American Presbyterian
—AND—
GENESEE EVANGELIST.

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JOHN W. MEARS, - - - Editor.

THOUGHT AND ACTION.

MAN thinking is but half a man. His thoughts may be profoundly true, just and important, but they are valueless, if in some way they are not inwrought into human action. There is a class of men who, by constitution or by habit, are thinkers. Their services in investigating truth, in asserting, defending and proclaiming the right by argument, are to be estimated by the degree in which they mould public opinion, and influence the executive classes of men. Of himself, the thinker is a mere recluse. His character is apt to be essentially defective, from lack of sufficient personal connection with the actualities of life. He lacks nerve; he is painfully conscious of unfitness to perform a vigorous part in the outward conflict of truth and error. If forced by Providential circumstances into a critical position, he endures, he testifies, with martyr firmness and fidelity; but it is left for others, whom he has influenced, practically to guage the event and to shape its issues in history. Accustomed to weigh evidence carefully, the thinker is apt to be crusted over with scruples; when the hour comes for a great action he is not prepared: his mind is not satisfied: he wishes more light. When the very moral influences which he has helped to set in motion are working out their high consequences, and mankind are turning to recognize, applaud and congratulate the philosopher for the realization of his far-seeing speculations and lofty ideas, they sometimes find him amazed, confounded and even out of sympathy with the results.

Erasmus has very frequently been considered the real author of the Reformation. He was an acute, independent thinker, whose speculations did much to rouse the slumbering mind of the Catholic Church; and the Reformation had his entire sympathy at first. But after the movement seized upon the minds of men as an overpowering impulse, and tumults and violence were likely to accompany it, he shrank back in affright. He was a mere man of thought: he had no heart for the stirring scenes of the actual conflict. Secretly in sympathy with the Reformation, he became at length an open foe of the brave Luther, who believed and acted, rather than speculated.

The great English dramatist pictures to us, in perhaps the greatest of his plays, a character which is ever on the verge of a noble and just action, which interests us deeply by its wit, its eloquence, its profound self-questionings, its thought, its philosophy. But the great deed which is the ostensible end of all Hamlet's musings is never done. His deep thoughts are only thoughts. His reflectiveness has become a vice—the parent of confirmed indecision. He describes his own case when he says:

"And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard, their currents turn awry
And lose the name of action."

If the tithe of what is said of Secretary Seward be true, he is an illustration of the man of thought started at the realization of his own sagacious predictions, and elevated views. Certain it is, that this philosophical statesman, whose terse prophetical phrase—"the irrepressible conflict"—became the proverb of the time, and who was in fact the leader of the national sentiment against the extension of Slavery, has ceased to enjoy the entire confidence of his former followers, is scarcely recognized as one of the component forces now arrayed against Slavery, and is widely believed to be out of sympathy with the President in his present emancipation policy. For our part we rejoice that Mr. Lincoln did not subject himself to the guidance of any mere thinker in adopting his policy. Such a person would be sure to have scruples about almost every act of military power; about war itself; and the golden hour—the great opportunity—would pass away. Many objections might be made to this act of Emancipation. No doubt Mr. Lincoln himself felt difficulties, but knowing that by God's Providence he had the power, feeling that it was needful to the safety of the republic that Slavery should be overthrown; in a word, seeing the measure to be on the whole most wise, just, and benevolent, he dismissed minor objections, ceased to deliberate, AND ACTED, and the whole future of our country and of mankind is changed for the better.

Excessive thinking, apart from action, is unfriendly to faith—begets skepticism. Moral truth is not capable of a degree of demonstration which forbids doubt or excludes difficulty. The mere student, who allows no scope to his active powers, and who entertains but a narrow view of the practical bearings of life, may amuse himself with the most varied and conflicting speculations upon the most momentous truths. Every-day he may light upon new difficulties in theology and in the Bible. On the great truths of religion, his mind may be in an unsettled state. He will hesitate, he will refuse to act until he is entirely satisfied. What he needs is a ray of practical light. Sensible men in worldly affairs act according to the preponderance of probabilities. The business man, the general, the diplomatist, the statesman, feels the utter impracticability of accomplishing anything, if he waits for the removal of all difficulties. His opportunities are passing away while he speculates. Using the lights he has, he promptly determines upon the course which on the whole seems best, and dismissing further thought, pursues it with all his might. So in religion, we have our souls to save; we must do the greatest good we can to our fellow-men. Time is short. It does not favor the undecided man in its flight. The condition of the world, the interests of our souls, and the uncertainty of life demand instant, vigorous action. If we cannot remove all difficulty in religion, we can see at a glance where rests the preponderating weight of probabilities. Whatever phantasms of doubt speculators may raise, it is overwhelmingly probable that the Bible is true; and as practical sensible men, we are bound to accept and act upon that probability. It is only by the vice of excessive reflection that men are kept from reaching this just and only safe conclusion. It is as men of action, that the Spirit addresses us, when it exclaims through the inspired writer: "TO-DAY if ye will hear his voice, harden not your hearts. Now is the accepted time; now is the day of Salvation."

NEW PERILS OF THE REPUBLIC.

Doubtless rebellion in any quarter has a tendency to loosen the constitutional tie in all parts of the country. Rebellion rampant, obstinate, difficult to quell, partially successful, is a tempting bid to all unruly spirits. Anarchical sympathies are quickened and come to light in the most unexpected quarters: the loyal part of the country has more or less difficulty to maintain its conscious unity and nationality. That the North has not yet seriously suffered from these difficulties is matter of surprise and rejoicing. It was hoped by our enemies and feared by ourselves, that such divisions would immediately appear to embarrass our efforts in subduing the South. They would not have been wonderful. On the contrary, the early out-bursts of loyalty, the zeal of volunteers far exceeding the needs of the government, the profuseness of bounties afterwards when volunteers flagged, the endurance of this sentiment of devotion and unity under frequent disasters and more trying and inexplicable delays, until the government is now supplied on an unparalleled scale with men and munitions of war, and with power to provide the means necessary for carrying on the gigantic enterprise; all these things are truly surprising. And that after a year and a half there has been no serious practical defection, but only a prospect of such defection on the part of any Northern States, must be regarded as proof of a wonderful degree of patriotism in the loyal part of our land.

It is only at this late period that those indications of seriously-divided sentiment appear, which rebels and rebel sympathisers expected to be simultaneous with the outbreak of the war. Gradually they have forced their way to the surface. Gradually it has become evident that the enthusiastic and harmonious feeling which once united and elevated the entire mass of the people has disappeared. Gradually the heroic era of the nation passed away, and the common attendants of a great and protracted internal strife began to appear. It is not only that many of the people have grown weary of the war and of the burdens it is likely to impose; not merely that the Government has disappointed them in failing promptly and gloriously to conquer the rebels; not merely that they have been startled by the blunders of Government agents in making military arrests; it is not merely party spirit that is aroused, jealous of the enormous spoils which in a time of war necessarily fall to the friends of the Government. It is that the very spirit of rebellion has spread far and near, that disloyalty is less emphatically branded as a crime; that anarchical tendencies under the name of State-rights, are encouraged in high places; that efforts are being made by men on exactly the same moral level with the most infamous traitors of the South, to estrange the loyal sections of the Union from each other; nay, that instead of secession, we hear now of the proposed expulsion of loyal States and sections from the Union! Traitors at the North, emulous of the exploits of their "Southern brethren," have actually devised a political expedient more atrocious than secession!

These developments of opinion at the North show us how little there is for us to hope for the Republic, if the South be not thoroughly conquered; these dangerous sentiments appear while yet the probabilities are in favor of suppressing the rebellion; what then would be the result if it succeeded? Our nationality would be gone. One successful secession would be the parent of half-a-dozen others. We should become the prey of miserable local jealousies, and be broken up into imbecile petty communities. This the haters of freedom in the Old World are nearly dying with anxiety to see. Does the so-called Democratic party design to do all it can to gratify them? Unless God gives us the victory in our present struggle, we fear that bad men at the North, by whatever party name they call themselves, will be emboldened by the impunity of their congeners at the South to attempt equally base and destructive revolutions at the North. Let us hope and pray that God will signally smite and overthrow the rebels of the South as a warning to all who otherwise would be bold and wicked enough to follow in their steps.

THE RELIGIOUS PRESS ON THE PROCLAMATION.

WE refer once more to the attitude of the religious press on the Proclamation as it is an agreeable topic. The unanimity and cordiality with which the proclamation is welcomed by these influential organs of opinion is almost entire. We do not know of a single religious journal in the North that has arrayed itself against this measure, except the organ of Archbishop Hughes in New York City. Several papers, particularly in the Episcopal Church have refrained from speaking, but silence is construed as consent rather than as opposition. We believe Mr. Lincoln has the sympathy and approval of the great body of religious people in the North in his humane and manly policy towards the slave.

HOME MISSIONS.

PRESB. ROOMS, 150, Nassau St. N. Y.

ON applications from the Churches they serve, the following ministers were commissioned by the Presbyterian Committee of Home Missions, at their last regular meeting, nineteen of whom were in Commission last year.

Rev. J. C. Ewing, Winterset, Iowa.
" W. H. Smith, Lexington, Kansas.
" Fiske Harmon, Swede Point, Iowa.
" Asa Johnson, Redfield, "
" Williston Jones, Iowa Falls, "
" H. Little, Synodical Missy. Madison Ind.
" C. O. Reynolds, Hunter, N. Y.
" John McLeod, Recseville, Pa.
" H. C. Cheadle, Tuppers Plains, O.
" G. H. Pond, Oak Grove, Minn.
" Chas. Crocker, Colden, N. Y.
" L. M. Gates, Lowville, Wis.
" John Peck, Traverse, Minn.
" Augustus Marsh, Grand Rapids, Mich.
" S. P. Hildreth, Dresden O.
" A. Trotter, Livingstonville, N. Y.
" James A. Darrah, West Ely, Mo.
" L. F. Laine, Canisteo, N. Y.
" J. B. Preston, Omro, Wis.
" W. M. Kain, Marengo, Iowa,
" A. D. Chapman, Brooklyn, Iowa.
" Chas. T. Melvin, Columbus, Wis.
" C. F. Beach, Lake, Ills.
" Philip Bevan, Mount Vernon, Ind.
" W. T. Bartle, Vassar, Mich.
" A. L. Clark, Hyde Park, Pa.
" W. Kendrick, Leon, Iowa.
" Dwight K. Steele, Greene, Pa.
" James Boggs, Fairton, N. Y.

"THE CONDITIONS OF PEACE."

Mr. Barnes' thanksgiving sermon, under the above title, has but recently been given to the public, at the request of a large number of his Congregation. It is an important document, and will not be overlooked by those who are desirous of preserving the literary memorials of this unparalleled era, to say nothing of those who treasure the productions of the author for their own worthy sake. The discourse, which is without a text, opens by boldly claiming a high place for our nation in the past, its constitution and laws, its policy, and progress. The writer then proceeds to enumerate the causes we have for thankfulness, in the present attitude of our people and government in maintaining our assailed nationality, and in the progress made in removing the evil of Slavery. He then discusses the only conditions of permanent peace; examining and dismissing such as look to the recognition of the South, or to the maintenance of the "Union as it was and the Constitution as it is." Readjustment of the Constitution is, in Mr. Barnes' view, an essential condition of peace. The rebellion must be put down. That must be the one single object of the war. Any thing else, though it may be incidental to the war, must not be its purpose. The Union must be preserved entire. The slave-trade must be utterly suppressed. The Government must be separated from slavery. The institution must be left to local law. Slaves should not be the basis, as now, according to the Constitution, of a property representation. The odious fugitive slave-law should be modified to meet the scruples of free citizens. The territories should, by the laws of nature, be recognized as free, and Congress should have no authority to legislate slavery into them over those laws. Slavery should be entirely removed from the States, loyal and disloyal, if our land would enjoy permanent peace. Mr. Barnes warmly espouses the President's compensation scheme, and insists that the adoption in good faith of plans for gradual emancipation would not be compromising with slavery, and would be sufficient to restore permanent peace. He also presents, in emphatic language, the constitutional restrictions which forbid the executive or the government from abolishing slavery, as foreigners persist in thinking it could, by the regular exercise of the Federal authority. He seems to shrink from the the consequences of immediate emancipation on a great scale—needlessly we think—and, though expressing no decided opinion upon the more lately developed emancipation policy of the President, which, it must be remembered is of a later date than the delivery and issue of this sermon, Mr. Barnes must be regarded as cherishing at that time, no sanguine views in regard to it.

We may frankly say, that the sermon would have pleased us better if it had exhibited a more positive friendliness to this other side of the President's emancipation scheme. The compensation scheme, for loyal slave-owners, justly receives the unqualified approval of Mr. Barnes. For disloyal men and States, that scheme, of course has no significance, however much we applaud it. For incorrigible rebels, the President offers, and can only offer, *Emancipation under the war power*. For that part of the scheme, we regret that Mr. Barnes did not find opportunity to express his sympathy. Had the sermon been written later, the deficiency might have been supplied. As it is, the sermon is a great and noble production; a perfect treatise on its great subject, full of vivid stirring thoughts, glowing with intense yet subdued fires of patriotic zeal and holy indignation against wrong. Get it and read it by all means.

OUR CHURCHES IN WASHINGTON CITY.

The Churches of our denomination in the capital of our nation, have been considerably tried from various causes, arising from the rebellion; and it is with much pleasure, therefore, that we hear occasionally of their comparative prosperity, notwithstanding these adversities. On the first Sabbath evening of the New Year, Dr. Sunderland's Church was a scene of considerable interest. It consisted of the ordination and installation of additional elders and a new bench of *deacons*. He was assisted by Dr. McLain, his predecessor in that Church, and by another ministerial brother. The number inducted into office was three elders and two deacons. These, in addition to the other elders, stood in array upon the large platform in front of the pulpit, during the latter part of the services, and they presented quite a dignified appearance,—which taken with the Pastor's excellent discourse upon the "Polity of the Presbyterian Church," was greatly calculated to impress spectators favourably to our denomination. The attendance, notwithstanding unfavorable weather, was large,—as it generally is in that Church, both mornings and evenings. Indeed, the church, in the eyes of a visitor, presents quite a flourishing appearance.

Dr. Smith's church-building has been used for a length of time past as a hospital, by government. His people worship with those of the "Assembly's" Church, T. B. McFalls pastor. What will be the full effect upon the people thus deprived so long of their own church-building, can not be calculated. Yet there are some things which lead to the hope that it will not be very disastrous. At a recent celebration of the Lord's Supper the number of communicants present was very encouraging. This, together with the fact that Dr. S., notwithstanding his faithful performance of duties as a Chaplain in a large hospital, *systematically* and frequently visits the families of his Congregation, gives promise that when they shall get back into their own place of worship, their numbers will not be seriously diminished. The building is about being vacated by government; and after a little renovation, it will be fit for the use of the congregation again.

The Assembly's Church are also holding their ordinary position; and their pastor is also acting as hospital Chaplain, in addition to the performance of full pastoral duties.

The Sixth Church, on the "Island," formerly under the pastoral care of Rev. Mason Noble, is now vacant, and is being temporarily supplied by Rev. B. F. Morris. We learn that they have not increased much lately in numbers or strength; and that a Methodist congregation are now worshipping in the building part of the time, their own building being used as a hospital.

We trust that the faithfulness of the churches of our denomination, in Washington, to the government of our nation, will in due time be rewarded by a much larger share of prosperity.

REV. TIMOTHY STILLMAN, D.D., of Dunkirk, has been the Stated Clerk of the Buffalo Presbytery for the last thirty years, and for twenty-three years the Stated Clerk of the Synod.

PREACHING.—NO. 4.

BY REV. E. E. ADAMS.

QUALIFICATIONS—CULTURE.

OF the qualifications requisite for the preacher we have mentioned, as first in the order of nature, *mental power*. Without intellect as the basis, we look in vain for any efficient quality in man. And if a small amount of mind, sanctified and earnest, may do much in the sacred office, great mental ability, wholly consecrated to the truths of Christianity and to the service of God in the pulpit, can do more, and the greatest mind, with corresponding earnestness, industry and godliness, can do *most*. We would not enthrone mere intellect. We would not invite a worshipping congregation to the sole dry light of reason; nor set before them in human shape, an iceberg clear and still. We would have mind all aglow with the majestic holy theme, kindled to high thought and fervent feeling, responding to the Divine goodness, and mingling its sympathies with those of the people. And it requires no less skill, discrimination and mental power successfully to treat of tender practical themes, than it does to deal with rigid argumentation, to prove, explain and enforce truths and doctrines the most profound.

But not less important to the best preaching is *culture*. There is a mental as well as material husbandry. The powers of the mind need to be educated, developed, disciplined, led up to their highest capability. This is true of mind in any calling, even the lowest; much more in the sublime and holy work of the Christian preacher. The clergyman may not innocently spend his time as a mere philosopher, a "*savant*," a devourer of books; a devotee of science, robbing his people and the legitimate themes of the pulpit, of the time that ought to be given to them, and which he has *pledged* to them. He may deny himself in these things, and be nobler for his ignorance if thereby he make himself master of those subjects which constitute, or may aid him in the proper subject matter of his office. He may have a taste and a genius for romance, for poetry, for painting; a love for philosophy or history and yet subordinate them to the greater work of preparing and preaching the doctrines and precepts of Christ.

God might have dispensed altogether with human and natural instrumentalities in the promulgation of religion. He might have spoken to each sinner in dreams, or by a celestial voice. But as he has chosen natural means of addressing men, he does not forbid, but uses such aids for illustrating and enforcing truth, as the common forms of nature and the familiar facts of society and experience furnish. It is the beauty of our religion that it can bring into its service all truth. It asserts its fitness to instruct, and renovate man by the manifoldness of its relations. The mind seeks truth in every department of being. In all its aspects truth turns toward the human intellect and finds welcome. Religion then seeking the conquest of mind and soul to the purest, noblest of all truths, does not reject culture—does not deem poetry, art, nature, science, human industries, and history unworthy of a place in its illustrations and enforcements. Being the most grand and weighty of all subjects it requires to be advocated in the best way. Above all other thoughts, all other systems it is brought down to the mind, or rather the mind is led up to it through intermediate stages, and by the aids of minor truths. All truth is divine, God uses all for the highest purpose—the revealing of *himself*. It is befitting that the verities of nature, of science and of history should blend to illustrate the glorious truths of salvation. And it becomes the preacher as consecrated to the high service of uttering those truths, to make himself familiar with all the auxiliaries by which they may be worthily set forth.

Well may he feel, when the claims of God, the solemn, and great realities of the soul, and of eternity are to be pleaded, that he should bring to the mighty theme all the power of argument, all the evidence of history, all the analogies of nature, which bear any relation thereto, with all the eloquence, that knowledge, and feeling, appropriate phrase, and deep conviction, can pour into the minds of those who hear.

The great central theme of the preacher is "Christ crucified"—proclaimed as doctrine, urged in appeal, held to the soul as a converting power. Yet, within the broad circle of religious truths—truth for the pulpit, and the sanctuary—are embraced all the subjects we have already named. Man is a part of nature, the noblest part, and, in his better, his religious being, is ministered unto by that which is unseen, but which resides in and animates the visible. Christ is related to nature. He was once a part of it. He used it in preaching. His life and death gave sacredness to all its forms. There is more in it than we see, more in it than there would be but for Christianity. It is a symbol of the Divine thought. It reeled, and shook, and grew dark at the crucifixion. It felt the ebbing tide of life. It became clear and glorious again, and rose to a higher life when its Creator rose from the tomb. It shall be more glorious still, after its promised renovation by the hand that was nailed to the cross. Christ has made nature sacred.

It is hardly possible worthily to advocate some of the Christian doctrines, without first gaining the assent of our audience to like principles in the visible world. If we speak of the sovereignty of God in the salvation of a sinner, of his purpose, and election in each individual conversion, we may begin with what is admitted as true in the appointments of nature. We may lead the hearer logically along from the Divine path-way in Creation, to the more glorious development of purpose in the saving of souls. If we can point him to an evident pre-ordination in the glory of every star, we may demand his belief of the same principle in the life and destiny of the immortal mind. If the will of the Almighty "bindeth the sweet influences of the Pleiades, or looseth the bands of Orion," surely it controls the life, the thought, the volitions of man.

Would we speak of Atonement, we find it germinally in the felt necessities of men, revealing itself in their mythologies and legends. Would we urge on the conscience the claims of the moral law? the order of nature, the laws that govern it and the calamities which follow their violation, are so many arguments to enforce the higher claim. Are we pointing the despairing spirit to that love which keeps a watchful eye over individual men? we can speak of the sparrow that falls not without our Father, and of the lily which the Son of God pronounced more glorious than Solomon. There are many scriptural themes which cannot be lucidly treated without rigid mental training, without thorough knowledge of the laws of interpretation and acquaintance with oriental figures, customs, and modes of thought. Indeed to know the void of God to which the whole mind and soul of the preacher must be devoted, in closest study, in profound meditation, we must bring in the aids of science, of poetry, of human laws, and indeed, of all branches of intelligence and thought. Not that these should appear in the pulpit, but their *results* rather, so that the hearers shall see that the preacher has been at the fountains of truth, so that they shall feel that he has a reserved power, and might say much more than he does say; that he speaks from a full mind, giving out richly, without stint, from the opulence which they cannot fathom. For this there must be culture, as well as mind—the training of every faculty to facile use; the development of the whole mental and moral nature, so that it shall reason, remember, adapt and urge truth; and bear the hearer's convictions and feelings irresistibly on its current. The purpose of the preacher should be this: "I will get all the truth that lies within my reach—all that my mind will hold, and appropriate, from the infinite depths of the Bible, from the boundless fields of nature; from the smallest object that meets my eye. I will seek to bring all into order, so as to use it on any occasion, as the boatman can his oar, or the artist his pencil. Then by the grace of the Spirit sanctifying me and the truth, guiding my thought, and presiding over my office and my duties, will I go forth to teach, warn, convince, and persuade souls."

It is related of Dr. Bellamy, that when a young clergyman once inquired of him what he should do to have matter for his discourses, he replied: "Fill up the cask, *fill up the cask*, FILL UP THE CASK! Then if you tap it anywhere, you will get a good stream; but if you put in but little, it will dribble, dribble, dribble, and you must tap, tap, tap, and than get but little after all."

"Our office" says Cecil, "is the most laborious in the world. The mind must be always on the stretch to acquire wisdom and grace, and to communicate them to all who come near." We cannot safely dispense with systematic study, mastering the great themes of the word, and bringing to them all the illustrations of general knowledge. Neither can we neglect *special* study of every subject on which we are successively called to speak. This double devotion will replenish and fill the mind, and fit us for every occasion that shall demand our utterance. Thus may we "be thoroughly furnished to every good 'word,' as well as 'work.'"

"To shed
On ears abused by falsehood truths of power
In words immortal,—not such words as flash
From the fierce demagogues' unthinking rage,
To madden for a moment and expire—
Nor such as the rapt Orator imbues
With warmth of facile sympathy, and moulds
To mirrors radiant with fair images,
To grace the noble fervor of the hour;—
But words which bear the spirits of great thoughts,
Winged for the future,—leading souls to heaven."

PRESBYTERIAN UNION IN CALIFORNIA.

OUR brethren of both branches of the Presbyterian Church in California are equally zealous for a speedy union of the two Assemblies. If the same temper prevailed in all parts of the Church, re-union would not be delayed beyond the meeting of the next General Assembly. The *Pacific*, which now represents both Synods, as well as the Congregational Churches in California, has recently contained several articles on union, the burden of which is an eager desire for this result, with no reference to conditions or guarantees for the future. We give extracts from one of these articles, as showing their prevailing tenor.

"The Old and New School Presbyterians of California memorialized their respective Gen'l Assemblies to take measures for a speedy re-union; these memorials were favorably entertained; a correspondence between the two Assemblies was agreed upon, and by both alike, the perfect re-union of the Churches was regarded as important and most desirable. That more decisive measures were not adopted by the Assemblies is to be regretted; but the exciting circumstances under which they met, were unfavorable to the careful investigation which so grave a subject demanded; and moreover, the churches at home do not feel the evils, the curse of separation, as we do, here on the Pacific. * * * The General Assemblies last May, did not see what we see; their future was not our future, else their action would have been more complete. Had the Synods of the Pacific and Alta California composed those Assemblies, the union would have been consummated before the sixth day of their session. They would have removed the Old School Assembly from Columbus down to Dayton, and the New School from Cincinnati up to Dayton; would have gotten two arm-chairs, and seated the two Moderators side by side, on the platform, and would have had a glorious jubilee. I expect they would have sung that old hymn:

'Our souls by love together knit,
Cemented, mixed in one,
One hope, one heart, one mind, one voice;
'Tis heaven on earth begun.'

"But these California Presbyterians did not compose the Assemblies; and yet California Presbyterianism *must be one*, and that speedily."

We hope these California Synods will not leave the paternal roof in order to carry out their ardent wishes untrammelled. Both Assemblies need the leaven of their fraternal spirit. Deprived of the influence of such bodies, the two Assemblies would move less rapidly towards a general union. And though our California brethren might derive a measure of advantage, for the moment, from union on an independent basis, and though it might be expedient for them so to unite in the absence of any reasonable prospect of a more general union, the disadvantages of being cut off from any organic connection with large and efficient bodies in the east would be serious indeed.

A general union rashly formed, upon the impulse of good feeling merely, might but illustrate in another form the old proverb: "Marry in haste and repent at leisure." Let us be virtually and in spirit united before we attempt to weld an outward bond; let the formal union be the expression of a pre-existing material union. Let us cultivate a spirit of mutual kindliness and confidence. Let us also be careful that the design of Providence in permitting the separation, be not ignored or contravened. Undoubtedly, there are certain results of the separation designed by Providence to be elements in the New Presbyterian Church, which his eye contemplates in the future. Let us endeavor to form His Church, not ours. A carnal impatience and haste will mar the work.

Presbyterians occupy the middle ground as to Church polity among the various Christian denominations. In view of the probable convergence of all Evangelical bodies towards each other, from prelacy on the one hand, to independency on the other, this middle ground, held by Presbytery, becomes important and interesting. It seems likely to be, one day, the meeting-point of all the Lord's true people. And if our branch of the church, as has been plausibly maintained, occupies the middle ground of Presbytery itself, the very focal point of all, our position becomes a solemn and responsible charge, a trust for, perhaps, the most momentous and glorious uses, which may play no mean part in the grand process by which Christ is reconciling all things unto himself—bringing all things into harmonious subjection to his headship. Let us not therefore hastily abandon it even under the best of mere impulses.

A NEW CHURCH.

THE Presbyterian Church of Reeseville, Chester County, was organized by a Committee of the Third Presbytery of Philadelphia, on Sabbath evening, January 5th.

The Rev. B. B. Hotchkin of Marple presided. The Rev. W. E. Moore of West Chester preached the sermon.

At the close of the organization the Lord's Supper was administered to the little Church for the first time, and in their new house of worship. As there had been no opportunity of securing a Communion Service, the "vessels" of the "old Pine Street Sanctuary" were cheerfully loaned for the occasion, and a good Baptist sister in the neighborhood of the Church, with great cordiality, supplied us with the fine "fruit of the vine" made eight years ago, by her son now in heaven.

Our little village Church was crowded with an attentive audience, and it was to us a time long to be remembered. May the Lord add to the Church such as shall be saved.

J. McL.

HAMILTON COLLEGE FOR 1862-63.

THE number of students enrolled is 187, of whom a number are absent in the army. They are distributed as follows: Seniors, 42, Juniors, 69, Sophomores, 42, Freshmen 37. There are three Philadelphians in the different classes. The institution is fully officered, well provided with apparatus, buildings and books, under excellent arrangements, and may be unhesitatingly commended to young men as a College of the first order. We are gratified with the evidences it presents of prosperity in times like the present. The entire Church east of the Alleghanies, is fairly charged with the high and pleasurable duty of sustaining Hamilton College. It has made some progress toward a University, having a Law department connected with the Collegiate.

ANOTHER PASTOR REMEMBERED.

THE parishioners of Rev. B. B. Hotchkin, of Marple Church, Delaware County, recently paid him one of those unheralded visits, known as "surprise parties." The turn-out was very general, the socialities of the evening highly pleasant, and the material results, consisting mainly in the most useful articles of family supplies, crowned the whole affair as a success.

PUBLISHERS AND THE PRICE OF PAPER.

A MEETING of the principal booksellers of New York was held last week at the Trade Salesrooms, for the purpose of consulting, respecting the present high price of paper. The speakers on the occasion freely admitted that there were causes which had operated, and which still existed, to increase *to some extent* former prices of paper, such as the increased cost of cotton, and the high exchange which had to be paid in importing foreign rags, and the bleaching powders used in the manufacture of paper; but that all these causes together could have produced only a moderate advance in the cost, and that the enormous prices now current had been brought about "by the powerful combinations recently formed among paper-makers." In confirmation of this opinion it was stated that paper which sold six months ago for 10 cents per pound cannot now be purchased for less than 20 cents; that which formerly sold at 12½ cents, they now have to pay 25 cents for; and that which formerly sold for 16 cents they are now charged 28 cents. Yet these same grades of paper continue to be sold in England at 4½ 5 and 6½ pence per pound; and since *there is no duty on rags*, they could be furnished also by Paper Dealers in this country at greatly reduced prices from those which they now compel publishers to pay. Were Congress to remove the present high duty on paper, it is evident that it could be imported at much less prices than those at which it is now sold in our market. But under the present tariff, and with the high rate of exchange added, Paper-makers are aware that it cannot be imported at much less than 20 cents, and they have accordingly *fixed their prices* at that mark; and should Congress adjourn without providing some relief, and should exchange advance, as it probably will, the price of paper will be raised still higher by the manufacturers.

Now what good reason can be urged why the present enormous duty on paper should be retained? We had always supposed that the main object of a tariff was *revenue*. But this yields none, because it absolutely prevents importation. Were it reduced from 35, the present duty, say to 10 per cent., hundreds of orders would at once go out to Europe for paper, and the Government would derive a large revenue from the importations. Publishers feel so aggrieved at what they consider the unjust charges forced upon them by Paper-dealers, that they would at once order largely from abroad, were the duty lowered sufficiently to admit of it. This the manufacturers know full well, and hence keep their prices just a trifle above the price at which the same grade of papers can be imported. Paper such as publishers are obliged to pay 20 cents per pound for here, can be bought in London or Belgium for 9 or 10 cents. Then why should it be made so much more cheaply there than here, when rags can be imported *free of duty?*

In view of such facts we are led to inquire, in the words of a contemporary, why it is that the Government seems, apparently, "to prefer to foreers with ruinous prices, and to saddle publish-reads anything enormously, in order to protect a special class—the makers of paper?" "This may be statesmanship, but it looks a good deal more like stupidity."—*N. Y. Evangelist.*

DELEGATES TO THE GENERAL ASSEMBLY.—At the late session of the Presbytery of Buffalo, the following delegates were selected to the General Assembly, to be held in Philadelphia, commencing on the third Thursday in May next: Rev. Walter Clarke, D.D., of Buffalo; Rev. Samuel W. Roe, of Jamestown; Elders, Silas Kingsley, of Buffalo, and Sextus H. Hungerford, of Jamestown.—Presbytery of Ontario: Rev. J. R. Page and Elder Johnston.

THE RIGHT SPIRIT.—On the occasion of the installation of Rev. Herrick Johnson, as pastor of the Third church, Pittsburg, the churches of the other branch in that city, dismissed their congregations, and were present with their pastors, thus showing a fraternal interest in the settlement of Mr. Johnson.

THE 1st church of Evansville, Ind., has just been severely afflicted, in the death of two of its Elders. Few men have left a better record behind them, and but few have a better record written on high.

New Publication

THE RISEN REDEEMER, is a new work by Dr. F. W. Krummacher, author of "Elijah the Tishbite," translated from the German with the author's sanction. It is a series of discourses or essays upon the various facts of our Saviour's resurrection and forty days' continuance upon earth, the Ascension, Pentecost, etc. The original object of the book is to aid in the observance of the church festivals of Easter and Pentecost. With the design of promoting edification, the author also unites an apologetic aim, desirous of "strengthening the faith of the conscientious doubter, by clearing away his difficulties in a sympathetic spirit." The book is the work of a warm-hearted Christian and a true scholar, and will be found a delightful and profitable companion in meditating on the sublime scenes of the resurrection, the ascension, and the glorious outpouring on the day of Pentecost. It follows Dr. Hanna's recent book on the *Passion of Christ*, with decided fitness; both being from the same publishers, R. Carter & Brother, New York. For sale by the Presbyterian Book Store. 12mo. pp. 298.

UNDER the somewhat affected title of "TRANSITION," we have the REMEMBRANCE of a gifted Christian lady, EMMA WHITING, by the Rev. Hugh S. Carpenter, of Westminster church, Brooklyn. The character brought to our view is one of uncommon loveliness, depth of thought and literary ability, which in a longer life, would doubtless have exerted no little influence for the divine Master, to whom she had consecrated herself. Mr. Carpenter's work, though in the main admirably done, is marred by some defects of taste. The typography, paper, portrait, etc., are in very handsome style. Carleton, New York, publisher. For sale by T. B. Peterson & Bros.

THOUGHTS OF GOD is a delightful little volume of brief meditations on choice texts of Scripture, in which the divine Author utters words of comfort, assurance, and blessing to his people. By J. R. MacDuff, D.D. 18mo. pp. 144, in handsome style, by R. Carter & Brother. For sale by Presbyterian Book Store.

SONGS FOR SOCIAL AND PUBLIC WORSHIP. This is a very full collection of Hymns and Tunes, comprising over a thousand of the former and three hundred of the latter. It seems to aim at providing an abundance of music already somewhat familiar, rather than new tunes, of which there is scarcely enough to interest those in a congregation who seek some progress and variety in the music of the Sanctuary. For good plain tunes, with suitable words, and both in great abundance, the work is equal to any published, though we question whether it will satisfy, or serve to cultivate, the taste of the people. Henry Hoyt, Boston.

MR. HOYT has sent us the NEW SUNDAY-SCHOOL SPEAKER, containing a complete scheme of a Sunday School Celebration, for which many a Superintendent and School Committee, who hitherto have puzzled their brains over a projected anniversary, will heartily thank him. We think it would be well in the publisher, to keep up the issue, giving a new programme once or twice a year, if not oftener. For sale at No. 9 Cornhill, Boston.

MAGAZINES, PAMPHLETS, ETC.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW for January, is an able and highly interesting number. Article I. Hopkins' Moral Science. II. Liberties of the Gallican Church. III. Skepticism of Science. IV. Training of Children. V. Dr. Nicholas Murray. VI. True Place of Man in Zoology. VII. The War. The last article ably defends the Government in its war policy, in proclaiming martial law, and in arbitrary arrests, and justifies emancipation so far as it comes under this category.

THE ATLANTIC MONTHLY for February contains Sovereigns & Sons (historical); Under the Pear Tree; Threnody; The Utility and Futility of Aphorisms; Shelley; The Test; The Preacher's Trial; Boston Hymn; Siege of Cincinnati; Jane Austen; The Proclamation (Poetry); The Law of Costs; The Chasseurs a' Pied; Latest Views of Mr. Biglow; Reviews and Literary Notices.

THE CONTINENTAL MONTHLY for February, opens with a valuable paper by Hon. Robert J. Walker, on our National Finances. An interesting sketch of a trip to Antietam follows, besides which we have, American Destiny; Was He Successful; The Sioux War, by John G. Nicolay, private Secretary to the President; A Merchant's Story, etc.

BLACKWOOD'S MAGAZINE for December, continues the admirable Essays of Bulwer: Caxtoniana; (an extract from which will be found on our Fourth page, headed "Conciliation.") New York: L. Scott & Co. Philadelphia: W. B. Zieber.

LITTELL for this week contains: Little Flagge, the Almshouse Foundling; Mr. Borrow's Wild Wales; Modern Political Memoirs; Russell's Diary, North and South; with Poetry, etc. Littell, Son & Co., Boston.

MESSRS. PETERSON & BROS. have sent us an advance copy of AURORA FLOYD, by Mrs. M. E. Braddon. From "Temple Bar." Paper, 75 cents.

CHARLES STOKES & Co's Almanac is worth looking into. For elegance of execution it takes the lead of all similar issues. Their splendid Clothing House, advertised in another column, is one of the best, for excellent Clothing, good fits, and moderate prices.