

JOHN W. MEARS, Editor.

ACKNOWLEDGMENTS.—The first response to our appeal in behalf of the soldiers of the Synod, from any quarter outside of the city, is from the Second Church, Williamsport, Pennsylvania, by the pastor, Rev. Wm. Sterling. It is only another illustration of the well-known readiness of that pastor and people to co-operate in every enterprise calculated to promote the interests of our church and its members.

FOR SUPPLYING THE SYNOD'S SOLDIERS with the American Presbyterian: 2d Church, Williamsport, \$10. A City Church, additional, " \$2.

OUR PAPER FOR NEXT YEAR.

We expect to add new features of interest to our paper during the coming year. We are arranging for new correspondents and contributors and shall endeavor to increase the supply of valuable original matter in our columns, so that our readers may count upon receiving more of a fresh and varied character from week to week. We take pleasure in announcing

REV. E. H. ADAMS, pastor of North Broad Street Church, as a regular contributor to our columns of matter written expressly for this purpose. No articles have been more widely copied, or more frequently called for at our office, than the discourses, or parts of discourses, which, at our request, he has furnished for publication. He has recently consented to furnish us a series of original articles on

TEACHING.

the first of which will appear in our next issue; these will be followed by a series on

HEARING.

these will be a word in season for preachers and people.

We hope to be able to announce other attractive features ere long. The more extended notices of NEW BOOKS of suitable character for our columns, will doubtless be an acceptable addition. In the view of a large number of our readers, as heretofore so in the future, the character of the AMERICAN PRESBYTERIAN as an independent

JOURNAL OF OPINION.

will be maintained. It will not hesitate to discuss matters of public interest so far as they have a bearing upon the progress of truth in the world. It will not withhold its sympathies from the right; whatever its influence may be worth, with God's help we will see it to that just cause, in its struggles and perils, can depend upon it without doubt or uncertainty. Meanwhile, the interests of evangelical piety and of our own Church will be cordially and steadfastly maintained in our columns. We perceive no incongruity between these objects and those previously announced. Our aim is one, and may be stated to be: the advancement of evangelical religion in the world, through the instrumental agency of our own branch of the Church, and by the overthrow of all forms of evil that contradict and oppose the Gospel of Christ.

PREMIUMS TO SUBSCRIBERS.

To the Sabbath School of the Church that sends us the names of twenty-five new subscribers, with the pay in advance, for one year, we will give a library of

FIFTY WELL-SELECTED VOLUMES: comprising the late issues of Henry Hoyt, R. Carter & Bros., the American Tract Society, and others; the A. L. O. B. books, Life of Hannah More; Madame Gasparin's Veil; Shady Side (new edition); Climbing the Mountain; The Oregon Grander, &c. &c. We have two such libraries now on hand. We will also add three extra copies of the American Presbyterian for one year.

To the Sabbath School of the Church sending us fifteen; new names, and the pay in advance, we will present a very large and handsome new colored map of Jerusalem and surroundings, about five feet by nine feet, with a volume of explanations. This map gives a beautiful bird's-eye view of the city and vicinity, was prepared by the American Sunday School Union, and is recommended by the highest authorities. It would be a most attractive and valuable addition to the Sunday School Room. We will also send two additional copies of the American Presbyterian gratis for one year.

These offers are made to the first three Churches which respond; whether we shall repeat them or not depends on circumstances.

A GOOD INVESTMENT.

It is with much satisfaction that we have learned that some of our good people have purchased and presented a copy of "The Closer Walk," by Dr. Darling, to each of the students of the Union Theological Seminary, New York City, and of the Auburn Theological Seminary. This is truly throwing "salt into the fountains." It is vital to the future of the Church that our ministry be a godly ministry; not merely that they be sincere and pious, but that they be deeply godly and holy men. Hence we have a peculiar pleasure in knowing that a book, which we have already noticed as so well adapted to promote personal sanctification, has been thus put into the hands of those who are soon to be in the gospel ministry.

We should be glad to learn that this kindness had also been extended to the students of Lane Seminary.

THE S. W. OHURON.

THE REV. JAMES McQUARRIE desires us to acknowledge the following additional subscriptions towards the payment of the debt on his church, viz: From the First Church, James Bay and \$10.00; Samuel H. Perkins \$10.00; William Purves \$10.00; J. S. Earle \$10.00; W. L. Hildebrand \$10.00; Alexander Fulverton \$15.00; H. H. Meers \$5.00; W. G. Crowell \$5.00; M. D. Lapsley \$5.00; cash \$5.00; Mrs. S. Danton \$5.00; A. B. Perkins \$5.00; Richard Middleton \$5.00; H. Ward \$5.00; cash Mrs. W. \$20.00; Mrs. Johnson \$5.00; cash Mrs. White \$5.00; in small sums \$9.00.

WAYMARKS OF THE CHRISTIAN'S LIFE.

The aged servant of God who, in the seventy-first Psalm, reviews the experiences of his life from his birth, is filled with wonder at the manifestations of divine Providence with which they abound. And he names the simple fact of his birth as one of these providences, we are justified in believing, with Tholuck, that he does not refer only to extraordinary manifestations of the hand of God; his eye of faith regards the ordinary works and dealings of God to him as wonderful. And that spiritual-minded commentator presses the inquiry: "Is not the reason of our finding so little to praise, to be sought in our having no eyes for God's daily miracles? The Psalmist, he adds, has eyes for the daily miracles of the Lord—and therefore his mouth is full of the praise of the Lord."

Every life, but especially every Christian's life, is the unfolding of a plan of God—a succession of Providences from beginning to end; and affords matter for devout study, for wonder and for gratitude, to its author. A psalm might be written of it. It is a succession of events which prove the divine faithfulness and the divine love. We cannot always see and trace the golden thread of wisdom and grace that runs through them all. But oftentimes that thread is clearest in events which, to the outward eye, seem most untoward. Oftentimes God's most signal interpositions have occurred when the Christian's case had become most desperate. Few indeed are the individuals who, in a careful review of their lives, cannot plainly discern the marks here and there of the special leadings of Providence, in such a way as to call forth wonder and praise. And few are the periods—the years—of our lives which do not invite us to such a review, that we may not overlook the traces they present of those leadings.

How marked often are the providences which lead to the conversion of a soul! How events may be seen to have been shaping themselves for years, to bring to pass that greatest event of all! How God will have every thing made tributary to the accomplishment of his gracious purpose towards an individual soul! What a world of meaning there often is in events seemingly casual, and how the bow draws at a venture sends the shaft unerringly to the heart of the one, for whom a serene wisdom designed it. The works of the Lord, in this sphere of his actions, are great, sought out of all them that have pleasure therein. And how wonderful, and often how manifold, is the way which the Lord afterwards leads his people. Here, by some providence he shields them from a fierce blast of temptation; there, he subjects them to the very discipline which the peculiar deficiencies of their characters demanded; again, by the cheerful trust and confidence, with which he inspires them, by the songs he gives them in the night of adversity, he makes them a wonder unto many; and while they are questioning of what use they are in their helpless, humbled state, He may be making them vehicles for the manifestation of his glory in a surprising manner to the world.

If we look back upon our pilgrimages, we shall find that many of its common events will bear a grotesque interpretation. Much of it may seem barren and wilderness-like, but did we not gather our daily manna from the parched surface; and can we not remember occasions like the gushing forth of water from the flinty rock? Have we not had "stations" on our journey, like Balm, where there were twelve wells of water and three score and ten palm-trees? Has not prayer prevailed, and have not enemies been scattered and clouds rolled away from our prospects? In the immediate past, the lives of some who read these lines, there are doubtless events which loudly proclaim the hand of Providence. Some have experienced remarkable deliverances from peril, from sickness, from death. Some have been restored from reverses to prosperity. Some have been sorely bereaved, lacerated in the tender part of their hearts, tempted by enticements of unusual power. Some have seen the choicest treasures of their affections, wasted in an hour. All have been under the stern nurture of war. The most solemn and momentous questions of duty have been brought to bear upon the consciences of the Christians of this land. And new elements of strength or feebleness have been built into our characters, as we have met and answered them manfully, or turned away in a timorous and a time-serving spirit, to the prejudices of the past. Some who were but Christians, before, have been transformed into Christian soldiers now—soldiers on the field; and soldiers at home—soldiers of either sex; Christian heroes and heroines;—while some have proved that they belonged to the family of Mr. Pebble-mind, without a spark of daring, or a capacity for honest, holy indignation against men's wrongs and injustice and oppression.

Let us set up our way-marks. Let us raise our Ebenezer. Hitherto hath the Lord helped us. At this point, and at that point, he has manifested himself. This and that prayer he has heard and answered. These and those events he has wrought into our lives, to curb our worldliness, to cast us down from our pride, to discipline and train us in holy living. Here, through faith in the great conqueror, we triumphed over the arch-enemy. Let us, sing the psalm of our life. Let our mouths be filled with His honour all the day long. Let us hope continually and yet praise Him more and more. Let our mouths show forth His righteousness and his salvation, all the day; for we know not the numbers thereof.

WHAT IS THOUGHT IN THE ARMY.

The following extract is from a letter recently received from a Medical Director in the western portion of the army, who has not seen our paper for some months, but who sends us his subscription for two years because he "cannot think of breaking off the habit of paying for it." He says: "Taking it for granted that your sentiments as regards the war remain the same as months ago I have to thank you for the straight-forward and earnest manner in which you have sustained the administration and the hands of those engaged in this struggle—and I trust you will set your face like flint against any compromise—or any peace which would fall one word short of the complete and unconditional submission of the traitors. Any other conditions will be neither just, humane, nor Christian."

"I am with great respect,
Yours very truly,"

What shall be done with the people of color in the United States? Sermon by Frederick Starr Jr., Pastor of the Church in Penn Yan, Nov. 24, 1862.

CONQUER THEM NOW.

The question between the national government and those who have rebelled against it, is plainly one which admits of the arbitration of the sword alone. We cannot make peace without surrendering our national existence. Either by yielding the reins of government over to the whole nation to the rebel authorities, or by consenting to division, the Constitution must be subverted before they will be satisfied: They will never return to the status quo ante, even should we withdraw the obnoxious legislation of the last eighteen months, which we cannot and will not do. Reconciliation is impracticable; we must admit that this free nation has been conquered by the slave-drivers of the South, or we must conquer them. Let us therefore conquer them now. While fairly engaged in the work, let us push it forward to the bitter end. While provided with our armaments on land and on water, while all our internal arrangements are adjusted to a state of war, let us do up this most serious and calamitous work of fighting. Providence has called us to it. Our national existence is in the balance. All that is dear to the lovers of constitutional and republican government is violently and madly assailed. Let us with a still deeper devotion, with a more self-denying zeal, with sacrificed sleep as the South has been willing to endure in its unholty conflict for slavery and for secession, come forward to maintain by every means in our power, and at all hazards, the still imperiled and most righteous cause of our country. Have we reason for serious discouragement as the prolongation of the war, and at the indecisive character of recent conflicts?—Are twenty months of effort, with the degrees of success which have attended our arms, sufficient to break the spirit of a great, free nation, contending for the noblest of causes and carrying the world's hopes in its bosom? Do we feel that we have done enough in that short period to preserve and perpetuate in history this latest outgrowth of Protestant freedom and Protestant enterprise, and must now acquiesce in the malignant suggestions of the jealous monarchies of the Old World, and let it die—the grand experiment be written down a failure? Have we come face to face with the great issues of this period, only to fall short of them so disgracefully?

It is not indifference to blood-shed, or a blind military zeal, that impels us to write this. It is in the interest of peace that we cry: Conquer them now! We demand war in the name of peace. Peace now is but the postponement of war. It is peace to suffer the wicked to triumph, the armed oppressor to beat down or to weary out the friends of freedom, the wickedly rebellious to disrupt the nation and carve out an independent, but contiguous nationality from its territory? Is peace insured to the world by this inverted issue? or do they not form a dreadful legacy of wars handed down by selfish parents to a bleeding, groaning posterity? Nay, then, let us not shrink from the work and duty thus forced upon us, but conquer them now, at any cost.

We doubt whether they will ever be conquered if not now. Some have supposed that if allowed to go apart and form a small, independent nation, based upon the corner-stone of slavery, they would ultimately fall into such straits, that like "wayward sisters" they would be glad to come back again; or that, affronting foreign nations by their obstinate purpose to maintain and extend the empire of slavery, they would be entangled and ruined in a foreign war. But we ask, if they prove able to defy the power of this great nation, put forth on such a scale as we now see it, will not other nations conclude it to be the wiser course to let them alone? Will they have you for themselves a prestige, such as we acquired in our successful Revolution against Great Britain? Who will who can conquer them if we cannot now? And as to other nations stepping in hereafter to stop the growth of a slave-power, no plea was ever put forth more transparently hypocritical. On the contrary, these nations cannot conceal their joy at the prospect of a nation coming into being with slavery as its corner-stone, and with a slaveholding aristocracy as its governing class.

The measure of success thus far attained by the South has well-nigh demoralized the conscience of Europe on slavery. The leading journals and quarters of England are apologizing for it already in every variety of ways; and should the rebellion succeed, the effect on the anti-slavery sentiment of the world would be overwhelming. The new slave-empire would be suffered to have its own way. Abundance of cotton and unrestricted trade in British goods would suffice to hide the enormity of the revival of the African slave-trade. And France is even now preparing to divide Mexico with the South; for an Imperial Despot, whose slaves are the nations of white men, could have no scruples, while extending his own dominions, in favoring the extension of a power which only enslaves the black race. Once an independent power, we may confidently expect the South to enjoy immunity from the nations which have thus far encouraged its attempts, in carrying out the schemes of slave-extension for which it ostensibly, and in the eyes of all the world, provoked this war.

It is because of these dreadful prospects that we believe the rebellion cannot succeed. It is because the eyes of our people are open to these contingencies in the future, that we believe they are determined it shall not succeed. It is for these reasons we cry out: Conquer them now! Now is God's time. He has laid it upon us of this generation to prevent such a fearful backward step in the world's progress. We are come to the kingdom for such a time as this. Men of the army and navy! men of Burriss and Banks and Rosecrans and Grant and Sherman and Dupont and Farragut and McClelland! Success to your high endeavors! God be with you! You have the moral sense of mankind to reinforce your triumphs. You, by the magic power of victory, have to clear the mists away from the righteous cause, so that the dullest eye can see it and the most prejudiced and embittered minds acknowledge it. It is yours, under God, to secure the progress of the past, to save the world from retrogression; and to give a true and lasting peace to posterity. It is ours to sustain you with our sympathies and prayers, and to reinforce your warded ranks from our own numbers.

ACKNOWLEDGMENT.—From Hon. Wm. D. Kelley, of the House of Representatives, we have received Superintendent Kennedy's Preliminary Report of the Eighth Census for 1860. This is a public document of great value; with a great variety of tables, presenting the facts of our country's condition, when on the verge of this great and wicked rebellion, with fulness and distinctness.

THE WEST PHILADELPHIA CHURCH.

It is cheering to note progress and to chronicle success. This we may well do with regard to our church in West Philadelphia, a happy and growing company, with a new edifice, in one of the most agreeable suburbs of our city. Its excellent pastor, the Rev. G. C. Butler, having completed the tenth year of his first pastorate, preached a week ago at the request of his people, an historical discourse, showing the small beginnings and the now happy increase of the church.

Fifty-four years since, Mr. Wm. Hamilton, the then proprietor of much of the land which now constitutes West Philadelphia, granted by deed to the Trustees of the First Presbyterian Church of Philadelphia, a lot with one hundred feet front on Walnut Street, on condition that a house of worship was erected upon it within twenty years. At the most of the "Village of Hamilton" was annihilated. The Trustees allowed nineteen of the twenty years to elapse before a movement was made for building a church. In the Spring of 1823, a small building was erected at the cost of \$2,000. For two years it was regarded as the church that was built to save the lot. No regular services were maintained though it was occasionally opened for worship.

Under an effort commenced by the Rev. John McKnight, of the Third Presbyterian Church of Philadelphia, a little church was organized in 1840. Over this, Mr. McKnight presided for twelve years. But it was a very feeble flock and the church was only kept alive by much self-denial and effort. In December, 1862, Mr. Butler assumed the pastorate. The neighborhood was now improving, and under the new pastor, the enterprise gained strength. In 1853, the edifice was re-constructed within, and in 1856, new Lecture, Sabbath School rooms were built. The necessity for larger accommodations for the church also was soon apparent, and especially in view of the increasing population of this part of the city. Hard times in 1857 deferred the effort which in 1859 was effected upon—now successfully a visit to the church could tell.

In place of the little, white-washed structure of 1828, honored and used in its day, but not imposing, certainly, a large and substantial brown stone edifice, well fitted with an intelligent and hopeful congregation. Strange to say, the building did not cost a dollar above the amount specified in the deed, and the plan was modified but in a single item. Debts for upholstery, &c., amounting to \$8000, have been now paid off in addition to the great part of the cost of the building itself, leaving as the only item of indebtedness a mortgage of \$6000. For a small company, with few men of means, the result is most magnificent. Those friends in other churches who side with enterprise, have made a good investment.

PROF. HALL ON THE NATIONAL PSYCHOLOGY.

Professor Hall's article in the October number of the American Theological Review on the Philosophical System of Dr. Hickok and its Vindicators, has made apparent to a vast pamphlet form. It is a masterly and most judicious and penetrating treatise on a most important subject. The various weapons of skepticism, irony, reduction ad absurdum, &c. are here brought to their proper and complete termination. Some of the points made against the system are most serious, some are rather in the form of a 7th thinking-man's prejudices against the whole method of what is called the transcendental philosophy; others again make little of Dr. Hickok's remonstrances against misrepresentation of his real views, or too closely identify the Vindicators of the Psychology with the system as it is.

The argument opens by stating the Scotch philosopher's view of perception, or the doctrine of Natural Realism as it is called, in which the distinction between the primary and secondary qualities of matter is drawn, and the position taken, that, by its former qualities, resistance for example, we immediately behold the object of the cognition, &c. We know the object immediately and know the knowing. The Psychology denies the immediate perception of an outward world, and makes no account of the distinction between primary and secondary qualities of matter. We get no nearer the material thing, they say, by the one than by the other. It is held by the Natural Realist, that consciousness witnesses immediately the immediate perception of outward things, the sceptic, admitting this, denies the truthfulness of the witness of consciousness, and says that reason demonstrates that such immediate perception is impossible. This view of the sceptic, Prof. Hall endeavors to sustain upon the Rational Psychology; and proceeds to combat it at length. Reason, he maintains, is capable of any such demonstration, the very possibility of sensation is beyond her ken. All such philosophizing, and the world has witness enough of it, has hitherto ended, as logically it should, in Idealism or Pantheism. Johnson's passage from the earlier exposure of Jonathan Edwards in his own language is here used, showing how his mind at that stage was shaken from the denial of the witness of consciousness to the most thoroughly pantheistic conclusions.

THE WEST PHILADELPHIA CHURCH.

The consequences, is fairly chargeable upon Dr. Hickok. The Reviewer says that Dr. Hickok, in one of his articles, admits "such a contradiction between reason and consciousness as gives to the sceptic a logical right to doubt whether permanent mind or matter exists." But it appears in another place, that Dr. Hickok resolves the whole basis of the skepticism—the supposed contradiction—into a false play upon the phrasing; the outward object to which consciousness testifies being not a thing but a quality. The reason denies the perception of the thing itself, but not the perception of the perception, as grasped by the reason alone. Dr. Hickok in the Review for July, denies expressly that the sceptic's argument as to the contradiction between reason and consciousness is his. Hence we hesitate to accept the broad charge of Prof. Hall against the psychology, that it affirms the contradiction originally and in its own behalf, (P. 15.)

Prof. Hall now follows the Psychology in its a priori process of solving the problem of perception; and as the psychologist, in transcendental logic, begins with allowing the most extreme negation of skepticism, and refuses, for argument's sake, to take for granted the possibility of existence of reason itself, he indulges in the strain of reason which is so natural, and we may add, fashionable, in dealing with these systems of philosophy. It is like beginning to build chimneys at the top, spoken of by the Hibernian; the top brick is made to keep the place by putting another under it, for that matter. Reason shall give us the top brick so to speak, by telling us how things must be; consciousness puts another under it, by telling us how they are.

The agreement of the two is science—positive knowledge. Indeed, according to the lively Reviewer, the under support is invalidated, by admitting, before-hand, a contradiction between consciousness and reason. The rational system dare not go to a faculty which it has so disparaged, for facts. But we are not fully convinced that Dr. Hickok is in precisely this very ridiculous quandary. Nor do we understand him as taking the so-called "facts" of consciousness as really known, until a correspondence between them and the results of the purely rational process is shown. It is only that correspondence, which, in his view, (if we understand it) makes them objects of real knowledge.

A very notable part of the pamphlet is pp. 16-20, in which Dr. Hickok's view of sensation are subjected to rigorous and damaging examination. It is shown that the philosopher identifies "sensation" with "quality," and hence must admit either that the quality of an outward object is inward, mental and immaterial, or else that the sensations are material.

The reviewer further argues against the Psychology, that its aim, to explain all that mind can possibly be made to do towards an immediate perception of outward things, is both presumptuous and impossible; we should need to know what mind is; and all possible ways in which it may acquire knowledge through the senses; he also objects, that the Psychology through all its leagued argument, is merely giving us back again the very implications of its original inquiry, and not advancing a step, precisely as Kant with all his gigantic labors, gave us, in his famous categories nothing more than what was already given in the very conception of a thing. Following Dr. Hickok in his transcendental attempt to find the Reason itself, he criticizes the peculiar views of Deity and of creation presented in this part of the work. Force alone—simple force—is needed, according to Dr. Hickok, in the creation of our world. In that force, as he conceives it, are contained the germs of all the wise arrangements and all the peculiar and varied agencies of the material universe. Let the absolute spirit put his acts in counter-agency and such a force flows forth, and a world just such as ours, necessarily appears.

Prof. Hall makes a seemingly strong point just here—that the Deity is by this theory reduced to an originator of mere force; which, once exerted, cannot but go forth in just the forms which now exist. Dr. Hickok's creation, he says, admits no wisdom or design in arranging the material universe. Yes, to our minds it is the wisdom being a necessary part of the absolute nature from which the force originates. The absolute cannot act unwisely; when he puts his acts in counteraction the force which results is necessarily and thoroughly pervaded with the essential wisdom and the other essential characteristics of the author. We would rather say there is no chance for unwisdom or disorder in the creative out-flow of such a nature. But we confess, with Prof. Hall, that this whole conception of force, and of the process of putting spiritual acts in forceful counter-agency, with a material world as the result, is to us an inexplicable, nugatory, void. And we think the severe cross-questioning to which the Professor subjects Q. 28, reveals its emptiness. While we can not see that it leads to such a theory as that first intimated by Schelling of a blind, unthinking, unconscious absolute, creating necessarily; we do believe that with nothing but force between matter and spirit, between the world and God, the barriers between the material and the immaterial are practically taken away, and the Creator and creature are in a fair way to be identified. A sort of pantheism, at least as regards God and the material world—whatever becomes of created spirit—is the result. Such was the opinion we expressed some months ago; a further examination of the subject, has not altered it. Meanwhile we cordially respond to the remark of Prof. Hall; "Dr. Hickok himself is not a Pantheist; he is opposing Pantheism; but in doing this, he has fallen upon a method, and adopted principles which can logically lead to no results save Idealism and Pantheism."

Just here, as it seems to us, is in the great and vital error of the system; the one demanding excess, and for exposing which Prof. Hall deserves the thanks of thinking men. It is remarkable that the Psychology is making its way in the world; every book put forth by the author has reached a second or third edition. This discussion between Prof. Hall and the adherents of the system has attracted attention in Europe. Ministers of the Gospel should be aware of the agencies silently operating in the form of a subtle philosophy around them, and promising to enter into and mould the popular habits of thought in due course of time.

Prof. Hall renews the disclaimer first made in our columns, of the views attributed to him by Prof. Lewis, in regard to the moral character of God. God cannot but do right—to this all the disputants agree; but Prof. Hall denies that this requires him to believe that God cannot but

CANDIDATES FOR THE MINISTRY.

Secretary Mills thus speaks of the candidates under the care of the Assembly's Committee of Education: "The amount allowed each one by the rule is eighty dollars for the academic, one hundred dollars for the collegiate, and one hundred and twenty dollars for the theological course; and no appropriation is to be made which will make any student's annual income, from all sources, exceed two hundred and fifty dollars. No one is to be supported; and those only are to be aided who do all they can to help themselves. About one hundred are now receiving aid at the rate of three-fifths of what the rules allow. Their facilities for helping themselves are much impaired by the troubles of the times; and the inability of the Committee to make full appropriations increases their difficulties. About sixty of these young men are pursuing their studies in Auburn, Lane, and Union Theological Seminaries, and the remainder are in Colleges of standing East and West. They are well recommended for Christian character, for diligence and proficiency in study, and for economy, prudence, and favorable promise. The number is smaller than it would be in ordinary times, but will be increased before the year closes. In consequence of the difficulty of obtaining adequate means, some have postponed entering on a course of study, some have suspended their studies and gone into the army to replenish their resources, and some are in soldiers' graves. Others may yet have to enlist and thus lose time, impair their spiritual and their studious habits, and perhaps break down their constitutions, or die. Can the Church afford to have them do so? It is not for their sakes, mainly that they are aided, but that they may be more useful in spreading the Gospel. The time is probably not distant when they will be much needed. The Government has needed soldiers, but not such as the Church needs good and faithful ministers."

Payments are made to the students on or about the first days of November, January, March, and May. The Committee can divide only what it has on hand at those periods, as it is determined to avoid the suicidal policy of creating a debt. The candidates will receive what the churches or individual donors may contribute for them. It is very important they should be regularly paid, and that their appropriations should be brought up to the full amount contemplated by the rule. It is earnestly requested that contributions shall be made at an early day, and promptly forwarded to J. W. Beedick, Esq., Treasurer, 128 Broadway, New York."

OUR CHURCH NEWS.

SUDDEN DEATH OF REV. R. R. KIRK.—It is with great sorrow that we record the decease of this useful and highly esteemed pastor of our Church. While walking in company with his wife, on Broadway, on the evening of the 19th ult., he suddenly dropped dead, from heart disease.

Mr. Kirk was originally, we understand, from Vermont, and pursued his theological studies at Auburn, graduating in 1840. He went directly from the Seminary to Camden, N. Y., where he was received by the Church with great enthusiasm. After a successful pastorate, he accepted a call to the church in Adams, Jefferson county, where he married; subsequently he was settled several years at New York Mills, near Utica, Potsdam, in St. Lawrence county; was his last charge. The last time we saw Mr. Kirk he was the picture of health; though for the past two years he has counted himself an invalid. He spent last winter in St. Paul, Minn., and had intended to spend the coming winter in Madison, Wis.

This, another name is added to the already numerous long list that have fallen from the ranks of our Church, since the last meeting of the General Assembly.—Evangelist.

IN THE SAME SHIP with Rev. Dr. Wood sailed Rev. Mr. Jessup and his wife, for the mission in Syria. Mr. Jessup is a son of Judge Jessup, of Pennsylvania, and a brother of Rev. H. H. Jessup, already a missionary in Syria. For the past few months he has been a chaplain in the army, a position which he lately resigned to enter on that missionary work to which he has devoted his life.—Evangelist.

WAR AND PEACE.

WAR AND PEACE is another of the A. L. O. E. Stories; the power of invention of this author is seemingly inexhaustible. The scene of this new story is laid in an entirely new field—Afghanistan, and is designed to illustrate the power of religion to give peace in times of war—it does in the writer's well known powerful and stirring manner. We scarcely know any of his tales which would not be read with absorbing interest, or a wholesome exaltation of the nobler sentiments, by the young. New York, R. Carter & Bros., Philadelphia, Martiens. 18mo. pp. 268 illustrated.

MANUAL OF GEOLOGY.

MANUAL OF GEOLOGY.—Treatment of the principles of the science, with special reference to American Geological History, for the use of colleges, academies, and schools of science, by JAMES D. DANA, M.D., LL.D., Silliman Professor of Geology and Natural History in Yale College, author of "A System of Mineralogy," &c. &c. Illustrated by a chart of the world and over one thousand figures, mostly from American sources. Philadelphia: published by Theodore Bliss & Co. London: Truelove & Co. 1863.

Professor Dana is largely and favorably known in the fields of science. This work embodies his researches in the grand department of Geology.—Physical, Lithographical, Historical, and Dynamical. In our judgment, the scientific world have not before been invited to such broad views, demonstrations, and illustrations of Geology, as they will find in this book. We are specially interested and instructed by the chapters on "Lithographical," and "Dynamical Geology," and the "Era of Mind."

The plates executed with the utmost labor and minuteness of touch, are mostly new. The work is vastly superior both in lucidity and analysis, to the volumes of Sir J. Lyell, Dr. Peabody, and Dr. Buckland; and its range is broader than that of any other writer on the subject. It embraces all the results of researches by Hitchcock and Murchison, with the additions, combinations, and deductions of the author, whose eminent reputation, together with the growing importance of the science, cannot fail to secure for the book a wide circulation among those who appreciate and desire to know the wonders of our globe in the changes and reproductions of life. It is a work of marvellous labor, exhibiting vast research and great facility with all the physical sciences. It sets forth Geology as no longer a mere descriptive science, but also as demonstrative, redeeming it from the imputations of honest ignorance and flippant pretensions. The book is a model of artistic execution. The publisher has done justice to the mind which pervades it, and to the martyrdom of its author, whose health is broken, and life put in jeopardy, by his constant, wearing toil in bringing it forth to the world. It contains 772 octavo pages, with a full index. Price, \$4.00; massis. \$4.50; half-Norway.

Messrs. Sheldon & Co., New York, have issued a very appropriate volume for the times, whose sentiments will find an echo in many hearts suffering under national and personal bereavement. It is a tastefully and skillfully selected volume of Poems—POEMS OF BROTHERS SONS—OBYT, CONSOLED, AND ASPIRATION, prepared by Prof. Francis J. Child, of Harvard College, editor of Little, Brown, & Co.'s edition of the British Poets. The collection, though not large, embraces some of the richest gems of Christian poetry of every age, some being exquisite translations, while a very few stand in the original Latin or German; as if so rendering could do justice to their subtle beauties. No more elegant present to mourners could be imagined. Edited by Smith, English, & Co. Price, \$1.25.

A curious juxtaposition is found in the title of a little volume just issued by the Lutheran Board of Publication: ENGINEERING AND THE SPIRITUAL LIFE; in which the parent is represented as explaining to his children the various branches of the Civil Engineer's profession, and tracing analogies between it and the Christian life and kingdom of God on earth. If we were disposed to object to the attempt at blending things so incongruous, the successful manner in which the thing is accomplished in this little volume would be all the apology necessary. 18mo. pp. 184. Office, 42 North 9th Street.

THE HAZARDOUS WORK OF THE HOLY SPIRIT, is the affected title of a volume narrating the evangelistic labors of Rev. Edward Payson Hammond, by Rev. P. C. Headly. It has the appearance of a got-up book, extracts from a newspaper constituting a large part of the contents. Neither the hand of the artist nor the heart of the devoted Christian is manifest in the treatment of the matter. Of course almost any account of the labor and career of an earnest and successful Evangelist like Mr. Hammond must be interesting and edifying, and the reader will nowhere else find the facts of this extraordinary young man's course presented in one view. Otherwise we regret that Mr. Hammond is brought before the public in this shape. Boston, Henry Hoyt, for sale at the Presbyterian Book Store.

From Henry Hoyt we have received one of his books for children, which we feel safe in recommending from the fact that it is on this judicious publisher's list. It is PETER THE GUNNER BOY or the Boy who kept the 5th Commandment. 18mo. pp. 186 illustrated; also a little essay by Rev. J. C. Adams on SANCTIFICATION, or GROWTH OF GRACE. For sale at the Presbyterian Book Store.

From R. Carter & Bros. we have LITTLE CROWNS AND HOW TO WIN THEM, a beautiful little volume of simple and abundantly illustrated discourses to children, by Rev. J. A. Collier, Kingston, N. Y.; somewhat in the manner of Rev. John Utsey in his very successful works for the young. 18mo. pp. 221; illustrated.

THE AMERICAN S. UNION have sent us two of their bright looking books for the young: TOM FRAY OR BROTHER HENRY, and THE SON OF QUEEN'S MAY; one for the boys and one for the girls; the former written for the Union, the other republished from the London Religious Tract Society, Depository, No. 1122 Chestnut St., where holiday books of the most profitable sort may be found by Christian parents for their children.

MAGAZINES & PAMPHLETS.

LITTLE LIVING AGE FOR THIS WEEK is numbered 969—the number of years, say the publishers, to which Methuselah attained. It also renounces the third series, Volume 10, or Volume 75 from the beginning. More than nine tenths of the subscribers in the loyal States have stood by this work during the year: a tribute to its worth which was well merited. The present is a good time to subscribe. Address A. D. F. Randolph, 883 Broadway, New York.

ENGLAND'S REVIEW for October, New York, E. Scott & Co. publishers; Philadelphia W. Zieber. Contents: Solar Chemistry. Herculaneum Papyri. The Mussulmans in Sicily. The Supernatural. The English in the Eastern Sea. The Legend of St. Swithins. Mrs. Oliphant's life of Irving. The Mosaicum at Halerneagus. Hops at Home and Abroad. Prince Eugene of Savoy. The American Revolution.

New Publications.

WAR AND PEACE is another of the A. L. O. E. Stories; the power of invention of this author is seemingly inexhaustible. The scene of this new story is laid in an entirely new field—Afghanistan, and is designed to illustrate the power of religion to give peace in times of war—it does in the writer's well known powerful and stirring manner. We scarcely know any of his tales which would not be read with absorbing interest, or a wholesome exaltation of the nobler sentiments, by the young. New York, R. Carter & Bros., Philadelphia, Martiens. 18mo. pp. 268 illustrated.

MANUAL OF GEOLOGY.—Treatment of the principles of the science, with special reference to American Geological History, for the use of colleges, academies, and schools of science, by JAMES D. DANA, M.D., LL.D., Silliman Professor of Geology and Natural History in Yale College, author of "A System of Mineralogy," &c. &c. Illustrated by a chart of the world and over one thousand figures, mostly from American sources. Philadelphia: published by Theodore Bliss & Co. London: Truelove & Co. 1863.