

American Presbyterian AND GENESSEE EVANGELIST.

THURSDAY, MAY 15, 1862.

JOHN W. MEARS, Editor.

SLUGGISHNESS.

It is said that we know not how much we can do until we are put to the proof. This does not only mean that our faculties are capable of an unnatural and temporary excitement, enabling them to far exceed their normal exercises in moments of extraordinary peril and necessity.

AGONIZE to enter in at the straight gate. These, and a score of other injunctions scattered through the New Testament, to fight the good fight, to wrestle, to run with patience the race set before us, and so on, show us that an aroused and vigorous action of the soul is necessary to salvation; that heaven itself, as well as earthly good is gained under God, by a true energy which leaves no room for the indulgence of indolence in its subtle forms, and that every man has in him a reserve of power which is the key to temporal and spiritual success, and which too many, even of the reputed diligent, are conscious that they fail to bring into exercise as they should.

REBEL OUTRAGES AT MANASSAS.

THERE has just been opened and authenticated a page in the history of this rebellion, at which future generations will stand aghast, and which no man ventured to anticipate as one of the concomitants of even internal strife between the two sections of our country. It was feared, indeed, that negro insurrections occurring in the South would be attended with circumstances of horror—a half-civilized race, in their struggles to break the yoke of bondage, would not be scrupulous as to the mode and manner of dealing with their oppressors. But that the people who delighted to call themselves the chivalry of the land, who laid claim to nearly all of its refinement and its conservatism, who cherished and inculcated an inexpressible scorn of the rest of the nation, should be found guilty of a series of atrocities scarcely paralleled in the annals of savage warfare, and approaching to the cannibal ferocity of the lowest tribes of the human family, all in the interest of an unmeaning rebellion, seems beyond belief.

The field of inquiry on the part of the committee was limited to Bull Run battle-field. From their report we learn of a soldier who was beyond thirteen times by two rebels as he lay disabled on the sod; we read of dead Union soldiers left naked and unburied, ten or twelve days after the battle; of Union surgeons taken prisoners, and forbidden to attend to our wounded; of wounded soldiers operated on in the most reckless and greedy manner, and actually murdered, by rebel ignoramus, who were not permitted to operate on their own wounded; of prisoners shot dead for looking out of the window of their prison; of our dead soldiers disinterred, their bodies decapitated, and their skulls retained as trophies; their flesh boiled from their bones, and their bones made into drumsticks and fingerings, which were bought and sold among the rebel soldiers. The coals, ashes, and bones of the body of Major Ballou, of Rhode Island, which had been first beheaded, and then burned by the rebels, were found by Governor Sprague on a recent visit to the battle field; he also discovered a trench full of the bodies of our soldiers, buried with their faces downward. The most of these are facts, settled beyond dispute, by competent testimony of actors, sufferers and witnesses of the scenes, on the field and in Richmond; by returned prisoners; by residents near the battle field, and by such investigators on the spot as Governor Sprague, of Rhode Island. General James B. Ricketts, who was in charge of Ricketts' battery at the battle, and was wounded and captured, testifies that in that condition a party of rebels proposed to knock his brains out. He was thrust in close confinement as a hostage for the privateers, when so lame that he could not walk, and his wounds yet unhealed. He testifies to the horrible surgery practiced on our wounded. It was his noble wife, it will be remembered, who went to his assistance when she heard he was still living, though wounded, in Richmond. He says:—"She had almost to fight her way through, but succeeded finally in reaching me on the fourth day after the battle. There were eight persons in the Lewis House, at Manassas, in the room where I lay, and my wife, for two weeks, slept in that room on the floor by my side, without a bed. When we got to Richmond there were six of us in a room. There was no door to it. We were there as a common show. On our way to Richmond, when we reached Gordonsville, many women crowded around the cars, and asked my wife if she cooked? If she washed? how she got there? General Johnson took my wife's carriages and horses at Manassas, kept them, and has them yet for aught I know."

We have dwelt only upon the report of the committee, but sickening though the recital is, scarcely the half is told in that document. Thousands of savage warriors, with knife and tomahawk, and painted faces, have been enlisted, and have fought in their service; food has been dragged, and wells poisoned, in the path of our soldiers; railroad trains on errands of peace have been fired on from ambushes; unfeeling Union citizens and their families have been dragged, tarred and feathered, and hung, or more mercifully driven forth in boggery from their homes; in New Orleans, helpless women and children were shot at for rejoicing at the sight of the old flag; prisoners have been made targets for the rifles of their captors; women have expressed the most bloodthirsty wishes for Yankee scalps and hides, and it is believed their wishes have been gratified.

But enough. We are filled with horror and shame as we contemplate and record these facts. The word justice should be struck out of our vocabulary, if the leaders in such enormities, and if need be, the cities and places where they have been encouraged and perpetrated, and not swept to an ignominious doom; and equally should we abandon our claim to common sense and common prudence, if the form of social life, in which they are generated, is not subjected by the victorious nation to restrictions and bonds for good behavior in the future, heavy enough to ensure its speedy downfall.

(For the American Presbyterian.) PATRIOTISM OF OLD FINE ST. CHURCH.

In the early months of our national conflict, when tests of loyalty were of more significance than at present, because in some cases more useful; when churches and public buildings stood together in patriotic development, the inquiry was made, why none of these outward signs were displayed from the loyal old church on Pine St. "Because we do not need them!" was the reply of one of the young members. "Our patriotism never flags!"

Without much combination or arrangement this church has been working in a hundred different channels. As her first best offering to the country, she has given forty-seven of her finest young men, half of them, at least, professors of religion, occupying honorable posts in every division of our noble army and navy. Through the friends of these young men, large and repeated contributions of comfort and relief in the form of socks, mittens, clothing and food, have been furnished to whole companies and regiments. One lady in the church has presented two magnificent silk flags to different regiments, besides a large number of boxes of delicacies, as well as weekly supplies to the neighboring encampments around the city. Over two hundred pairs of stockings were sent at one time from this single source.

When the appeal was made last fall for blankets, before the Government was able to provide a supply from other sources, the response was immediate and hearty. One family, of revolutionary ancestry, gave twelve blankets—all they had in the house—supplying their own need by quilted substitutes. Six of these blankets were heir-looms in the family—having been spun and manufactured by the grandmother, and preserved as too precious for ordinary use. They were relinquished with streaming tears—as the mother said she could not give them to any of her children, but "the soldiers must have them!" They have since warmed the limbs and checked the fever of some of the suffering victims of this unnatural rebellion. And this daughter of a revolutionary General will hereafter meet the commendation: "Inasmuch as ye did it unto one of the least of these, ye did it unto me!"

Another, in very feeble health and reduced finances, collected all her store of Tracts, preserved religiously for years—and had them hand-somely bound for the use of the soldiers in the hospital—the poor widow's mite for her country and its wounded sons. When this small offering was brought, the donor was so choked with emotion, that for some time she was unable to speak, partly from the fullness of her heart in its yearnings to give something, and partly from regret at her inability to give more. Here, again, the Judge who "sits over against the treasury," may say, "She hath cast in more, of her penny, than all they who of their abundance have cast into the treasury."

Six families in the congregation have each furnished two sons for the defence of their country, and two families have resigned three sons each to the army. Many of these boys have already been in some of our most desperate struggles. Sergeant Charles H. Hand was in the row that was swamped in crossing the Shenandoah, and by his presence of mind and intrepidity, rescued several of his comrades before seeking his own safety. A younger brother, Albert E. Hand, equally brave and resolute, was with General Burnside in the capture of Roanoke Island, and was detailed as one of the escort to bring home the body of Colonel de Montell.

The old church covenanted with her whole heart, as she blessed her young volunteer representatives, to pray daily for their success and preservation. Many are in positions of great peril, and the end is not yet. But so far as is known, of all this company, only one young man of twenty-six years, has been laid in his grave—the victim of typhoid fever. His name will suffice for his monument—WILLIAM WERT, CALIFORNIA.

We are the true children of our revolutionary sires; and amid the wallings that have been heard above the shouts of victory for such as have fallen in this contest, we are ready to repeat again their eulogy in their epitaph, while we say:

"The noblest line ever carved on stone, IS—KILLED AT BUNKER HILL!"

OVERTURE ON UNION.

From the other side of the house (and the country).

The following Overture upon the subject of reunion, was unanimously adopted at a recent meeting by the Presbytery of California, the parent Presbytery of the Old School Presbyterian branch on the Pacific shore:

Overture on the Reunion of the Old and New School General Assemblies, of the Presbyterian Church in the United States, from the Presbytery of California, offered to the consideration of the General Assembly (O. S.): As the question of the reunion of the Old and New School General Assemblies of the Presbyterian Church in the United States, is now more or less agitated in different portions of our land, and will probably be brought to the attention of the General Assembly by the action of Presbyteries in the premises; and as it is believed in general, so likewise on the Pacific Coast in particular there is already a good degree of readiness for the proposed measure, among the members of the two bodies who here intermingle in fellowship and labor, agreeing also in Christian doctrine and polity;

Therefore this Presbytery cordially and earnestly solicits the General Assembly at its next meeting to take such action as, on the basis of just principles and in a manner conducive to the welfare of all concerned, may lead to a restoration of the unity of our long-divided Church, and thus increase her strength and efficiency for the fulfillment of her divine mission, and by her example contribute another commanding proof of the real and practical oneness of the mystical body of Christ.

ANOTHER. The following overture on Christian Union was adopted by the Oxford Presbytery at their meeting on the 6th of April.

The Presbytery of Oxford, having seen with pleasure the inauguration in certain quarters of measures looking towards a reunion of the several parts of the great Presbyterian body, and believing that such union, if real and cordial, would greatly honor Christ, and strengthen the cause of Presbyterianism in this land: Therefore,

Resolved, That we heartily approve this movement, and further, that we overture our General Assembly, at its approaching session, to give its subject its careful attention, and to do, at all

times, what may safely and properly be done, in accordance with the provisions of the constitution and the dictates of a wise Christian policy, to encourage union, not only with the N. S. body so called, but also with all branches of the great Presbyterian family, agreeing with us in doctrine and Church order.

ANOTHER. [The following is not exactly official in character, but will carry almost the same weight, having been signed by all but two of the ministerial members of the Presbytery, (who are expected to sign), and by many lay members. Its language is decided and significant of what the North-west may find it necessary to do, if their overtures are utterly rejected. Madison Presbytery is in Indiana.]

The undersigned ministers and elders connected with Madison Presbytery (O. S.) respectfully memorialize the General Assembly, to initiate such measures, as, in due time, and in a proper way, may result in a reunion into one body, under one General Assembly, of the Old and New School Presbyterian Churches.

We are persuaded that a large number in both branches cherish with us this desire for reunion, founded on the conviction that as to the great majority, we are one in both doctrine and order.

The causes which brought about our alienation and separation, have in a great measure ceased to operate—the plan of union of 1801 has been abrogated in the Old, and substantially vacated in the New—the errors in doctrine, and irregularities in practice, which had introduced, are rapidly disappearing;—both now conduct their efforts for evangelizing the world under like ecclesiastical organization;—and in other important respects, we are approaching a unanimity in sentiment, and uniformity in Christian policy, which lead us to the belief that the time is at hand, when we should cease to be rival denominations.

The obstacles to our becoming one body being thus, to a great extent, removed, we respectfully suggest that union should be formally proposed by both Assemblies, and be carried through in such a manner as to afford a rallying point, and save both parties from the necessity of either leaving their own body and joining the other—or become independent, until their highest courts were united;—as in that way alone, measures can be taken effectually to secure purity of doctrine in the united Church, and yet, (forbearing to insist upon unpleasant questions not essential to a healthful union,) to preserve a decent regard to self respect in all ecclesiastical courts.

Truly yours in Christ, &c.

NEW YORK CORRESPONDENCE.

NEW YORK, May 10.

THE week has closed, and with it the anniversaries have terminated, and most of those gathered from various States to enjoy these religious festivities, have gone to their homes. One opinion seems to prevail extensively. That is, that fewer people have been in attendance and less interest has been manifested than on any recent anniversary week. The causes are somewhat evident. The great engrossing theme is the war, now, blessed be God, apparently drawing near its close. Then, these meetings have lost much of their social charm. They have also in a measure, become so secularized; that earnest, religious people enjoy themselves less than during former years. "The communion of saints," sometimes unhappily degenerates into partisan appeals and inflammatory wranglings.

There has been little that was "sensational" at the anniversaries the past week. Last year at the year before, the "Nassau street" and "Boston Tract Societies" stood menacingly in front of each other, like the belligerent armies of the Potomac. People were excited and partisans were on the alert. The conflict between the "Merrimac" and "Monitor" could scarcely have produced more earnest inquiry or demonstrative feeling, on a diminutive scale, than did the hostile action of these two societies. This year, all is calmness, and the spirit of fraternization prevails. The "Nassau street Society" has published an intensely interesting document on the evils of the slave trade, and that traffic, and its iniquities, directly involves the question of slavery itself. This has gratified "Young America" of the Boston Society, represented by Dr. Tyng and Henry Ward Beecher, and they utter words of kindness and encouragement, and even commendation of the course of their venerable neighbor.

The Academy of Music was crowded at the Boston Society meeting, and while the speakers said their hostility was disarmed, and their utterances hereafter would be cordial and conciliatory; they facetiously cautioned their "Nassau street" brethren to be careful not to progress too fast, but to be conservative like them, and not to run into "ultras." The freedom of expression in behalf of the "Contrabands," and in favor of improving the condition of the slaves, was earnest and heartfelt at the Nassau street Society anniversary. Both of these Societies have accomplished wonders almost, in spreading millions of pages of judicious tracts and religious reading through the camps and garrisons during the past year. Their rivalry and generous emulation has been fruitful of the best results. May it continue, conducted in the spirit of Christian meekness. The cash receipts of the "Nassau street Society" last year, were \$78,700. Those of the "Boston Society" \$43,500. Both Societies use up nearly all the funds received, and still need and ask for more.

The various Societies holding their anniversaries could scarcely be enumerated with any detail, in a letter, and I may take a note of two or three of the principal ones. The American Bible Society meeting was pleasant and fraternal. Men of opposite creeds and conflicting opinions meet on this platform, and with the Bible before them, inculcate the spirit of their beloved Master. The cash receipts, exclusive of sales, realized about \$200,000. The gratuitous issues have exceeded in value \$50,000.

The American Home Missionary Society feels the loss of the support of the Presbytery branch, and yet its receipts have come up to nearly \$104,000. It has become exclusively a Congregational organization, and its Secretary, Rev. Dr. Coe, has retired from the New York Presbytery and united with the Congregational organization of Brooklyn. The war has largely reduced the number of their missionaries, those in the South probably having returned, or receiving their support from Southern Christians. The receipts are nearly \$20,000 less than last year.

The "Presbyterian Board" has received during the past year more from its friends in the loyal States than formerly, although the South

has contributed but a small amount to their favorite enterprise. The aggregate receipts are less than last year, being about \$177,000; the expenditures nearly the same. The "American Board" and "Sunday School Union" celebrations were among the most attractive and interesting during the week.

In the important question of Finance, the societies are largely in arrears this year. The managers generally lament that the civil convulsions have affected their Treasuries. The reports of twelve of the most important associations make the following exhibit as compared with the reports of Anniversary week last year:

Table with columns: Rec'ts rep. 1861, Rec'ts rep. Dec. 1862, and various society names like A. B. C. F. M., Am. Bible Society, Am. Tract Society, etc.

Total decrease, \$96,283. The Evangelist takes exceptions to my remarks in a recent letter. That Rev. Dr. Prentiss' new church enterprise is weakening others. I said there are now four or five Presbyterian churches in the region of Madison Square, but partially filled. That journal thinks it a mistake to suppose the efforts for evangelizing the world under like ecclesiastical organization;—and in other important respects, we are approaching a unanimity in sentiment, and uniformity in Christian policy, which lead us to the belief that the time is at hand, when we should cease to be rival denominations.

The necessity of a new Presbyterian church edifice in the region of Madison Square or Murray Hill, and the expediency of such an effort, are two different things. It may be expedient to enlarge the number of New School churches in this up-town region, to meet the demands of the future population. The necessity cannot for a moment be urged. The "region of Madison Square" should at least embrace half a dozen blocks in opposite directions. This claimed and conceded, it will be found the objectionable statement is more than true. Rev. Dr. Parker on Fourth avenue and Twenty-second street, Rev. Mr. Bavard on Twenty-ninth street and Madison avenue, Rev. Mr. Clark on Twenty-third street near Seventh avenue, Rev. Dr. McCarty on Twenty-second street near Sixth avenue, Rev. Mr. Thompson on Twenty-fifth street, between Seventh and Eighth avenues, Rev. Mr. Smith on Twenty-second street, between Seventh and Eighth avenues, aside from Rev. Mr. Hastings' new enterprise on Murray Hill, are all Presbyterian churches within a moderate distance of Madison Square. They all have expensive, commodious and even elegant places of worship. None of them are filled, and nearly every one is involved in debt. Some of them are absolutely suffering from want of numbers and pecuniary strength. Passing but a little distance beyond, is Rev. Dr. Hatfield's, Rev. Dr. Asa D. Smith's, Rev. Mr. Rankin's, Rev. Dr. Fouts', Rev. Dr. Phillips', and others which might be named, all Presbyterians, a part of them "New School," with galleries nearly vacant, and most of them with a painful existence and increase of empty pews.

Some of the above churches are wealthy, but others are in embarrassed circumstances, and can ill afford the drain now making upon them. The course of things appertaining to new religious enterprises in this city, is prejudicial to the cause of Christ, and it needs to be discussed, and the subject ventilated. A remedy should be sought by Christian men and practically carried out, whereby well existing societies may be strengthened, rather than a process admitted or encouraged, which invigorates the strong, and weakens those who now are struggling with debility and infirmities. It may be urged that it is a New School enterprise, and needs encouragement. But there are "New School churches" within an easy five minutes' walk of Madison Square, which are suffering and have suffered sad depletion. Not a few of their strong men have gone into overgrown up-town churches, but they are joining in new enterprises which not only weaken but absolutely threaten to paralyze some of the oldest and best parishes in the city. The whole subject is fruitful of interest and importance. It is the common topic of anxious remark with the clergy, and discussion with laymen, but the practical remedy is publicly evaded here, and perhaps good may result from its open discussion elsewhere.

Rev. Dr. W. J. R. Taylor, of the Dutch church in your city, has accepted the position of Corresponding Secretary of the American Bible Society. This post was left vacant by the secession of Rev. Dr. McNeill, who left very suddenly last spring, and identified himself with the rebellion. He was ordinarily a courteous man, but before he removed, he made himself so obnoxious in his daily going and coming to his home in Elizabeth, New Jersey, that his safety sometimes was jeopardized. Secessionism seems to have embittered the temper and poisoned the blood of some of the best Christian men who have embraced it. Under such influences they have said and done things painful to their friends, and most hurtful to their Christian characters. The widow of Rev. Dr. Murray purchased the handsome estate of Dr. McNeill at Elizabeth, where she now resides.

GERMAN STREET CHURCH.

Rev. J. W. Mears.—You probably know something of the embarrassments under which the German Street Church and Congregation are laboring.

About four years since, they attempted to rebuild and enlarge their church edifice. They purchased an adjoining lot at an expense of three thousand dollars, and after expending twelve thousand dollars more in cash on the new building, and incurring a debt of seven thousand dollars, the Church was left unfinished, it requiring an outlay of about four thousand dollars more to complete it.

The Church was sold by the sheriff about one year ago for forty-five hundred dollars, subject to a mortgage of thirty-eight hundred dollars. Owing to the embarrassments of the country the purchaser did not comply with the terms of sale. Another attempt is about to be made by one of the creditors to effect a sale, and unless friends of the denomination purchase it, the Church will

probably be sold at a sacrifice, and the denomination will lose the fifteen thousand dollars already expended on it.

It has been ascertained by the Committee that the creditors of the Church are willing to relinquish their claims, amounting in all to about seven thousand dollars, for forty-five hundred dollars; and as it will require about four thousand dollars more to complete the edifice, it has been proposed to make an effort to get sixteen or seventeen members of our churches to make a loan of five hundred dollars each, for two years, without interest, to pay off the claims and finish the Church, taking the property as security, which will be ample for the amount of the loan. It has also been suggested, that four members willing to make this loan, might be obtained from each of the four churches in the southern section of the city, and four members of the Bible Street Church have consented to join in the effort. It is hoped that an equal number can be found in the First Church, Clinton Street and Galvary Churches, who will unite in the enterprise.

The Committee hope that this proposition will meet your favorable consideration, and that you will join in this effort to relieve the German Street Church. They feel that it would be a great mistake to allow this Church to be sold, and pass from the control of our denomination. It is located in one of the most populous portions of the city, six squares from any other Presbyterian Church, and under an efficient pastor a large congregation may be collected there. It is a locality in which may be gathered one of the largest Sabbath Schools in the land.

The Committee respectfully urge the prompt consideration of this proposition. They have agreed with the creditors to report within thirty days from the 26th of April on this effort, which, if unsuccessful, the Church will probably be sold by the sheriff, and the whole matter be thus determined beyond hope of recovery.

Very respectfully, yours, JOHN SPARHAWK, 509 Market Street. SAMUEL WORK, 86 South Third Street. Committees appointed by Presbytery.

COMMISSIONERS TO GENERAL ASSEMBLY.

Table with columns: PRESBYTERY, MINISTERS, and ELDERS. Lists names of churches and their representatives.

We call the special attention of our readers to the advertisement of the Presbyterian Historical Society in another column. It will be seen that the Anniversary comes off on the 15th inst., in Dr. Dale's church. From the character of the speakers announced, it will be seen that an evening of much interest may be expected. The Society is doing an admirable work in many respects. Its collections are very valuable. The Annual addresses before the highest judicatories of the churches are becoming increasingly important, and the promotion of general acquaintance and good feeling among the different branches of our Church, is of itself worth more than the Society has cost. It is a visible cord of unity among all Presbyterians, and as such, it is difficult to overrate its value.

Rev. R. ADAIR has accepted the call of the Central Church, Norristown. This will not interfere with his duties as Secretary of the Philadelphia Home Missionary Society, and correspondents will address him until further notice, at No. 1324 Chestnut street.

OUR CHURCH NEWS.

MINISTERS' SONS IN THE ARMY.—The Christian Herald gives the following additions to the lists already published. The ministers are either members, or residing in the bounds, of Alton Presbytery:

- Rev. William Holmes, Missionary American Missionary Association, in Southern Illinois, one son—Samuel R. Holmes, 3rd Michigan Volunteer Infantry; one step-son—Leonard W. Bradley, O. S. 7th Connecticut Volunteers. Rev. James Stafford, Kaskaskia Presbytery, one son, name forgotten. Rev. Robert Stewart, Alton Presbytery, four sons—Stephen, Thomas, Brainerd, Irene. Their regiments and rank unknown to the writer. Rev. William H. Bird, Alton Presbytery, two sons—Samuel W. Bird, O. S. 35th Illinois; Abraham C. Bird, Adjutant 22d Illinois. Rev. Thomas Lippincott, Alton Presbytery, two sons—Lieutenant-Colonel (late Captain) Charles E. Lippincott, 33d Illinois, Private Thomas W. Lippincott, 6th Illinois Volunteer Cavalry.

Rev. Alfred Bryant, Niles, Michigan, was born on the pen of J. Stuart Mill, is a calm, and for the most part, judicious treatise, written in perspicuous style, from the pen of one of the living masters of political science. Representative government is, in his view, the ideally best form. The work is constructed with reference mainly to the British system; our system is referred to frequently by way of illustration, with that intelligence and correctness which we expect of Mr. Mill, especially since his recent able letter on the Rebellion. 12mo, pp. 365. J. B. Lippincott & Co.

To these we add: Rev. Charles F. Diver, Cedarville, N. J., Fourth Presbytery, a son in the 7th New Jersey Volunteers. Rev. James Boggs, Fairton, N. J., same Presbytery, son in the—Indiana regiment.

New Publications.

Considerations on Representative Government, from the pen of J. Stuart Mill, is a calm, and for the most part, judicious treatise, written in perspicuous style, from the pen of one of the living masters of political science. Representative government is, in his view, the ideally best form. The work is constructed with reference mainly to the British system; our system is referred to frequently by way of illustration, with that intelligence and correctness which we expect of Mr. Mill, especially since his recent able letter on the Rebellion. 12mo, pp. 365. J. B. Lippincott & Co.

Dr. Seis, of the Lutheran Church in this city, has won for himself an honorable and a deserved reputation as a fervid and elegant preacher and writer, as a diligent student of the Word, and of ancient and modern biblical literature, and as a man of devout and evangelical spirit. These characteristics appear in his recently published volume of Discourses on the Parable of the Ten Virgins, which is a most readable, and in the main, highly profitable work. His views involve the doctrine of the final destination; and his embarrassment in literally disposing of the foolish virgins, on the supposition that they are true Christians, but unprepared for this coming, is manifest. A sermon on the "Judgment of the Saints" is added. It is doubtless true that the clergy generally pay too little attention to the eschatology of the Scriptures as an effective element of preaching. Dr. Seis' book is calculated to stir up their interest on the subject. 12mo, page 189. Price 75 cents. Philadelphia: Smith, English & Co.

The City of the Saints is a bulky octavo, published by Harper & Bro., giving the experiences of the English traveler, Richard F. Burton, author of the "Lake Regions of Africa," in a tour to, and through Utah. It presents many facts of interest, and should be consulted by all who seek information as to the extraordinary phenomenon of which it treats. It goes largely into particulars, giving statistics of emigration, missions, agriculture, etc., with full accounts of Mormon worship, the Book of Mormon, the Salt Lake city and country, with the routes approaching it, with plans, engravings, etc. But the tone of the writer is extraordinary. The reader will be constrained to believe that Mr. Burton regards Mormonism in about as favorable a light as Christianity itself. The whole spirit of the book is apologetic towards the Mormons, and sneering towards their opposers. The traveler's statements are valuable—his opinions are of no innumerable consequence. The mass of the Mormon fraternity are native English. Mr. Burton, writing during the unpropitious commencement of our troubles, says flippantly, "When the disruption of the Great Republic shall have become a fait accompli, Desert will arise a free, sovereign, independent State." The appearance of the volume will aid in drawing the attention of the people to the necessity of enforcing the laws in this rebellious territory, by means of the same triumphant army which is dispelling the dream of the pro-slavery Secessionists and their friends. For sale by J. B. Lippincott & Co.

The Pearl of Orr's Island.

Agnes of Sorrento. These two works of fiction, from the fertile and gifted pen of Mrs. Stowe, are issued simultaneously in handsome style, from the press of Ticknor & Fields, Boston. Already having appeared in serial form, their general character is well known to the public. The genius of the authoress is unquestionable. The creative power of her imagination appears in the finely drawn and well sustained characters and in the plots of these very diverse works—written, we presume, at the same time. The interest of the reader is held by the progress of the story, and by the exquisite and truthful descriptions of natural scenery introduced, which often are masterpieces of writing in their way, and which ravish and overpower the soul with their beauty. Noble sentiments are forcibly and skillfully inculcated. Like other gifted members of the family the writer cannot be commended as a perfectly safe guide; although we believe these works are healthful in tone, and free from some of the erroneous tendencies with which previous tales by the same author are chargeable. For sale by J. B. Lippincott & Co.

The East of the Mortimer—a story in two volumes—by the author of Margaret Maitland.

New York: Harper & Brothers.

Harry Hoy's list of original books for children is rapidly increasing. We have recently received—

Stella, or the Pathway Homeward.

Pepp's Little Soldiers.

For sale at 530 Arch street.

MAGAZINES AND PAMPHLETS.

The Boston Review for May, is one of the best numbers of this able journal yet issued. The articles are of a high order, and yet of great popular interest. We refer especially to "French Writers before the Revolution," in which Rousseau and Voltaire are very fully characterized; "The American Board and its Reviewers"—a defence of the memorial volume of the Board against the disparaging and unworthy attacks of the Unitarian and High Church organs of Boston; "English Country and County Folk," which makes some very sad exposures of the vices of the aristocratic and middle class circles of English society, as well as presents some fairer views of their rural life; "Our Sabbath School Literature," a vigorous and much needed appeal for a thorough censorship of the issues of the press for Sabbath schools. The literary notices and Round Table bear marks of great care and ability. Boston: J. M. Whittemore & Co.

Coal and the Coal Trade is a deeply interesting and instructive account of this great source of the wealth of Pennsylvania, to which the oil springs must now be added as of identical origin. This geological cross section of our principal basis, from Locust to Sharp Mountains, is annexed. By Eli Bowen. T. B. Peterson & Bros., publishers.