

American Presbyterian and Genesee Evangelist.

THURSDAY, SEPTEMBER 4, 1862.

JOHN W. MEARS, Editor.

SEVENTH VOLUME.

The present number is the opening one of a new volume, the Seventh of the American Presbyterian. Considering the difficulties generally attendant upon such an enterprise as the establishment of a religious newspaper, aggravated in our case by peculiar circumstances, we think it just ground for thankfulness to God, and for congratulation to the friends of the paper especially, that we have reached such an age, with a fair prospect of continuance. We ask their sympathies and their prayers. None can be more conscious of the defects and shortcomings of the AMERICAN PRESBYTERIAN than are we. Our firm purpose is to labor steadily to make it in every respect a truly evangelical paper, worthy the patronage of our own people, and of the good and the loyal everywhere.

CULMINATION OF THE STRUGGLE.

For the last ten days, the fate of the nation seems to have been hidden in awful clouds of battle. Behind a veil, which could only from time to time be uplifted, our friends and brothers, our whole army, have disappeared, and mingled with scenes, of which we could learn little more than that death was holding high carnival there. Borne over the heavy smoke-breaths, came the booming of cannon once more heard in the avenues of the nation's capital, and the progress of victory and of defeat—for we have had both—had to be divined from the rising and falling of those artillery cadences. And when the dinness has been withdrawn, we have just been able to catch glimpses of lines of battle swaying to and fro, of brigades swept down on one hand and now on the other, of advantages gained and lost, of strategy met by strategy, of victory snatched away by reinforcements, of charges and counter charges, of hostile divisions interlocked with, and mutually intercepting each other, of multitudes of captives which were but annoyances in the exigencies of the occasion, an unparalleled series of conflicts in which all the fearful splendors of war are concentrated, whose story is strangely involved again and again with the sad names and painful recollections of the first great battle-ground; while over all the smoke of conflict, thank God, we can yet descry the glorious banner of freedom, ununsullied, undimmed, full blown, advanced, the ensign of valor, the beacon of hope.

There's proof through the night that our flag is still there. Here, rebellion has at last gathered, for one intense and agonizing strife and one desperate blow, almost the absolute total of her organized strength, skill, and resources. Here with frantic effort, and as whatever cost, she seeks to humble the power that fostered her into all her greatness. Here she bows herself upon the pillars of the national temple, heedless if she overwhelms herself and all things in the stupendous ruin. Here she wrestles with the very spirit of the age, and seeks to turn him back on his beneficent and Christian course toward freedom and equality for all that are made in the image of God. Here, by these battle-fields passes the mists of history, waiting and wondering whether, with inverted style, she is to erase the grand records of the century past, and once more write upon man's noblest strivings and aspirations in lines of dust and ashes—vanity of vanities, all is vanity and vexation of spirit!

In this tremendous conflict between the waning and waxing forms of civilization, the disorganizing tendencies of slavery and the conservative tendencies of true freedom, be sure God is near at hand. Men are his puny instruments. Their wrath is made to praise him. His foolishness is wiser than they; his weakness is stronger than they. While we do our part in labor, in sacrifice, and in prayer, let us firmly and calmly believe that the issue will be exactly as he wills, and that the advancement of Christ's kingdom will be infallibly promoted thereby.

MR. BARNES AND THE LONDON RECORD.

About two months ago, a communication of an extraordinary character touching the orthodoxy of Rev. Mr. Barnes of this city appeared in the London Record. It was asserted by the writer that Mr. Barnes had changed his views on the essential points of the Evangelical system of doctrine—the Trinity, atonement, and so on. The Editor of the Record did not endorse the statement of his correspondent, but spoke of it as a matter of regret, if true, while the works of Mr. Barnes, having all been written before the supposed change, would lose none of their value to Christians.

The paper containing the article was sent to Mr. Barnes, who treated it as too absurd to need attention. Subsequently he received a communication from a person in England unknown to him, who represented himself as taking an interest in the circulation of Mr. Barnes' works in that country, and as desirous of knowing the truth of the charges in question. If Mr. Barnes had really changed his views which he would greatly regret, he would like to know his reasons for so doing. If not, it would gratify him to be informed of the fact. The letter was courteous and kind, and Mr. Barnes replied to it in such terms as might be expected, declaring the falsehood of the statement, reiterating his convictions of the truth of the views expressed every where in his writings, recording his firm expectation to die, as he has lived, in the belief of the doctrines which he avowed at his ordination, and has sought to defend for nearly forty years in the pulpit and through the press.

The letter was published, with expressions of satisfaction in the Record, and there the matter rests. The origin of the slanderous rumor is certainly mysterious. It is thought to turn out to be a "Yankee trick" of some "old English publisher, who wished to advertise Mr. Barnes' books, who should not be greatly surprised.

GOOD SCHOOLS.

Our subscribers who are looking for good schools for their children will find a number of the right sort advertised in our columns.

That of Rev. Mr. Mears, A. M. at Potsdam, had by some accident been omitted, but will now be found in its proper place. It is for boys, and under the care of the accomplished and experienced principal and lady, gives great satisfaction to all who try it.

Mr. Wm. F. Wyles, elder in the church at West Chester, also a teacher of long experience, with a full corps of assistants, is cordially recommended to our friends.

Rev. Dr. Smith's Collegiate Institution for Young Ladies 1530 Arch Street, has recently been spoken of in our columns, and well deserves the patronage it enjoys.

There is no situation for a Young Ladies' Seminary more desirable for health, accessibility, and right religious influences, than Wilmington, Del., where our friends will find the well-conducted Seminary of Rev. T. M. CANN, A. M., in new buildings and with a limited number of students admitted.

Rev. J. ANDERSON Whitaker's Belvidere Seminary, is still advertised in our columns, and we presume is carried on by competent persons during his temporary absence. Belvidere N. J. is one of the most delightful spots in the country.

Dr. CONNELL'S Boarding and Day School No. 1432 S. Penn Square, is commended to public regard by the ability and experience of the principal and by a strong array of distinguished references.

Other equally good Institutions will be found in the advertising columns of our Third page.

CHRISTIAN CIVILIZATION ON TRIAL.

The conflict in which we are engaged for the Union is assuming still greater proportions. Its duration has been prolonged. It threatens more sweeping consequences. There is nothing in this to alter our original convictions of the justice and necessity of the conflict on the part of our government. Yet this very justice and necessity make us pause and inquire in what age of the world are we living—in what stage of the world's progress—at what point in the advancement of Christ's kingdom—that we are compelled to engage in a conflict so vast, so destructive, so desperate, so extraordinary? How has it come to pass that in a country so Christian in its origin, in the spirit of its laws, in the profession and practice of millions of its inhabitants, the land of free Bibles and free pulpits, of revivals, of evangelical efforts and beneficent charities, for the ignorant and the needy, a land enjoying the blessings of peace, prosperity, and freedom, that in such a country irreconcilable antagonisms should spring up, sedition and rebellion of the most desperate character develop themselves, and the government be driven to those violent measures, for its preservation, which we had thought to be falling into disuse in the rapid progress of Christianity. In one word: why could not our Christian civilization, save us Americans from war in its worst form?

Christian civilization is on trial in our country. We have taught that Christianity diffused among, and accepted by, a people was the surest foundation of national prosperity. The intelligent and faithful proclamation of the gospel is the true means of preparing the people for the legitimate exercise of their rights and the performance of their duties as citizens of a free republic. In distributing Bibles, in establishing evangelical pulpits and diffusing the issues of the religious press through the length and breadth of our land, we have believed ourselves to be providing most effectually and certainly for our national peace and perpetuity, and for exemption from the disturbance and anarchy, and overthrow, which history shows us to be the lot of the unevangelized nations of the earth. Let us confess it; this war to those who held such opinions is a deep and bitter disappointment. The insertion of this blood-red page in the midst of the history of true Christian civilization of the nations of the world, makes us weep no common tears. That the soil of such a land should be drenched with the blood of brethren; that a million and a half of its population should forsake the arts of peace and tax all the resources of the country to march them against each other and provide them with the means of mutual destruction on land and on water; that we should witness all the horrors of the battle-field, the hospital, the military arrest and captivity, the devastation of vast regions of country, the burning of towns, of bridges and of steamboats, the destruction of cotton crops, cruel outrages and persecutions, highway assassinations, Indian scalplings and disembowellings and even the rifling of graves and shameless hoistings over the mutilated remains of the dead—to say nothing of the enormous guilt of perjury and false witness, bitter enmity of friends and near kindred, schism in the churches, coldness of Christians and the drying up of the resources of good enterprises—that we should come to witness these things, may well cause untold grief and perplexity to the sincere Christian philanthropist in every land. Vast bodies of Christian people in this land are praying against each other, and Christian men and ministers of the Gospel of the same denomination are arrayed against each other in mortal strife.

There are some things which need to be said just here, both admonitory and explanatory; discouraging perhaps to hopeful enthusiasts, yet on the other hand, encouraging and not a little mitigating the first hard aspects of the case.

1. Let us frankly admit that there is much yet to gain in Christian civilization even by the evangelized and intelligent people. What we have attained is not to be boasted of, but forgotten in view of what is before. The gospel leaven has gone but a little ways through the lump. We are moving forward hopefully if it be true, but we carry along a great mass not assimilated in character to the Christian elements which animate and guide the onward movements of the age. What frightful masses of our population in the cities and in remote districts of country are unevangelized! What regard has been paid by party leaders to the rule prejudices of these masses in the nominations they have made! How little have many of our public men deserved the name of Christian; and how ready have they shown themselves to, sacrifice Christian principle to narrow views of expediency, to party prejudices, and to personal interest! Many a heathen statesman has acquitted himself more nobly, more wisely, and more honorably than these representatives of a Christian nation. Nay!

it is the absence of the needed degree of Christianity in our civilization which has involved us in these calamities; it is because so much yet remains to be done in evangelizing our populace, it is because our efforts have fallen below the unexampled exigency of our circumstances as a nation of self-governed freemen, that the experiment of our republic is in danger of failure and that war in this frightful form is upon us. How idle to dream of enjoying anon the halcyon days of prophecy; how presumptuous to be surprised at the obstinacy with which swords remain swords, and spears, spears; they will not become anything else spontaneously, or in the hands of men; and nations so extensively under the influence of corruption as our age still is.

2. But let us put the chief blame of this war where it really belongs. "I detest war," says De Gasparin, "as much as it is possible for any one to do, but I am accustomed to lay the blame on those who make it, and not on those upon whom it is made." It is not Christian civilization in general, nor yet chiefly the Christian civilization of the North, but that of the South that is to be made responsible for the war. And it is not the South Christian and civilized? Has it not a most able and orthodox pulpit? Has it not been the scene of extensive missionary labors, colportage, and revivals? If Christianity tends to introduce such elements into civilization, as respect for government, and charity to one's fellow-man, should we not expect to find them in the civilization of the South? Why are they absent?

Again we reply: If the leaven of the gospel is absolutely victorious in no form of society, not even the best; if Northern society is but imperfectly Christianized and guilty of many offenses against the divine laws and therefore subject to many evils, much more is this true of the South. It is not the Christian elements of Southern civilization which have prompted this rebellion, but those unfortunate elements of Southern character, and those strong impulses of selfishness, which the gospel leaven had yet scarcely reached and but slightly affected. It was the intractable temper and reluctance to labor of people near the tropics, the pride and sense of power in dominion over a servile race, the bewildering prospect of commercial empire by the cotton-culture held up to the cupid and ambition of individuals and of a whole people, which have proved, for the time being, too strong for the leaven of the gospel, and suspended the progress of the leavening process, if it did not actually repress and counteract it. These were the forces of corruption which checked the growth of Christian gentleness, pliability and charity, which loosened the ties of civil obligation and lowered the sanctity of the oath, which threw around the "necessary evil" of slavery, the hue of a divine and beneficent ordinance, which muzzled and perverted the pulpit, the professor's chair and the religious press, which created a party-demon so outrageous, so unscrupulous, so grasping that it had begun to extend its horrid sway over the North, that it had begun to muzzle and pervert the organs of Christian morality and free speech there also, had got a sweeping verdict in its favor from the Supreme Judiciary of the nation, and was about subduing us all to its passion, to its ambition, and its organized injustice. The corrupt elements which Christianity as yet had not succeeded in bringing under control, suddenly took heart and threatened to establish themselves in the policy of our country in the very face of the forward movements of true Christian civilization, which maintained themselves, with at least never corrupt elements, at the North.

3. And now would the maintenance of peace by our authorities in the face of this outrage of our own citizens against right and good government, and liberty, leading elements of civilization, have proved the North to be any better, or the world to be any further advanced in civilization, than would appear from the existing state of war? Would peace have been a surer mark of progress with the fragments of a dismembered, humiliated, self-mangled republic, once the hope of the race, on the one side; and a haughty empire, founded on the corner stones of treason and of chattel slavery, rising triumphantly from its ruins on the other? We make bold to say that the very fact of war proves us to be on a higher scale of Christian civilization than that; that if the challenge of war from the South proved the defectiveness of our civilization, the refusal to accept it on the part of the North would have equally or still more proved her civilization defective; and that the self-patriotism, energy, steadfastness, and self-sacrifice with which the North pursued the war, each, illustrates more clearly the genuineness of her civilization; that every battle-field is a new vindication of her claim to superiority, and that her triumph will be the confirmation for all ages of some of the most essential principles of Christian civilization, and is more a necessity for the restoration of the South as a Christian country partially apostatized, than it is for the North itself.

Our grief then, which still remains, is not primarily for the war, but for the comparatively low grade of civilization which we have reached, in which war is still a necessary instrument in the hand of a Christian government, against other Christian governments or individuals.

4. Ah! We must lay aside our boasting—not in Christ, or in what he is accomplishing in his church and in the world—but in that mixed phenomenon which we call our Christian civilization! Who knows what depths and what powers of corruption, yet untouched by grace, may lie concealed in the fairest and most advanced forms of society? And at what juncture of affairs may spring into sudden activity—may reduce the church of Christ into temporary accord with their doctrines and devices, and may compel the less perverted and more truly advanced in Christian civilization to meet them with the carnal weapons and the physical restraint which our Savior evidently expected would come into play in the leavening-process of his Gospel? He said: I came not to send peace but a sword.

Hence Christian civilization proves itself by war to be indeed sadly imperfect, but not so much so as if, under the circumstances, there were no war at all.

REV. SAMUEL JESSUP, of Montrose, Pennsylvania, has resigned the chaplaincy of the 6th Regiment Pennsylvania Reserves, and has been honorably discharged from the service of the United States, for the purpose of going as a missionary to Syria. Mr. Jessup was under appointment by the American Board for Syria when the rebellion broke out, but has been a chaplain in the army from that time until now.

DR. HICKOK'S PHILOSOPHY.

The opening article of the July number of the Princeton Review contains a clear and succinct statement of the essential points and outlines of Dr. Hickok's philosophy. In such a brief space as an eighteen page article would scarcely expect that justice could be done to a system replete so abstract and difficult of mastery. And it is certainly with no expectation of adequately representing the distinguished thinker's views, that we attempt to bring the substance of the above essay within the meagre limits of a newspaper article, but simply to call the attention of our readers to Dr. H.'s system, and to stimulate them to inquiry in so rich a field of thought.

It is a cardinal principle in Dr. Hickok's philosophy that the human spirit asserts its own existence absolutely—not as a matter needing proof or testimony from any quarter, nor as allowing doubt of question. "It belongs to the very being of spirit that it should know itself." This faculty of self-knowledge he calls "reason." "Reason is spirit so far as it is self-knowing." But "in knowing itself, it knows what reason is and can thus detect reason whenever it passes before its eye." It is the original function of reason to know not simply what is, but what must be. "By its own immediate insight it knows eternal principles and necessary truths."

The function of reason may be regarded as widened beyond the range of mere abstractions, from the fact, as claimed by Dr. H., that there is "nothing which we truly know in which some contribution of the reason is not an essential element. The reason furnishes an idea for every fact of knowledge, and only in the light of this idea can any fact be truly known." True science is attainable only in the disclosures which reason makes of herself in the facts.

The functions of the reason in perception are of the highest importance. First, it overlooks the process and determines that such and such things are essential to it—as the distinguishing and defining of the object. Next, as "the eye of the mind," it "clearly beholds the reality of an objective world," as it alone suggests the inquiry respecting this reality. Next, it assures us that unless there be something behind the phenomena, which cannot be perceived, (substance) then there is nothing which cannot be perceived. "It would be most unreasonable to say that there can be quantity or quality without some ground for these." Again: "The reason sees that if we ever assign to one phenomenon a place and period in a whole of space and time, different from that of another phenomenon, and with determined relation to this, then there must be some permanent substance by which this may be effected. Our knowledge of substance is thus as clear as these determined relations are evident."

Passing now to the region covered by Dr. H.'s Rational Cosmology we inquire can anything be known—in the strict sense—of this substantial world, besides its bare existence? Dr. H. asserts that many and important principles are within immediate sight of the reason on this field. The first one which he lays down is that matter is force. This he declares to be "immediately beheld by the reason, and as necessarily and unchangeably true that matter occupies space." etc. Not that every eye at once beholds it; no more than it does mathematical truths, which often require long and arduous processes, before they can be brought within the mind's range of view. Once within this range "they need no further proof, for they prove themselves. They stand revealed in their own light, and declare their truth with their own voice beyond a contradiction." Thus reason sees matter to be force, according to Dr. H.

"Force," continues our author, "is action and reaction." This, he claims, will fill its whole conception. It points, too, to its origin, which must of necessity be spirit, to which activity purely and essentially belongs. Spirit therefore is the author of matter. And creation is the work of the Absolute Spirit making "his act react upon itself." Creation is limited, i. e. it is "the activity of the Creator restraining itself at the point where creation began." * * * This self-imposed restraint is exactly what we mean by creation.

The reader cannot but perceive, in this "rational" theory of matter, a waning away of matter itself out of the universe, and the substitution of spirit-activity in its place. The world is spiritualized and we approach Pantheism by a new, but as it seems to us, a sure and short road. It must also appear to many minds as unreasonable to represent the Deity as restraining his activity in creation, or that it is the putting a check upon his activity that gives us a world!

Having reached the region of theology we find Dr. H. admitting human reason to be finite, yet with the knowledge of God. The reason "knows God, not because it does or can comprehend him, but because the truth of his being is mirrored in its own being; i. e., in its self-knowledge it finds that which would be contradicted by the denial of God." In Dr. H.'s own language: "The conception of the non-being of the Absolute Reason involves the absurdity of conceiving reason to be unreasonable." Besides this simple primary truth of the divine existence, we have almost an entire system of theology which our author claims to be involved in it as known to the reason. Moreover, the same faculty is competent to declare that God is and must be eternally under the control of principles.

"It is only, he claims, in the clear insight which our reason possesses, of the truth that the Absolute, the Supreme and Perfect Spirit will ever act worthy of himself, controlled alone by the unchanging behests of his eternal glory, that we feel any obligation, reverence, or any inclination to adoration." "It is only," says the Rational Psychology, "when I see all these creatures standing in the presence of that absolute sovereignty and pure moral personality, who searches them all in the light of his own dignity, and judges them by claims of his own excellency, and estimates their work solely in reference to his own worthiness; and when also I see that thus it behoved they should have been made to be fit creatures of his ordering and accepting, and that he made them after the behest of his own uncreated reason, and in the light of his ethical truth and righteousness, and governs them and holds them ever subordinate to his own moral glory and authority; it is in such a presence only that I reverently cover my face, and fall prostrate, and cry from my inward spirit, 'Holy, holy, holy, Lord God Almighty, Thou art worthy, O Lord, to receive glory, and honor and power, for thou hast created all things, and for thy pleasure they are and were created.'"

The functions of the Reason underlie every portion of Dr. Hickok's System. His Rational Psychology, his System of Moral Science, his Empirical Psychology, and his Rational Cosmology are so many different applications or exhibitions of this wonderful, self-conscious, self-asserting faculty. "The Rational Psychology furnishes his statement of what this power is, and his proof that it is." * * * The System of Moral Science takes the rational rule of right as grounded in worthiness of spiritual approbation, and systematically applies this to the whole course of human conduct. The Empirical Psychology gathers the facts of the human mind as given in consciousness, and contemplates these in the light of that rational insight which detects their true and organic relations. The Rational Cosmology shows that the reason possesses ideas to which the universe conforms, and that no science of nature is possible unless the actual facts of the world around us are seen in living accord with the principles within."

It is claimed for Dr. Hickok's system that its fundamental doctrine of the self-asserting reason completely demolishes philosophical scepticism. The "common sense" propositions of Reid and the Scottish School are inadequate. The "common sense," says the reviewer, "utters what it universally believes, but for which it knows no ground. The reason declares what it beholds and knows in its own ground." * * * To demand a proof, would be the absurdity of requiring a reason for reason. Reason declares, affirms, supports itself. * * * It is not simply because our powers are so weak that we cannot go beyond this; rather are they so lofty that they see in this the true ultimate, the self-supporting ground of all the rest. It is because we are reason, that we rest in what is reasonable, and it would be to deny that self-knowledge that is our crown and royalty, could we look for anything beyond. A mind deeply imbued with this order of thought could be no more sceptical than it could be unthinking."

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THE SABBATH IN SARATOGA.

SARATOGA SPRINGS, Aug. 10.

To the Editor of the American Presbyterian: Can this be a war-time? Every hotel and boarding-house is thronged. Houses are filled that were never full before. In the absence of "the chivalry" there is an air of quiet respect and good-breeding pervading all circles, for which Saratoga was not noted in the palmy days of "King Cotton." I have heard many attempts to explain the philosophy of crowded watering places in this apparently unpropitious season; none of them were satisfactory. One thing is clear: the burdens of the war are not general or heavy enough to affect the resources of multitudes of families whom health or pleasure have invited hither.

The Sabbath here has assumed somewhat changed aspects this year. It has ceased to be the day for the display of equipages. The churches are all filled. Passing the "Union" or "Clarendon" of a Sabbath evening, you will find a group in the parlor engaged in singing familiar hymns; and a general air of quietness pervades the place. On the afternoon of the last two or three Sabbaths, the Rev. Mr. Milburn—"the Blind Preacher,"—has preached in the beautiful grove, near the Indian encampment, to thousands of attentive hearers. Last Sabbath, the Rev. Dr. Hodge, Hanks, Milburn, and Phelps, preached in the Presbyterian, Episcopal, Methodist, and Baptist pulpits, and "Father Walworth" lectured in the Roman Catholic church for an admission fee—to the great disgust, I doubt not, of his father, Chancellor W.

An important meeting was held in the Presbyterian Church, on Sabbath evening, to promote the Sabbath Reform. Governor Bradish, of New York presided, and no one can perform such a service with more grace and dignity. After prayer by Dr. Fowler, of Utica, the Rev. Mr. Cook, of the Sabbath Committee, the Rev. Dr. Hodge, of Princeton, and the Rev. Dr. Durbin, of the Methodist Missionary Society, delivered brief and effective addresses. The large church was filled, and a noble cause gained new impetus. The meeting was adjourned till Monday morning, in the Methodist church, when David Hoadley, Esq., (the President of the Panama Railroad Company, and a member of the Sabbath Committee,) was called to the chair, and the Rev. Dr. Phelps, of New Haven, appointed secretary. A conference was entered upon as to the condition of Sabbath observance in different parts of the country, and in the army, and the measures best suited to effect wise and permanent reforms. The subject was referred to a committee, consisting of T. P. Handy, of Cleveland, Ohio; the Hon. Peter Parker, of Washington, D. C.; and the Rev. Dr. Fowler, of Utica, who reported this morning a series of resolutions, urging our National and State authorities to preserve the Sabbath from all avoidable movements of troops and needless engagements; and referring the subject to the New York Committee, to receive due attention in the new circumstances created by the marshaling of 600,000 additional troops. Resolutions were also adopted, requesting the Sabbath Committee to consider the propriety of attempting to secure "the truce of God" between contending armies; and inviting that Committee to extend their labors beyond the limits of New York city.

While these topics were under consideration, the Rev. Mr. Tully, chaplain of the 77th N. Y. Volunteers, bore noble testimony to the fidelity of the Commander of the Army of the Potomac to the principles of his famous General Order for the protection of the Sabbath, and to the popularity, in the Army and Navy, of all officers who respected the right of the soldier and the sailor to his day of rest. An animated discussion arose as to the policy of the Sabbath Committee in devoting five years to local reforms,—gentlemen from the West claiming their co-operation, and the Rev. Dr. Holdich, Messrs. Bishop and Hoadley, and others, of New York, vindicating the thoroughness of the local movement in this delicate and difficult reform. The universal satisfaction expressed by gentlemen from all parts of the country with the principles and measures of the Sabbath Committee must have been cheering to the members of that organization present in these meetings.

How soon will these thousands of sojourners be scattered again, and be absorbed in their several pursuits! Scores of clergymen are recuperating for their arduous duties. Men of business of every branch, are enjoying their brief respite from care and toil, sharing more, it may be, of the society of their families in the hurried visit to the Springs, than during months of city life. Some who are whirling in the dance at these hotels, will ere long, be whirling in the dance of death on the Rapidan, or at Richmond. And what a sad place this village must be when its streets are deserted by the crowd of temporary visitors, and it relapses into its normal condition of quietude. Like "some banquet hall deserted," its excess of life must contrast strangely with the comparative solitude into which it subsides.

THE ALMANAC.

THE AMERICAN PRESBYTERIAN ALMANAC for 1863, has just made its appearance. It is gotten up with the usual care and good taste, and abounds in valuable information upon denominational matters. Its statistical tables are also valuable. We earnestly recommend the pamphlet for general distribution among our churches. Sessions should see to it, that every family is provided with a copy. To be had at the Presbyterian House, No. 1334 Chestnut street.

Of the fourth and future book I cannot speak from authority. I do not even know whether it has a name. I hope its sponsors will give it a short and pretty one, and for my part I should like a suggestion from him who first thought of the name for the Eclectic. I imagine the book will fit our pockets in size and price; i. e. 16

and 25 cents. It may contain about 100 tunes, all from the Eclectic without alteration, and the 205 hymns that the smaller hymn-book has taken from the Church Psalmist and with precisely the same verses omitted. To each tune let there be at least one hymn suitable to ordinary family worship. And shall we not have those same hymns inserted in some future Eclectic? Then, as we gather to the house of mourning, with the four books of the system as chance or convenience may mingle them, the same music will be found in two, and the same words in all the four. So too around the family altar, each book brought from the place of worship will be ready for daily use. From no other source than the P. P. C., can we hope a convenience like this, and from no other source would it be more acceptable to I. F. H.

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To the Editor of the American Presbyterian: Can this be a war-time? Every hotel and boarding-house is thronged. Houses are filled that were never full before. In the absence of "the chivalry" there is an air of quiet respect and good-breeding pervading all circles, for which Saratoga was not noted in the palmy days of "King Cotton." I have heard many attempts to explain the philosophy of crowded watering places in this apparently unpropitious season; none of them were satisfactory. One thing is clear: the burdens of the war are not general or heavy enough to affect the resources of multitudes of families whom health or pleasure have invited hither.

The Sabbath here has assumed somewhat changed aspects this year. It has ceased to be the day for the display of equipages. The churches are all filled. Passing the "Union" or "Clarendon" of a Sabbath evening, you will find a group in the parlor engaged in singing familiar hymns; and a general air of quietness pervades the place. On the afternoon of the last two or three Sabbaths, the Rev. Mr. Milburn—"the Blind Preacher,"—has preached in the beautiful grove, near the Indian encampment, to thousands of attentive hearers. Last Sabbath, the Rev. Dr. Hodge, Hanks, Milburn, and Phelps, preached in the Presbyterian, Episcopal, Methodist, and Baptist pulpits, and "Father Walworth" lectured in the Roman Catholic church for an admission fee—to the great disgust, I doubt not, of his father, Chancellor W.

An important meeting was held in the Presbyterian Church, on Sabbath evening, to promote the Sabbath Reform. Governor Bradish, of New York presided, and no one can perform such a service with more grace and dignity. After prayer by Dr. Fowler, of Utica, the Rev. Mr. Cook, of the Sabbath Committee, the Rev. Dr. Hodge, of Princeton, and the Rev. Dr. Durbin, of the Methodist Missionary Society, delivered brief and effective addresses. The large church was filled, and a noble cause gained new impetus. The meeting was adjourned till Monday morning, in the Methodist church, when David Hoadley, Esq., (the President of the Panama Railroad Company, and a member of the Sabbath Committee,) was called to the chair, and the Rev. Dr. Phelps, of New Haven, appointed secretary. A conference was entered upon as to the condition of Sabbath observance in different parts of the country, and in the army, and the measures best suited to effect wise and permanent reforms. The subject was referred to a committee, consisting of T. P. Handy, of Cleveland, Ohio; the Hon. Peter Parker, of Washington, D. C.; and the Rev. Dr. Fowler, of Utica, who reported this morning a series of resolutions, urging our National and State authorities to preserve the Sabbath from all avoidable movements of troops and needless engagements; and referring the subject to the New York Committee, to receive due attention in the new circumstances created by the marshaling of 600,000 additional troops. Resolutions were also adopted, requesting the Sabbath Committee to consider the propriety of attempting to secure "the truce of God" between contending armies; and inviting that Committee to extend their labors beyond the limits of New York city.

While these topics were under consideration, the Rev. Mr. Tully, chaplain of the 77th N. Y. Volunteers, bore noble testimony to the fidelity of the Commander of the Army of the Potomac to the principles of his famous General Order for the protection of the Sabbath, and to the popularity, in the Army and Navy, of all officers who respected the right of the soldier and the sailor to his day of rest. An animated discussion arose as to the policy of the Sabbath Committee in devoting five years to local reforms,—gentlemen from the West claiming their co-operation, and the Rev. Dr. Holdich, Messrs. Bishop and Hoadley, and others, of New York, vindicating the thoroughness of the local movement in this delicate and difficult reform. The universal satisfaction expressed by gentlemen from all parts of the country with the principles and measures of the Sabbath Committee must have been cheering to the members of that organization present in these meetings.

THE ALMANAC.

THE AMERICAN PRESBYTERIAN ALMANAC for 1863, has just made its appearance. It is gotten up with the usual care and good taste, and abounds in valuable information upon denominational matters. Its statistical tables are also valuable. We earnestly recommend the pamphlet for general distribution among our churches. Sessions should see to it, that every family is provided with a copy. To be had at the Presbyterian House, No. 1334 Chestnut street.

New Publications.

MAGAZINES & PAMPHLETS.

THE September issues of the periodical press are dropping on our table like autumn leaves, numerous and premonitory. THE ATLANTIC contains a better list than that of sleepy August, including Agassiz's 14th paper on Natural History and some good poetry. THE CONTINENTAL codemns itself in the opening piece on Henry Thomas Buckle, by failing to condemn, while it coolly describes the hideous and ungodly fatality of its subject. We wish the reviewer had exerted his "refutatory powers," as he styles them, upon dogmas so worthy of universal reprobation. THE AMERICAN TRACT SOCIETY has issued its Christian Almanac for 1863.

REV. ALFRED TAYLOR has published in neat style his first pastoral sermon in his new charge at Bristol, Pennsylvania, entitled: "Much People." It is vigorous, earnest, and calculated to do good.

REPORT OF THE AMERICAN MISSION AMONG THE MAHARATTAS, for 1861. Bombay; printed at the "Exchange Press," Fort, 1862. This interesting issue of the mission press in India, is neatly executed, and contains a very full report of the progress of the mission work on that important field. The Ahmednuggur District is very flourishing, showing a net increase of 4 churches and 72 members during the year. Bombay and Satara still hold their own.

BLACKWOOD'S MAGAZINE for August contains a remarkable article on Sermons in which it is claimed that a weariness almost universal prevails in England under the preaching of the word, and it is coolly proposed to dispense with this part of the service as generally a hindrance to worship. "Unfortunately he is no preacher" is said to be the popular verdict in one out of every three parishes in England. It is also asserted that there is no record that this weekly ordinance of inevitable preaching is any how ordained of God. It was, continues the writer, "the Reformers and Puritans who bound us under this thrall." The Romish church according to him "with that rare perception of human nature which characterizes her," has done much better, and he wishes to know whether there is any reason against returning to her methods in this respect. He strengthens his position by reference to certain movements towards a liturgy in the pale of the Established Church of Scotland; which are pretty clearly traceable to unassisted at the rapid progress of dissenting bodies in that country, contrasted with her own tardy pace. And the whole article is probably dictated by the conviction that the power is passing from the cold formal Establishments of both countries, into the hands of the more active and evangelical dissenters, with their popular teachers, and that something must be done to turn the tide.

FROM L. SCOTT & CO., New York (W. B. Zieber Philadelphia) we have received the July number of the EDINBURGH REVIEW. It contains articles on the Explorers of Australia—Wellington's Supplementary Despatches; Sir G. C. Lewis' Astronomy of the Ancients; Stanhope's Life of Pitt; Troyes' Lacustrine Rhodes of Man; Wren's Gleanings from German Archives; Iron—its Uses and Manufacture; Remains of Mrs. Richard Trench; Dollinger on the Temporal Power.

In the article on Lewis' Astronomy of the Ancients we see and welcome a disposition to contest the wild chronological vagaries of Bunsen, and his school of unbelieving antiquarians, which we regret to say does not appear in the article on the Lacustrine abodes of geologists and naturalists are treated with a tolerance more fitting the pages of the Westminster. The last article on Dr. Dollinger is written in a most friendly mood towards Catholics and argues against the Pope's temporal power, on the ground that it is a real injury to the church of Rome. It discourages attempts at Protestantizing Italy. As if the reclamation of temporal power would not be a great step towards Protestantism.

TRAIN'S UNION SPEECHES, Second Series, Philadelphia, W. B. Peterson & Brothers.

THE EVANGELICAL REPOSITORY and United Presbyterian Review (Monthly), for August is a good number. Careful attention is bestowed upon Sabbath School matters. The "Ecclesiastical Record" is a valuable feature. The Editorial record of the last U. P. General Assembly contains the following: "We do not hesitate to give it as our deliberate opinion, that there is not a more compact and united Church in the land," i. e. than the United Presbyterian. We rejoice at this testimony to the success of one of the most important of the recent union movements among Presbyterians.

THE NATIONAL PREACHER and PRAYER MEETING for September, contains the two sermons of Rev. J. R. Page, of Perry, New York, which have gained much notoriety as matters of litigation. Their subject is: "Laws for the Bestowment of Divine Mercy." New York: W. H. Bidwell.

REV. WM. ATKMAN has, we are gratified to say, given to the public in pamphlet form, his able, philosophical, and Christian paper on the "Future of the Colored Race in America," first published in the July number of the PRESBYTERIAN QUARTERLY REVIEW. Philadelphia: W. S. Young, Printer.

THE FREEDMEN OF SOUTH CAROLINA. Addresses of