In a State of rebellion I would prosecute that which was used to oppose my arms, and take all that property which constituted the wealth of that State and furnished the means by which the war is prosecuted; beside being the cause of the war; and if, in so doing, it should be objected that human beings were brought to the free enjoyment of LAW, LIBERTY AND THE PURSUIT OF HAPPINESS, such objection might not require much consideration."

To this ingenious and noble letter, whose legal tone is not more manifest than its sympathy with the anti-slavery tendencies of the war, Secretary Cameron replies, in a carefully prepared paper, in which he refers to the recent act of Congress, confiscating all slaves who have been employed in the rebel trenches, (about whom, in fact, there had been no difficulty in Gen. Butler's mind) and in regard to other fugitives throwing no obstacle in the way of harboring them, but leaving the final adjudication of the matter to the coming session of Congress.

Look now at the difference between the position of this quondam Breckenridge leader, and that of the administration—Congress included. Gen. Butler is ready to confiscate all the property which constitutes the wealth of a rebel State, beside being the cause of the war. The administration have concluded to go no farther than the confiscation of such property as is actively employed in the war. Gen. Butler has an eye to the deserts of the slave as well as the master, when he suggests that those fugitives who have not worked on the trenches, may have a higher claim to be harbored, than those who have worked and done us injury thereby; and then, with delicate but effective satire, he dismisses the objection that through the operation of his views "human beings will be brought to the free enjoyment of life, liberty and the pursuit of happiness." Does the Breckenridge elector mean to insinuate, that that would be an objection with a Republican Congress and Executive? However that may be, Congress and the Executive, in the treatment of this subject, have seemed to keep steadily and solely in view the relations of the rebel slave-owner to the government. If he puts his slave in the trenches, then, so soon as we have the power, we punish him by bestowing upon his chattel the inestimable boon of freedom; thus rewarding the negro for the very act which we have declared it a crime for the master to require of him. The interests of the negro himself are ignored by the Republican Government, and regarded by the Democratic.

This is a surprising phenomenon. It indicates a great revolution in public opinion on this whole subject of the character and destiny of slavery. The friends of the institution, with great arrogance, have attempted the desperate work of revolutionizing the government in its behalf. God will make their wicked endeavor the occasion of its humiliation and, perhaps, final overthrow. And he will, in this work, make prominent use of those very men, in the North, upon whom the pro-slavery conspirators relied for aid in carrying out their nefarious schemes.

It is erroneous and short-sighted to say that this war is a useless expenditure of blood and treasure, and the victory of our forces a barren one, if slavery is not finally abolished thereby. A constitutional government would be saved and re-established, which is work enough for a century, and slavery would be crippled beyond recovery—wounded to the death. But we should be on the alert for providential openings and indications, and prepared to strike a mortal blow at this dragging remnant of barbarism, that would stay the wheels of progress and work the ruin of the Great Republic.

OUR MINISTERS IN WASHINGTON.

From a gentleman who has spent a week lately in the capitol, we learn that among the true, brave, patriotic, loyal men, none have stood in advance of the Rev. Drs. Smith and Sunderland. At an early period, months ago, they publicly announced their allegiance to their country, their Constitution and their flag, and though some secessionists grumbled, they have never swayed from their position. The Rev. Dr. Smith daily visits the Infirmary as voluntary chaplain to the sick and wounded—opens his house to the sick, and acts as a good Samaritan generally to our soldiers. In this patriotic and benevolent labor, Mrs. Smith is a most cordial helpmeet. May God bless them!

THE HOME MISSIONARY COMMITTEE.

DEAR BROTHERS:—Please state in the AMERICAN PRESBYTERIAN that the following appointments have been made by our Home Missionary Committee since the meeting of the Assembly: Rev. Judson Aspinwall, Prairie City and Olathe, Kansas; Rev. Hiram Gregg, Presbyterian Missionary, Presbytery of Dayton, Ohio; Rev. John F. Severance, Niagara City, N. Y.; Rev. J. H. Trowbridge, Dubuque, Iowa; Rev. R. B. Ball, Stillwater, Minnesota; Rev. M. Walden, Nauvoo, Illinois; Rev. Samuel Sawyer, Marietta, Indiana; Rev. William Lusk, Piqua, O.; Rev. L. F. Dudley, Atalusa, Iowa; Rev. Jacob Patch, Superior City and Oconto, Wisconsin; Rev. Isaac W. Atherton, Cedar Rapids, Iowa. We are doing what we can. But the Churches should know that our brethren are suffering from the failure of appointments that ought to be made. About twenty-five applications are regularly being sent, but suspended for want of funds. The Committee will not go on in debt. Shall these claims be met? Shall these brethren be appointed? The Churches alone can answer this question. The Churches will understand, at the same time, that we have now nearly one hundred missionaries for whose support the Committee is responsible. These must be provided for before new appointments are made. For both these purposes the contributions of the Churches are immediately needed, to prevent suffering. The Committee are carefully considering the subject of a General Secretary and will appoint

one so soon as they possibly can. They are anxious to procure such a man as will be efficient in his work and acceptable to the Churches. Communications and donations are to be sent for the present, to the undersigned. BENJAMIN J. WALLACE, Associate Secretary, Philadelphia, August 10th, 1861.

THE REFORMATION OF THE CHURCH OF ROME.

It is a remarkable fact, and one which nevertheless, we are inclined to think, has been nearly overlooked, in treating of the present condition and prospects of the Papal Church, that while outward changes threatening its overthrow have been gathering to a crisis that cannot be remote, inward influences have been at work silently modifying the character of the Church, and more or less preparing it to meet, and perhaps survive the event when it comes. Our attention has been called to this fact, by a very able article in the July number of the Edinburgh Review, on Church Reformation in Italy, which furnishes the basis of what we design to say on the subject.

It will be remembered, that Pope Pius the Ninth, at his inauguration in 1847, quite startled the world with the liberal reforms which he undertook in his government. It can scarcely be doubted that these reforms aided to awaken the popular mind, and in a measure prepared it to participate in the revolutionary movements of the next year, which, heightened the amiable pontiff into a complete abandonment of his liberal position, and threw him into the ranks of the reaction, where he has stubbornly remained ever since. Not so the Romish Church itself. The reformation attitude of the Pope in that year, but represented a feeling which already largely prevailed in the Church, and which still exists in its bosom in a very wide and influential measure. There is a class of sincere and orthodox Romish who seek to sympathize with the great outward movements of the age. In Italy, there may be found illustrious members of the priesthood who are actuated by a profound conviction, that the national movement is not necessarily incompatible with the principles of the Church. They even go so far as to argue the possibility of a genuine alliance of the Romish hierarchy with all that is noble, great, and ennobling in modern civilization. They present the Church in the high ecclesiastical sense, as advancing with an extended hand to meet it. Sincerely attached to the Church, they are struck with alarm at beholding it fall back into a fixed attitude of hostility to the liberal tendencies of our times in government and politics generally. They philosophized deeply and ardently on the subject, until they came to regard the papacy as the mystic keystone of that theocratic constitution on which their imagination loved to dwell.

THE HOUR AND THE DUTY.

In spite of defeat, and the death of one of our bravest Generals, our encouragements in the present state of the country are neither few nor small. Two facts, especially, must be reckoned of the highest importance; the complete Union victory at the late election in Kentucky, and the successful negotiation of a loan of one hundred and fifty millions, by Secretary Chase, with the banks of New York, Boston and Philadelphia. The significance of these events is wonderfully enhanced by the fact that they followed close upon the heels of the fearful disaster at Bull Run. We agree with the N. Y. Times, which characterizes the action of the banks in negotiating this loan the grand victory of the war. There is now no fear that the Government will be insufficiently provided with the means of war; it is done; and in such a way as to sustain its credit in the most honorable manner.

Now let the masses of the people enter most earnestly upon the work. Let us give ourselves, our sons, our husbands, our friends, our ministers, if need be, to the service of our country. Let our better classes, let the young men of our churches promptly and nobly respond to the new call of our government. Let us renew our sense of the sacredness of our cause, which is nothing less than the preservation of the fairest structure of liberty from overthrow and ruin. The work which our own forefathers freely offered, their lives to achieve, shall we, their children, for a moment hesitate to defend and perpetrate at a similar sacrifice? Shall we suffer the glory of their age to tarnish in the age and at the hands of descendants who bear their names, and who enjoy the fruits of their labor? Is this a time to buy and to sell, to marry and to give in marriage, to play at war and pursue the avocations of peace, when the enemy is ambushed around the city which bears the name of Washington, and when our brethren are pouring out their blood like water or languishing in rebel dungeons? Shame on us stay-at-home patriots! Let us shut up our shops, let us arm our clerks and employees, let the wives, mothers and sweethearts nerve themselves to part with those they love; nay! let them quicken the steps of the delaying, and set an example of fortitude and cheerfulness to the faint-hearted and the effeminate. Let us cease idle regrets and vain speculations about the policy of selfish and ignorant governments abroad, and manfully and earnestly, and in the fear of God alone, apply ourselves to the duty of the hour.

WANT OF SYMPATHY IN ENGLAND.

An article in Blackwood for July, discloses the secret of the cold, unsympathizing attitude at least of the aristocratic party in England, towards the constituted authorities of our country, in their effort to subvert armed rebellion. It amounts to this, that as a class, this party hated and despised America, and has always regarded with aversion and disgust the growing, and almost unquestioned power of our government, to maintain its rights in the face of foreign opposition. Not having found it convenient or expedient to humble us through advice, the English lords rejoice at the prospect of the same result being reached by dissension among ourselves. Says Blackwood: "The Union will certainly be vitiated by secession; whether violent or peaceable. The influence of the States thus partitioned will certainly be diminished; they will no more retain their impotence, than the halves of a split diamond will bear its original value. But it is the lament of the Federalists for their lost prestige we cannot join. We shall feel as we do towards a friend, whose loss of importance is to his real gain in the beneficial influence, which it exerts on his character, and whom we will congratulate on exchanging a perilous elevation, for a more safe and suitable position. We shall no more have forced on us the unpleasant alternative of admitting arrogant pretensions or engaging in a senseless quarrel. Diplomacy will gain immensely by a change which promises to reduce such statements as 'Seward' and such officers as Harney, to their proper level." And the writer dismisses this part of the subject, by declining to see "in secession no menace to the best interests of America; and to ourselves only an advantage." If the empire of France or of Russia should be the prey of internal dissensions, threatening to divide it into two or more parts, of course all

Italian government, as it was represented by the Catholic clergy, would be ready to make such arrangements as would secure to the Pope his spiritual dignity intact. As the Pope ceased to be a temporal sovereign, the State would cease to claim any right of interference with him as a spiritual potentate. In the words of Garvey, "Italy will no longer have pronounced the forfeiture of the temporal power, that she will emancipate the Church from the State, and secure the liberty of the former on the firmer foundations of this. If we understand it, it is offering to put the Pope in Italy on the same footing with Archbishop Hughes in New York, or Cardinal Wiseman in England. Those in Italy, or elsewhere, who choose, may recognise his authority, and render him tribute; he may assume what state he can; the government will not interfere to encourage, suppress, or regulate his proceedings, so far as they are disconnected with temporal matters. There would be no concordats, and no voice in the nomination or elections of bishops allowed to the government. It is known, that a certain Father Passaglia brought positive offers to this effect from Turin to the Papal Court. This is certainly a most interesting state of things. Could an agreement have been brought about between the representatives of national progress in Italy, and the head of a Church which gives multiplied evidences in its most orthodox portions, and orders of liberal tendencies, then the present crisis in its affairs might yet be safely passed. But no man living probably, is farther removed from the view of Pope Pius of 1847, than is Pope Pius of to-day. The offer was rejected. "Could it ever be possible," says the Pope in a solemn Allocution, held on the 18th of March; "that to a civilization of such a nature the supreme pontiff should stretch out the right hand of friendship, stoop to condition with it, and bind himself to alliance therewith?" In all probability, the Reform movement is frustrated by the action of the Pope, and the crisis of the Church stands out in all the nakedness of a conflict between the old hierarchical spirit, and the civilization and progress which are the offspring of Protestantism. Riccioli is probably less disposed to concede to the Papacy, than was his predecessor. The golden moment has gone by. Should the present Pope die soon, and be succeeded by one resembling in spirit his earlier self, the opportunity may come again. We believe that the conflict in any case is inevitable. Popery will not, cannot reform. It is doomed.

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OUR DENOMINATIONAL PRESS.

The Boston Congregationalist, a most ably conducted and patriotic paper, in noticing the spirit of our denominational issues, says:—The Christian Observer (New School) is rank pro-slavery, and while not daring to favor treason and secession fairly and squarely, is yet affronting rebellion all the aid and comfort in its power. The American Presbyterian, takes high patriotic ground, and deserves the hearty support of the denomination. We would inform the Congregationalist, that the first named paper, several months ago bought out the organ of the "United Synod," the Southern Secession body, which left our church in 1857. Since that purchase, the paper has opened an office in Richmond, and has no other connexion with our body that arises from the name of its editor being upon the rolls of our church, and certain obsolete endorsements, which have not been renewed for years, and never will be. It is repudiated by ministers and laymen, in this city and vicinity, and as far as our church-membership extends, Southward, Westward, and Eastern from this point, with fast decreasing and insignificant exceptions. It is, therefore, scarcely just to speak of it, under present auspices as a "New School" paper. There is no denomination in the country, from which the tone and spirit of that paper are more foreign than ours.

For the American Presbyterian.

SYNOD OF GENESEE.

BRO. MEARS:—Will you allow me to use the columns of the Presbyterian, to remind members of the Synod of Genesee, that at the stated meeting in 1860, Synod adopted the following orders of the day, for the stated meeting which will convene at Batavia, on Tuesday, Sept. 10th, 1861. On Wednesday, from 11 to 12 o'clock, the hour be devoted to the subject of Church Extension, the discussion to be opened by Rev. F. F. Ellinwood. In the afternoon of the same day, the hour from 4 to 5 o'clock will be devoted to the subject of Education for the Ministry, the discussion to be opened by Rev. Chas. F. Mussy. Wednesday evening, at 7 1/2 o'clock, sermon by Rev. Geo. A. Folsom; subject:—Full assurance of Faith. On Thursday at 11 o'clock, A. M., Rev. Dr. Cox will speak on the peculiar elements and permanent effects of the later revivals. In the afternoon, the Lord's supper. Sermon by Rev. J. B. Shaw, Rev. W. L. Hyde alternate. In the evening, the hour from 7 1/2 to 8 1/2 o'clock will be devoted to home missions, the discussion opened by Rev. W. C. Winer, and from 8 1/2 to 9 1/2 o'clock, foreign missions, Rev. E. Whitley, leading the discussion.

I take pleasure in adding that members, who come to Synod by the Buffalo and N. Y. and E. R. R., and pay full fare, will be furnished with return tickets free, on application to the stated clerk.

TIMOTHY STILLMAN, Stated Clerk.

For the American Presbyterian.

MISSION SCHOOLS.

MY DEAR EDITOR, I am interested in the "Comparative Statistics of Mission Schools," as given by your contributor "W.," in a recent number of your paper. Allow me to ask you, or your contributor, in behalf of many warm friends of the American Board, if you will kindly inform us on the following points. 1. Are not the statistics of the other Societies mentioned, confessedly imperfect? And are not a large proportion of the scholars they report, in their higher institutions? 2. What is the number of scholars in the schools of the London Missionary Society, the Church, the Wesleyan, and other European missionary Societies? Comparative statistics of this kind; to be of much value; should all be equally complete, and should show us the practice of all the more important missionary societies. 3. How does this (10,615) present number of scholars; in the schools of the American Board, compare with the number in the schools of this same Board in past years? The history of the Board shows that there have sometimes been 6,438 in the schools of the Ceylon mission alone, and in all her missions the number has been as high as 50,000, and even 60,000. Now why this great reduction to 10,615? Are the officers of the Board convinced that they are misappropriating the funds of the churches, in supporting so many schools heretofore? If so, why are they not frank enough to confess it? Or if the late deputation made a mistake in breaking up so many schools, and the officers of the Board are now gradually returning to their former policy, then why not be frank enough to admit this, too? Were schools with 60,000 scholars supported a few years ago, because these in the Sandwich Islands cost the Board but little? Then why did the deputation interdict all the schools of a whole mission in India, which never cost the Board anything? 4. Your allusion to a "recent tract" entitled "Missionary Schools," published by the Board for its gratuitous distribution, suggests the inquiry:—Is it right to use the funds of the Board for such purposes? If such pamphlets are needed, why not let their expense be met by their sale, and not by funds contributed expressly for the work among the heathen? 5. I have recently perused a volume which gives more of the details and workings of the mission schools of the American Board, than a score of such pamphlets, and which is published, like other books on private responsibility. I allude to the work just published by Randolph of N. Y.,

entitled, "Mission schools of the A. B. C. F. mission, India." The author, Rev. R. G. Wilder, draws largely from his own experience, having been fifteen years under direction of the American Board, as a foreign missionary. If any person has ever doubted the great value of these mission schools, or the intense interest and bright promise of the missionary work, I commend him to this book. It has already elicited the warmest approval and notice from some scores of our able pastors and missionaries, as well as from the public press, and needs no commendation from me. But no person wishing to understand the character and results of the mission schools, and the disastrous change effected by our late deputation, should fail to read this volume.

A FRIEND OF THE AMERICAN BOARD.

EDITOR'S TABLE.

MEAS. MUNN AND CO. OF THE SCIENTIFIC AMERICAN, have been held up by one of the Southern Journals, as a Northern firm, already making preparations to open a separate place of business in the South, under the name of the "Scientific American Southern Confederation." A letter purporting to emanate from the firm is published, which would go to substantiate the charge. It turns out to be a forgery, and the whole charge is repelled by the excellent editors of the Scientific American, as a device of falsehood. We believe when we saw the story. It is another instance well brought home to these traitors, of the unscrupulousness which has characterized the management of the whole secession movement.

RECENT REVIEWS AND MAGAZINES.

THE EDINBURGH FOR JULY, contains articles on "Popular Education in England; Literary Remains of Albert, Duke of Saxe-Coburg and Gotha; Fernan Caballero; Watson's Life of Parnon; the Countess of Albany, the last Stuarts and Alfred Buckle's Civilization in Spain and Scotland; Du Chastell's Adventures in Equatorial Africa; Church Reformation in Italy; and the History of Civilization in England, which is made up of two discussions on Spain and Scotland, receives very severe treatment at the hands of the reviewer. He says: "The truths which he announces to mankind as the discoveries of genius are in reality mere fancies, conceived when they are not plagiarized from the French Encyclopedists of the last century; and if his book retain hereafter any place at all in the literature of this country, it will be remembered chiefly for its misapplied ingenuity and its logical perversity." The attempt of Mr. Buckle to explain the order of the world by tracing the moral government of Providence to a system of averages based on necessity, and his design to trace the growth of modern civilization, respectively, or rather in opposition to the influences of Christianity, has been severely criticized in the Edinburgh Review, in fact his epicurean-like treatment of religion, as if it was only superstition, and as such the source of the chief evils of society, are properly denounced. Mr. Buckle thinks Spain and Scotland to be very much alike in their history, and in their civilization; but the reviewer is not so much surprised as Mr. Buckle is, that the distinction between those countries is in regard to their civilization. Both nations have allowed their clergy to exercise an immense sway, and both have submitted their actions, as well as their consciences, to the authority of the Church. The reviewer asks, "What is the real meaning of this superstition?" He even extends it in fact, to every form of faith; he even applies it to the faith of the Deist, because he denies the doctrine of its Moral Government of the world." Mr. Buckle, therefore, in effect refuses to discriminate between the dark delusions of heathenism, and the temple of an earnest, God-fearing people, which walk according to its light in the faith of the Gospel. Mr. Buckle has taken great pains to accumulate evidence from old records and sermons of the peculiar and extraordinary bigotry of the Scotch people. The reviewer, in fact, is not so much surprised as Mr. Buckle is, that the distinction between those countries is in regard to their civilization. Both nations have allowed their clergy to exercise an immense sway, and both have submitted their actions, as well as their consciences, to the authority of the Church. The reviewer asks, "What is the real meaning of this superstition?" 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