

American Presbyterian and Genesee Evangelist.

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JOHN W. MEARS, Editor. IS OUR CHURCH EFFICIENT?

As individual Christians are expected to make inquiry as to the reality of their piety, it cannot be considered amiss for a church to put such a question to itself as the one above stated. Neither the one question nor the other necessarily implies the absence of the qualities investigated. It is intended rather by the process to bring them to light, to show their deficiencies and to provide a basis for intelligent progress in the future.

Efficiency is the quality in an agent, of accomplishing steadily, seasonably, and well, the work which belongs to it to do. An efficient general is one who promptly and fully accomplishes the success, which the means in his hand, measured against those of the enemy, would warrant us to expect. His efficiency is especially proven when he constantly does rather more, and does it with greater rapidity, than we could have reasonably expected. An efficient man does not weary us with constant disappointment—he is not merely on the point of doing something in which he is unfortunately hindered; he does it; he is too quick to be overtaken, too determined to be overcome. The efficient man reveals himself. Where others have failed, he succeeds. He brings order out of confusion. He imparts life and hopeful energy to those who were before sinking into despairing inaction. He cannot indeed perform impossibilities, but he frequently does things which have passed for impossibilities with the multitude.

God is on the side of those who use their powers wisely and well. In the effective exercise of our powers we are carrying out the design of God who made them. The world is made to be conquered by the active and vigorous in mind and body. Even the privileged classes of mankind, retained and honored in the old world are the descendants of the efficient men of their day. "King" was once the same as "able;" and while the imbecile descendants of able men are often kings, in fact, there are few able men who are not kings in name. The world obeys them. The powers of nature bow to their born masters. The opposition they meet, draws out the hidden resources of their characters and becomes tributary to their success. The efficient men do the work of the world, including bearing the burdens and mending the errors by which the inefficient increase that work.

In every department of life and duty it is a deep satisfaction to see efficient men. They are not merely found in high places, but in humble ones too. Indeed some of the highest and most noble specimens of efficiency are given by those who coolly accept their humble position, and, without a distracting thought of a sphere beyond it, fill well and completely the round of present duty. But such are on the road to a higher sphere; accepted candidates for places of greater importance; faithful in little, they shall have a chance of being faithful also in much. And as the sphere of action rises into public importance and general observation, this efficiency is exacted of the agents by the public. It is demanded of men that they do what they are set to do. If they have gained places of power and responsibility upon the supposition that they are capable, when they are not, they must expect to suffer the indignation of the deceived people. Each man in his place must expect to do something, spite of obstacles, or be jostled out of that place and thrust into a position better adapted to his limited powers. Few indeed can be suffered, in this active age, with its great and pressing necessities, to shelter their inaction long behind excuses, or to suffer great opportunities to slip by unimproved. The account will be settled, sooner or later, with the drone or the incapable in places of responsibility; he must do or die; he must achieve something or abdicate. The world—the great cause—cannot wait while he waits; good is not accomplished in this world by ineffectives tolerated in places of power. There is work to be done and workers must be had to do it. Let others get themselves out of the way.

to like treatment. The church should not tolerate a state of inefficiency in herself. And it is not merely the individual church that should seek to infuse efficiency into its ordinary work, but the Denomination should contemplate the degree of its efficiency as a whole, and in its own peculiar sphere.

We shall open this inquiry, as regards our own denomination, in the next number, showing in what particulars we regard our branch of the Church as efficient, in what defective; and what points, in our judgment, need to be more especially regarded in providing for our future progress.

GENERAL MITCHELL.

We cannot pass the occasion of this distinguished man's death, without adding to the few words we uttered last week. The more we consider the facts, the severer, indeed, is our sense of affliction; but the memory of such a man is among the richest treasures of earth; our very regrets admonish us to guard it more closely.

We early heard the name of Prof. Mitchell mentioned as likely to become prominent in measures for suppressing the rebellion. His lion-like spirit, his bold and enterprising nature, his genius and his popularity, brought him into contact with the men of the North in the various consultations among citizens which arose upon the first beleaguering of Washington. Said a friend who had been traveling in his company during the fearful suspense of April 1861, "Depend upon it, that man will be heard from in this rebellion! I thought of his words when we heard of Prof. Mitchell's appointment as Brigadier, and afterwards as Major-General; we thought of them again when that unparalleled march of his to Huntsville Alabama, filled all the land with astonishment and joy. We thought of them again, sadly, when we saw that, somehow, those facts of his failed to secure him a place of importance in after movements, while cold, sluggish, half-hearted men in power relinquished the advantages he gained, slunk back to the original lines, and had to begin the work of re-coquest. Six months are gone, and they are not back to the point of advance from which he was recalled, to lift upon his arms in useless idleness. Inaction, want of interest in the cause, incapacity, excess of caution among our generals in the course of the summer, nearly wrecked our cause forever, East and West; while this true soldier, full of enthusiasm for the principles involved in the war, and of tried ability, pinned in enforced inaction, and finally was sent to Hilton Head under the autumnal heats and miasms of the dio of yellow fever! We repeat our conviction that the death of this brave man is a judgment upon us for our blindness to true merit, and for our disposition to trust the conduct of this great struggle chiefly to men who have no moral interest in it.

Gen. Mitchell was a Christian General. We notice that the correspondent of the New York Independent makes him "a member of the New South Presbyterian Church formerly under the charge of Dr. Beecher," now under the charge of Dr. Thompson. It will be remembered that Gen. McClellan was also under the pastoral care of Dr. Thompson, though not a communicant. In his career as a lecturer on astronomy, Prof. Mitchell was known as a Christian philosopher. And when he was launched on the fearful scenes of war, so trying to religious principle, the strength and aggressiveness of his piety were quickly manifest. He took a personal interest in the spiritual welfare of his men. Our readers remember the thrilling incident narrated of the General on that grand march of his to Huntsville, when on a huge rock on a mountain-top of Southern Tennessee he followed up the sermon of the chaplain with a discourse of half an hour's length to the men, which he commenced by saying, that "he did not come there as a general but as man to man, and aiming for the same eternal happiness;" and went on to commend religion in a simple, manly way to the soldiers. No consoling, military ambition blinded him to the great concerns of eternity, or to the interests of immortal souls under his care.

Arrived at Hilton Head, almost his first act was to secure the completion of the neat and tasteful edifice commenced by Gen. Hunter, for the use of the freed men at that place. He was present with his staff at the dedication; and addressed the congregation in the most friendly and paternal way. What a work of reformation and elevation he might have accomplished among that interesting people, rescued from the desperate condition of slavery on the plantations of South Carolina, we may imagine. His deep interest in the condition of the people is shown by the remark he is reported to have made after the dedication above referred to. He said:

"I have addressed large audiences, of women, men, boys and children in all the great cities of the United States, and I say to you, I never was so moved before in my life as when standing before that multitude of the poor, the humble, and the wronged, who have but now come out of bondage into a hoped-for freedom."

A most affecting address of the General's to these people at their school, has also appeared in the papers.

Like a true follower of his Master, Gen. Mitchell entered warmly into all the peculiar aspects of the situation of these poor representatives on earth. He writes to Secretary Chase, but a little more than two weeks before his death, as follows:

"I have decided to remove all the negro-families to the outside of our lines. To accomplish this, I have laid off a beautiful piece of ground, fronting upon the beach, into lots of half an acre each. Upon these lots we are already erecting our buildings. I have at work a gang of fifty negroes, with a black man as foreman, and a white superintendent. The work is very simple systematized; the houses of very simple structure; their various parts divided among gangs, who work only on these parts. One gang is employed upon the frames, in getting them out and putting them up; another in getting out the siddings; another in putting up the siddings; another in splitting clap boards for the roof; another in putting on the roof. And those fifty hands, now working earnestly and with high hope, are actually building a house a day. I hope to organize two or three more bands of fifty each, so that in a short time we may be able to finish from twenty to twenty-five houses each week."

His plans for their civilization were far-reaching and comprehensive. He would have become a sort of Joshua to them, which indeed they seem much to stand in need of.

Gen. Mitchell was a true patriot. Although he had won the highest distinction in his glorious science of astronomy, and held the positions of Director of the Dudley Observatory and of

that at Cincinnati, when the war broke out, yet he promptly broke away from his scientific pursuits and offered himself to the Government in any capacity. The Government had educated him, a poor boy, at West Point, and he felt that he owed it that return. His stirring eloquence was at once employed in behalf of the right cause. His oration at the great Union Square meeting in New York City was the most fervid and brilliant of that memorable occasion. In the course of his remarks he said—and the noble sentiments were hailed with an enthusiasm which showed he had touched the popular heart—"When the rebels come to their senses we will receive them with open arms; but till that time, while they are trailing our glorious banner in the dust, while they scorn it, condemn it, curse it, and trample it under foot, I must smite, and in God's name I will smite, and as long as I have strength I will do it. I am ready to do my duty. I am ready to fight in the ranks or out of the ranks. I only ask to be permitted to act, and, in God's name, give me something to do."

He had confidence in God as to the issue of the great struggle. A writer in the Independent reports him as saying, a few weeks before his death: "I am not troubled. I am standing on a rock. I have absolute confidence in the wisdom and goodness of God. He may indeed leave the country a prey to disaster. But I do not believe that he will, for then it would be of no use to contend against such a result. Rather, I believe, that he will bring it out of all its perils into peace and liberty."

He was an ardent and successful follower of science. He was one of the few in this busy nation who not only had inclination or found leisure for such pursuits, but who could rouse the masses of the people to a liberal co-operation in attaining scientific objects. As an astronomical lecturer, he was the Arago of the new world. His personal discoveries, and ingenious improvements in methods of astronomical investigation are matters of world-wide reputation. Let us hear the emphatic opinion of the Astronomical Society of Cincinnati with which he was long connected, and which has held a meeting for the purpose of suitably noticing his death. Says the President, J. P. Koots, Esq.:

"His researches, inventions and discoveries are the noblest foundation of a true fame that can be laid, and have given him a reputation as extensive as the civilized world. Of some of these it may not be improper here to make a brief mention, such as:

1. The application of electro-magnetism to the observation of right ascension of stars, and perfecting this new mode of observation until it has, under some modifications, been adopted in the principal observatories in the world. In Europe it is known as the American method.
2. Inventing a method of determining difference of declination with great accuracy and greater rapidity than had hitherto been done, [within the thousandth part of a second]. This was a work of a proper instrument could not be perfected in the Cincinnati Observatory, but was applied to the meridian circle at the Dudley Observatory, and was in use at the time when he was called to the defence of his country, in her arms.
3. Measurement of the double stars south of the Equator in Struve's catalogue.
4. Discovery of Antares being a double star. These with others of less interest manifest his labors; and his zeal in the cause of science, in whose domain he excelled as a teacher of those abstract and sublime truths which he drew down from the Heavens and adapted to the comprehension of the unlearned as well as the learned, disseminating them not only with glowing eloquence of speech, but also by books of unexampled perspicuity—giving light and knowledge to the multitude upon subjects interesting to all, but hitherto the special property of the deeply learned—giving such simple and true demonstrations as rendered them intelligible to every capacity, thereby aiding immeasurably in their diffusion, and thus advancing the progress of that knowledge by which mankind are elevated and refined and the blessings of civilization increased.

The Society passed the following Resolutions:

Resolved, That the Cincinnati Astronomical Society make application to the children of Professor O. M. Mitchell for permission to remove his remains to this city, for sepulture in the grounds of the Observatory, and that a suitable monument be erected to commemorate his deeds as a man of letters, a soldier and patriot.

Resolved, That the name of the Observatory of this city be changed from the "Cincinnati Observatory" to the "Mitchell Observatory."

It is such a bright luminary which is quenched in its progress by this dreadful rebellion. He was a splendid specimen of a Christian man. He was a higher character than the more conspicuously Christian character shone. He proved true piety to be the chief ornament of every honorable calling, instead of incommensurate with it. The mountain tops of Tennessee were the mute witnesses to the endurance and vigor of that piety amid the trials of a soldier's life. It was not, but went forth in pure actings upon the marshes of South Carolina. It bore him up in the dying hour when himself, his two sons, and other members of his staff were stricken down by the yellow fever. Chapman, Strickland, who spent the last hours with the General testifies that he was not only calm and resigned; but triumphant in the hopes of redemption! "When his speech had pointed his eyes were turned upward, and he fell toward heaven."

The correspondent above quoted, says of officers and men, "it was wonderful to see how they loved him." When told of his death, "He was so kind to us," said one. "It will be a sad blow to our troops," said another. "He was a good man, and good men are scarce in these days," said a third. "God help us, and send us another of his like!" ejaculated an old soldier who, as he passed on, the tears dropping from his eyes. More than one said, "Ah! if he could live, and some of our useless, wretched generals be taken."

So did Gen. Mitchell on the 20th day of October, at the ripe age of 52, the noblest victim of the war by far. The following lines, which have since appeared in the N. Y. Evening Post, will make a fitting close to our article:

His mighty life was burned away
By God's fiery sword, and
The pestilence that walks by day;
Spote him before his course seemed run.
The Constellations of the sky,
The Pleiades, the Southern Cross,
Looked sadly down to see him die,
To see a nation weep his loss.
"Send him to us!" the stars might cry—
"You do not feel his worth below."
Your petty great men do not try
The measure of his mind to know.
"Send him to us." This is his place,
Not mid your puny jealousies;
You sacrificed him in your mes-
Of envious, strifes and policies.
"His eyes could pierce our vast expanse,
His ear could hear our morning songs,
His mind, amid our mystic dance,
Could follow all our myriad throings."

"Send him to us!" the stars might cry,
No hero slain in righteous wars,
No captured saint could control
A holier welcome than his
Take him, ye stars! to us on high,
To your vast realms of endless space.
But once he turned his face to try
His name on martial lists to grace.
That once was when his country's call
Said danger to her shores was nigh,
And then her banner dimmed all
The radiant lights which gilded the sky.
Take him, loved orb! to us on high,
Freedom for all foes to be years;
For these he welcomed us to his life,
And followed in the path
OF MARS.

MINUTES OF A CHURCH PRESBYTERY.

We have been reading with great interest, the Minutes of the Presbytery of Niagara, published in the current number of the Foreign Missionary. The feature of the proceedings, which attracted our attention, was the presence and official equality of native Chinese, and American missionaries, in transactions involving some of the most important parts of the missionary work. We have been pleased with the meeting was held in pursuance of the call of the Moderator, May 14th 1862.

Present—Rev. Messrs. Van Nieuwen, Green (Moderator), and Morris and R. Elder Lu Kye-ding.

Rev. Mr. Van Nieuwen reported that the pastoral connection with the Church at Ningpo be dissolved, inasmuch as he had appeared as a Commissioner from the Church at Ningpo, and stated that the Church joined in this report. It was then on motion, that the pastoral relation between the Church and the Church of Ningpo be, and hereby, is dissolved.

Not only are official proceedings thus simply recognized, but private members of the churches appear to have influence in the decisions of the Presbytery, precisely as they have at home. This appears from the following action taken upon a request to organize a church.

"The Ningpo church having requested, through their Commission, that a separate church be organized in the city of Yuyian, and Presbytery being fully informed that the brethren there have consulted on the subject since the last meeting of Presbytery, and that the church members generally approve of the proposed change; therefore, Resolved, that the request be granted, and that the church members of Yuyian and Sanpoh be constituted a separate body to be called the Yuyian Church."

The same appears in the following action:

The Commission having informed Presbytery that the congregation was unable, from want of time, to consult with reference to a new Pastor, and that they had requested Presbytery to appoint a supply, it was voted that this request be granted; and Mr. Rankin was appointed to take charge of the church.

It was further resolved that Presbytery deem it highly important that the churches should elect native pastors at the earliest practicable moment.

The organization of the church was on this wise:

"The committee on the organization of the Yuyian church reported the proceedings with the instructions of Presbytery; they visited the city of Yuyian, and the villages of Sanpoh, and having learned, from personal intercourse with the church members, that there was entire unanimity in agreeing to a separation from the church of Ningpo, called a meeting at Yih-ko on the 18th of June, at which time most of the male and several of the female members of the congregation were present. The question of organization at that time was put to the meeting, and was unanimously agreed to. With similar unanimity the two resident elders were accepted. A sermon was then preached by Mr. Rankin, from Acts 9, 31, and the organization completed according to the order of the Presbyterian Church, and the two elders Yi Lo-hing, and Yi Zong-sing were installed. The total number of communicants in this new organization is 52. Report was approved."

At another meeting there were present Rev. Messrs. Rankin, Green, and Morrison, Elders Lu and Yi, from the churches of Ningpo and Yuyian.

At another time, "Messrs. Rankin and Zuyian and Yi gave reasons for absence." The last two appear to have been candidates. At a subsequent period, the elders from the newly organized churches "having represented to Presbytery, that it was the general wish that Presbytery should supply them for the coming year, it was therefore, Resolved, That in view of the unsettled state of affairs, the present arrangement continue."

Here is our *best-ideal* of church government in Foreign Missionary fields; the Missionaries and the native office-bearers unite in forming the ecclesiastical organization, and carrying on the strictly ecclesiastical business of the mission, each recognizing the official parity of the other, in this work. The organization is thus legitimate and historically continuous—has roots in some part of the systematic church system of the world. The natives are trained in the best possible manner in church government, and deep and broad foundations of future endurance and growth are laid.

DAVID'S LAW OR SPILL.

READERS OF THE Old Testament will remember that, on the return of the little army to Ziklag, with the spoils they had taken from the marauding Philistines, the actual combatants claimed the whole of the spoil for themselves and opposed sharing it with such of the army as had been unable to pursue with the main body. But David interposed, saying: "Ye shall not do so, my brethren, with that which the Lord has given us. . . . but as his part is that goeth down to the battle, so shall his part be that tarrieth by the staff; they shall part alike." And it was so, says the historian, from that day forward that he made it a statute and an ordinance for Israel unto this day. (1 Sam. 30: 23, 25.)

Kitto, in his Daily Bible Readings on this passage, says this law of David's "has been adopted in the practice of modern warfare. The policy of this regulation is obvious; for were every man at liberty to retain what he could take, or were the spoil to be appropriated only by the actual combatants, there must be at least great discontent among those detained by garrison, or other duties, from the immediate scene of action."

David's policy is now pursued in our blockading squadrons. All the ships' crews off our station, share the proceeds of the prize captured by each of the vessels.

THOUGHTS ON THE LATE ELECTIONS.

There is perhaps no class of perils which it will be permitted our nation to escape in passing through the present remarkable struggle. None can be greater than a disposition to draw back, emphatically announced, in the very midst of the work. Such at first sight, appears to be, and such in part, is the meaning of the late Elections. The disloyal part of the population, the apologists for slavery, the timorous who would prefer peace in Austria to war for a free Constitution, emboldened by the lenient policy of the Government and by the absence of the hundreds of thousands of loyal volunteers, and aided by the cry of taxation, the draft and negro quality, with the help of reinforcements of loyal men who really wished to rebuke the slowness and indecision of the Government, have brought about this seeming revolution. We observe.

1. Though held as an expression of opinion, it was done in the way of perfect order, and by the legitimate exercise of the functions of self-knowledge. It assumed no type of mob-violence. If it is designed to effect a change in the policy of the government when that government is already occupied and embarrassed with an immense armed rebellion, no advantage is taken of that fact, no revolutionary policy is adopted, but the quiet, regular methods of law-loving American freemen are pursued as ample for the purpose. "It shows that the loyal spirit, instinctive to the heart of the North, beats strong amid scenes which would be most tempting to the turbulent spirit untried to the yoke of a rational freedom."

2. We can scarcely believe, we will not believe, that the vote means compromise, or the remotest shadow of assent to the division of the country, or to the tampering of our Constitution to suit slave-masters. But the leaders of the movement mean so: they already talk of carrying the olive branch with the sword; they would nourish slavery as a great class-interest which could be relied upon in the future as in the past for political influence. And through some method of political jugglery, with the help of false men under the Union colors, they may succeed in putting a face of compromise and concession upon our policy. And the people, disappointed and mortified and wearied with a prolonged struggle which they foolishly imagined would be brief, decisive and glorious, may consent to this humiliation; but what will it avail? Will any thing which even our basest men, candidates once for Fort Jayfayette, who have recently got into power, would stoop now to offer, conciliate, or pacify the maddened South, or satisfy the rapacious demands of the Slave Power? No,—this movement may indeed bring punishment upon the North, the cause upon those who do the work of the Lord deceitfully, but it will mainly operate still further to develop the rapacity and madness of the South; still more clearly to illustrate the stubborn wickedness of this rebellion, to stimulate the just indignation of good men, and to work the deeper downfall of treason and slavery. We shall be no better able to fill the demands of slavery than those of the grave. The election is but a cartload of rubbish thrown in to the slough despond.

3. It is remarkable that just now a healthier sentiment prevails at the South than in the North. Philadelphia, Wilmington, Wheeling and St. Louis, judging by their votes, are more Anti-Slavery and more devoted to the Union than New York or Boston. Western Virginia, North Carolina, Tennessee, and New Orleans will send men to Congress who will seem to cooperate with the representatives sent by such great majorities from New York City. And our word for it, if the present administration acts with prudence and energy and with the divine blessing during the coming year, the pro-slavery party of the country will exist at the North alone, and will perpetrate its existence after the manner of that mythical viper in the backwoods who still votes for Andrew Jackson at every Presidential election! We pray God our administration may have grace, wisdom, and courage to perform the doing of it.

4. This result has been brought about against the strenuous and repeated testimonies of almost every Protestant religious body in the North, and the influence of almost every religious Journal, Protestant or other. The exceptions are too trivial to notice. Even the Episcopal convention may be fairly said to have thrown the weight of its influence emphatically for the Government, when the many Pastors of the House of Bishops is taken into consideration. If solemn declarations make anything, the religious portion of the community are, heart and soul, with the lawful government, and do not feel that to rebuke its shortcomings they should help a pro-slavery party into power. The religious portion of the North is *par excellence* the loyal and the anti-slavery portion; they realize "the moral enormity of the crime of rebellion; they are prepared and drilled to bear crosses in a good cause, and for a high end; their energy and courage are not spasmodic, but fed by elevating views of divine truth and by help from above; their clergy, their ecclesiastical councils and presses, by the firmness of their demeanor, nerve and encourage their people. The fires of loyalty and liberty burn brightest where they are fed from the quenched altars of religion."

And it is with peculiar gratification that we point out the fact, that where our own church is strongest, there the demonstrations of loyalty have been boldest. Witness the vote in Wilmington, Philadelphia, Western New York, Michigan and Northern Illinois.

THE "FREE" PRESBYTERY OF RIPLEY.

This Presbytery which left our church in 1848, because we would not take *ad extra* ground upon slavery, and which contains the best part of the "Free Synod" made application, and was received into the Synod of Cincinnati, at its latest meeting. In taking this action, the Presbytery say among other things, that "it sometimes is necessary for a small division of the grand army to become separated from the main body for a time on the field of battle, to attack the enemy at a given point; but when this work has been done, they should return to strengthen the main army in fighting the common foe. In like manner we, as Free Presbyterians, think that we acted in obedience to the Great Captain of our salvation in filing off from the great army of Presbyterians to attack the enemy at a given point; but the foe which we went out to meet having changed their position, and one grand army of Presbyterians being now drawn up in battle array against the same foe, and should we not fall in and swell the ranks of those waging the same righteous warfare with our-

selves? In other words, the Constitutional Presbyterian Church, from which this Presbytery separated, (the cause of our separation—the guilt of slaveholding—being removed), now occupies the same moral and reformatory position with ourselves."

This action was unanimous with the Presbytery, and their reception by our Synod was also unanimous. It is considered likely that the reorganized Presbyteries in a similar position will take the same course with the Presbytery of Ripley. These brethren are genuine, orthodox Presbyterians and will prove a real acquisition to our church, from which we do not think there ever was substantial reason for separating. We welcome them back to the fold.

LETTER FROM WASHINGTON.

WASHINGTON, D. C., Nov. 12, 1862.

NEARLY all of the Protestant churches of Washington are yet occupied as hospitals. It was hoped that by this time the regular hospitals erected by Government would have been sufficiently numerous and capacious to accommodate all the sick and wounded in this vicinity. And although reports set certain days by which some of the congregations are led to hope that they shall again be able to assemble in their accustomed places of worship,—it thus far is "hope deferred." When we look at the immense blocks of buildings occupying entire squares,—consisting of well-arranged and comfortable wooden structures,—we wonder where enough of sick and wounded men can be obtained to fill them; but when we learn that there are in Washington, Georgetown, and Alexandria about 18,000 men of this class,—exclusive of about 15,000 convalescents, paroled prisoners, and stragglers, in the vicinity of Alexandria, and many of whom have been in circumstances of great suffering,—we again wonder where can be found sufficient buildings, surgeons, nurses, &c., for so many comparatively helpless men.

In point of comfort, it is doubtful whether some of the churches will be relinquished for a considerable time to come. Prominent among these may be named the well-known old Fourth Presbyterian Church, of which the equally well-known (or better-known) John C. Smith is pastor. He has made it too comfortable, if Government knows the facts of the case, to have his church very soon relinquished. It looks as if there had been an idea of some day using it as a hospital, when it was first planned. The pews of the large audience-room above are completely covered over with boards, and upon this floor are placed large numbers of beds occupied by sick and wounded men. The room presents an air of neatness, cleanliness, and comfort. Kind ladies quickly move about to minister to the suffering; good reading is provided for those who are able to read; and at night the room is beautifully lighted up with gas. Every evening, at six or half-past six, Dr. Smith and Rev. Mr. McFall conduct worship for the benefit of all who are in the room. Ladies and gentlemen with excellent voices lead the singing, and a competent lay performer sustains with a melodious music of the occasion. A visitor—seeing the men lying apparently so comfortable beneath clean, white bed-clothing, kind ladies beside them, the ministers comforting them with words of divine truth and with prayer, and the sweet music to soothe them,—is almost inclined to conclude that it is a luxury to be sick in Dr. Smith's church. Then, in the basement of the building is space for just such rooms and operations as a hospital needs. No, indeed! Dr. Smith need not expect to get back his church-building for the use of his congregation as long as sick and wounded soldiers need it in Washington. He has made it entirely too comfortable!

The occupation of church-buildings as hospitals in Washington has been rather disastrous to the cause of religion here. Many congregations have been turned entirely out of "house and home." Consequently, some have no regular place of worship upon the Sabbath. One Methodist Church has constructed a temporary building for itself,—and in some instances two congregations meet together in the building of one more fortunate than the other in having his hospital unoccupied, because of being unused to hospital purposes. This is the case with Dr. Smith's congregation, which meets with the Assembly Presbyterian Church, of which Mr. McFall is pastor, and whose building is not appropriated by Government.

Persons who from mere habit or slight inclination have previously attended church, being thus deprived of a building, now give themselves but little trouble to hunt up another place. And even many professors of religion, it is said, show by their neglect of the means of grace, that this or some other cause, has had a most painful influence upon them. Few persons, especially, frequent the places of prayer, where the faithful of these houseless Christians are wont to assemble.

One pleasant feature, however, is the active exertions of certain Christians here, in behalf of the sick and wounded soldiers. Many Christian ladies and gentlemen respond not only to the appeals made to them by the suffering; but they seek out, in the hospitals and camps and squares and streets, and even the places of confinement, those who need attention; and they minister to them physical and spiritual comfort. They do this not only in an organized capacity, as in the Y. Men's Christians Association and the Christian Commission; but certain ladies devote much of their time as ministering angels in and out of the city.

Much might also be said of the benevolence of Christians abroad which rolls into the capital and vicinity. An immense amount is contributed in the form of religious reading for the soldiers. Prominent among these agencies is the American Tract Society in New York. Their "Messenger" is welcomed wherever it is distributed,—which is done in many thousands of copies. Others of their publications, such as the "Soldier's Hymn Book," little flexible covered soldier's books, etc. are doing a vast amount of good. You I presume, are aware that this Society has, since the war began, donated about \$40,000 worth of books to the soldiers alone. And now they have secured the services of Rev. A. Culver, of the Manayunk Church, to superintend this work in the hospitals and army in Washington and vicinity; and to collect facts of the country, for aid in this noble work. And truly, as the work is great, Christians should sustain it with corresponding liberality.

DEATH OF REV. A. G. CAROTHERS.

Two years ago the Rev. Andrew G. Carothers, on account of failing health was obliged to resign the pastoral charge of the Assembly's Church in this city.

The enclosed copy of a letter from the Hon. Secretary of State, tells us that in the land of strangers among people of another faith and another tongue, our brother fell asleep, on 20th of October—the day we met in Wilmington, Del., and where the Synod of Pennsylvania had such a blessed meeting.

A letter addressed to me by a Rev. brother who was provisionally with Mr. Carothers just before he died, assured me of his unabated love to the Saviour and his willing submission to the divine will. We knew him as a pastor, earnest in his work. Hon. Mr. Seward tells all the rest.

JOHN C. SMITH,
Pastor 4th Presbyterian Church,
Washington City, 15 Nov. 1862.

DEPARTMENT OF STATE.

Washington, Nov. 14, 1862.

Rev. J. C. Smith, D.D., Washington.

Sir:—The Department has this morning received with much regret, information of the death at Martinique of Rev. Andrew G. Carothers, formerly Consul of the United States at Turks Islands, and at the time of his death holding the offices of Consul of the United States at Martinique, and Vice Consul for the island of Guadeloupe.

You will please communicate this sad intelligence to the family of the deceased in this city. It gives the Department much satisfaction to assure you and the numerous friends of Mr. Carothers, that in all the relations which he sustained to the Government of the United States, he discharged his official duties with industrious zeal, unswerving loyalty, ability and uprightiness. His death took place on 20th of October, from consumption.

I am Sir, very respectfully,
Your obedient servant,
J. W. SEWARD,
Assistant Secretary.

NEW PUBLICATIONS.

THE TORN BIBLE is one of Carter's "Fire-side Series" of books, a story of painful domestic interest, with a profitable termination. The scene is laid in the soldier-life of British India, and the principal character is a youth who leaves his home much against the wishes but with the consent of his pious parents, and leads a wayward, sad life for a time. The author, Alice Somerton, writes a vigorous and facile pen. 16mo. pp. 231. For sale at the Presbyterian Bookstore.

LAST DAY OF OUR LORD'S PASSION. This is a Series of Lectures on the Incidents immediately preceding and connected with the Saviour's death, by Dr. HANNA, son-in-law and biographer of Dr. Chalmers. They are neither doctrinal or controversial in tone, but rather descriptive, explanatory, and contemplative. While the general character of the Lectures can scarcely be considered remarkable, but rather quiet and sometimes approaching to dullness, they are often relieved by a freshness of view, drawn from modern investigations, particularly those of Alfred, Stier, and Elliott. Our clergy may here learn to what excellent account these critical inquiries may be turned in removing difficulties and in giving life and force to their public exercises. Some valuable medical testimony is given as to the proximate cause of Christ's death, supporting Dr. Hanna's (Dr. Stroud's) view, that it was a broken heart. New York: R. Carter & Bros. Philadelphia: Presbyterian Bookstore.

NEW BOOKS BY THE AMERICAN TRACT SOCIETY. NEW YORK.—1. "Illustration of the Ten Commandments," pp. 172; 18mo.; with eleven cuts; 25 cents. Written in graphic style, rich in anecdotes illustrating the commandments, with numerous striking and confirmatory facts, and histories of absorbing interest. An admirable volume for the young.

2. "The Prodigal Son"; pp. 151; 18mo; 15 cents. This inimitable Bible history, ever new and entertaining, is here retraced by Rev. Dr. E. P. Rogers, now of New York, in a series of sketches portraying in a charming style the Prodigal's Departure, his Famine, his Awakening, Conversion, Resolution, and Welcome Home. It is well fitted to attract a wanderer back to God.

3. Their "Leaflets for Ladies" are careful selections, elegantly printed. Price, 5 cents. Depository in this city is at 929 Chestnut Street.

THE TABERNACLE. It is some time since the publishers, Messrs. Ticknor & Fields, of Boston, sent us a copy of this Book of Sacred Music. We have examined and to some extent practically tested the book, and find it a valuable addition to the list of literature. It embraces all departments belonging to such a volume. Its glossary of musical terms is full; the manual of instruction is extended, and includes an interesting variety of secular music; the tune-book proper is rich in new compositions, which aim to elevate the taste rather than mislead it in the direction of frivolity and irreverence. We think choirs; seeking to make an addition to their collection of books, will be more than satisfied in the *Tabernacle*.

MAGAZINES, PAMPHLETS, ETC.

MR. JOHN ZUNDEL, organist of Plymouth Church, Brooklyn, (Mr. Beecher's), has commenced the issue of *The Monthly Choir and Organ Journal*, the first number being issued on the 1st of the present month. The work will be more especially devoted to the interests of organists and melodeon-players. The following numbers will contain a complete new instruction-book for the melodeon. Those familiar with Mr. Zundel's excellent book of instruction already issued will be eager to learn what improvements upon it the author can suggest. New York, 206 William Street.

LITTELL'S LIVING AGE for the week contains his usual interesting and valuable miscellany. The possession of this well conducted serial also enables one to dispense with almost every other outlook into English periodical literature. Forms, too, an admirable companion for the dreary hours of inaction inseparable from the life of a soldier.

HARPER'S WEEKLY has been excellent lately in the truthfulness, boldness, and fullness of its illustrations, and the fulness of its matter.