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Poetry.

[For the American Presbyterian.]

Seeking God.

Lines suggested by a sermon preached February 15th, by the Rev. E. E. Adams, from the 17th chapter of Acts, 27th verse.—That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

Souls that have long in heavy darkness dwelt,
With feeble efforts seeking truth and light;
Moving amid deep shadows keenly felt,
And struggling for a purer, clearer sight;

Come to the living fountain of this well,
Springing forth from a celestial light,
Mortals unnumber'd of its worth can tell,
Come, and rejoice that thou hast left the night.

Quit now the specious joys that beguile,
The tempted spirit in its search for rest;
Let not the vain world keep thee from its side,
Oh! linger not, believe! and thou art blest.

With patience sincere, and love combin'd,
Take up the burdens life may daily bring,
Rest and refreshment thou wilt often find,
Joy to hear God's rejoicing servants sing.

Oh! come with earnest heart, and eager voice,
The way of life to thee will open'd be,
Make now the narrow path thy hopeful choice,
If thou wouldst see or the great salvation see.

Come seek the Lord; for surely he is near;
Who safely guides thee, through life's dangerous way;
His grace implore, to ever know and fear,
His name, whose message comes to thee to-day.

Editorial.

DEFENCE OF DR. HICKOK'S PSYCHOLOGY.

The opening article in the last *Presbyterian* and *Theological Review* entitled "Hard Matter," deserves the attention of all who would keep pace with the philosophical developments of the times. It is a continuation of the interesting and important discussion between Prof. Hall, of Auburn, on the one side, and Dr. Hickok and the adherents of his system, on the other. The present article is from the pen of the very able and accomplished Prof. Lewis, of Union College, who is a zealous follower of Dr. Hickok. We cannot undertake to do much more than give a rapid summary of the article.

The question in dispute is stated to be: How do we know of the existence of an external world? Dr. Hickok says we know it by our reason. Prof. Hall is represented as claiming to know it by direct contact with it through the senses, and is charged with forgetting himself, as, sometimes to come on Dr. Hickok's own ground. Dr. Hall maintains the distinction between primary and secondary qualities of matter; resistance for instance, being of the first class and color of the second. "In the muscular sense of resistance, commonly included in touch, we are presented face to face with outward objects having extension and solidity." So says Dr. Hall, with no less authority than that of Sir W. Hamilton to sustain him. Professor Lewis regards this as a very remarkable language in Professor Hamilton; and proceeds to argue at length against the existence of such a distinction as that of primary and secondary qualities of matter, resolving all into varieties of resistance and differences of quantity, so far as the sense is concerned. But if all the qualities of matter are admitted to be primary, the modes of obtaining a knowledge of the external world in Dr. Hall's and Prof. Hamilton's view, are but multiplied, and *face to face with outward objects* by all the senses. Prof. Lewis here sharply analyzes the sensation produced by resistance, to show what, in his opinion, it does convey to the mind, and says, "it is hard telling what we perceive except a change in our own being." The doctrine of the soul touching matter, becomes very easy, he says, on the supposition that the soul is matter and that matter thinks itself. But if Professor Lewis and Dr. Hickok base their theory of perception upon the doctrine that *matter* is *resistance*, and that the other elements have spiritualized matter in order to make out their theories, at least as truly as the others have materialized mind?

Prof. Lewis wishes to push his opponents into blank materialism. He says that Dr. Hall's concession, that reason discerns in objects of sense more than sense reveals, means nothing or it furnishes "an entrance large enough for the whole Rational Psychology to come in." He would have us believe that Sir W. Hamilton and Dr. Hall are said to have been naked materialism only by taking refuge substantially in the principles of the national psychology. This is indeed a bold claim on the part of the psychologists of Schenectady. They are the people, and spiritual philosophy will die with them! We have got to choose between Comte and Hickok; between materialism and a "force" world! We think Professor Lewis will find it rather difficult to sweep away that powerful class of thinkers that has ever persisted in maintaining a position removed from either of the extremes between which he demands we shall elect. He fact, he afterwards does allow to Dr. Hall the idea of a "blank spiritual power," a "blank soul-activity, rising by a hardly perceptible grade, and *face to face with matter*." We do not know that Dr. Hall is very grateful for this concession, but it certainly breaks the force of the reviewer's attempt to put him in the metaphysical dilemma above described.

The reviewer is uneasy under the charge of the pantheistic tendency of the Psychology. He appeals to the speculations of Newton and Edwards on the nature of matter to men who have not been accustomed to hear quoted as authority upon the elementary parts of the science of matter. He ridicules Dr. Hall's fears in regard to the practical issues of the Psychology, charges his sweeping and disastrous, calls Dr. Hall hard names in Greek as well as in English, and accuses him of foisting his own construction upon the nature of matter; all of which Dr. Hall will not doubt, duly consider in any reply he may see fit to make. He then proceeds to illustrate the conceivability of Newton's idea of matter, as "a certain portion of space rendered

impenetrable by divine power to another portion of space rendered likewise impenetrable." He imagines a magnet exerting repellent force in an ordinary vacuum and over a certain extent of space; into this extent of space, iron particles cannot freely enter; "to them it is impenetrable." Upon the slender basis of this illustration—which would be further fortified if we regarded the magnetic influence itself as a subtle form of matter—Prof. Lewis proceeds to erect an entire world of impenetrabilities, and space-filling forces, and is very severe on Dr. Hall because he declares himself unable to conceive of such a thing. There are multitudes of thinking men who, like Dr. Hall, find it impossible to conceive of matter except as something radically and eternally distinct from spirit—which, whatever Newton's impenetrability may be, Dr. Hickok is not.

Prof. Lewis comes at length squarely up to the charge of pantheistic tendencies against the Psychology. What is his answer? Substantially this: We are indifferent to the charge. The Scriptures teach a pantheism. Dr. Hall himself is a pantheist! (page 20.) If God should withdraw his sustaining power and presence from matter, it would not exist; therefore his power and presence is all that there is left of it! So Prof. Lewis. It strikes us, we might argue with the Logos: Our own souls could not exist without the divine presence, the sustaining power constantly exercised in and towards them; should these be withdrawn for an instant, we would go into nothingness. Of what use then to imagine anything else but the divine power and presence in the soul? Are not our souls God since if God be not in and with them every moment they are nothing? Because the Logos upholds all things by the word of his power, are not all things the Logos? This sort of argument would, we think, be justified by the sample Prof. Lewis has given us.

(To be continued.)

THOUGHTS FOR THE TIMES.

AFRAID REBELS WILL BE SENT TO HEAVEN.—A clergyman lately apologized for his determination to never pray for the success of our national arms, because battles sent so many souls to hell.

According to this, his sympathies in war would be with the party least prepared for death, and with the cause least approved by God's justice. He could not approve of our sending wicked sailors to the dangers of the sea, or employing irreligious men on railroads or coal mines, powder factories, or any other dangerous employment. He could not pray for the pointing to put down an armed mob at the Five Points of New York or Moyamensing, for some rioters might be killed unprepared. He could not pray for a sheriff about to execute Arthur Spring, for Spring was a bad man. He could not pray that a good householder might triumph over an armed burglar at his window, unless said murderous burglar should mysteriously happen to be a good Christian! This is the logic. Now will this scoundrel minister to the fact that the murderous rebels may escape peril by *repenting and submitting*? We should like to hear him offer such a prayer!

THE QUIBBLERS.—There is a class of men very busy at this time finding fault with the extra-constitutional measures to which the government has been forced by the war. They profess great reverence, affection and anxiety for the Constitution. They love it so much, they are shocked at the slightest violations of it. They are so appalled at the trifling instances of the suspension of that instrument by the government, that they forget that the South is on the point of overthrowing it altogether. They love the Constitution so much that they cannot bear to see it violated a little, and for a brief period, even to save it from destruction forever. Let it all go irretrievably, rather than let the Constitution be *severely* violated by the minister who sought to persuade him to permit the committing little sins by telling them that they were greater than great sins. One would think, to listen to these men, that Mr. Lincoln's little sins were greater than Jeff. Davis's great sins.

THREE MILLIONS of the people of the South—nearly one half of the unsubdued population of the rebellion—severely sympathize with us and look upon us as friends. How absurd, how weak, how suicidal would it be in time of war to persist in ignoring, or even in discouraging this attitude of friendship and expectancy. The vigorous prosecution of the war would, in every candid judgment, involve the heartiest and most unmistakable advances towards the slaves of the South, and the universal enlightenment; if possible, of an army so terribly formidable to the rebels, on our side. The Constitution itself demands that the most rapid, signal and overwhelming measures to punish and destroy its enemies be resorted to. But say some: this is equivalent to exciting an insurrection; and the Constitution guarantees the power of the Union to put down insurrection instead of stirring it up in any quarter. True, but if we are bound to use the whites in putting down an insurrection of the blacks, may we not constitutionally also use the blacks in putting down an insurrection of the whites? If the whites have risen to destroy a great benefit, free nation, may not the blacks be encouraged to rise against oppression and tyranny of the vilest sort, to save the nation? History would not fail to discriminate and put the stamp of infamy upon the rising which deserved it.

THE CONSTITUTION NECESSARILY SUSPENDED.—How is it possible, while constitutionally to carry on a war strictly according to a Constitution which was framed for a time of peace? Are the vast bodies of citizen soldiers under the Constitution, strictly speaking? Were the two Pennsylvania soldiers who were hung recently for murder, at Yorktown, tried before judges, and by a regularly empaneled jury, as every accused citizen has a right to be tried? Under the Constitution, plundering and burning peaceful homes, as delivered from custody without form of trial, and set free and sent back to their comrades to renew their nefarious pursuits? Under the Constitution may rebels caught with arms in their hands, with which they have deliberately murdered loyal citi-

zens, agents of the government sent to arrest them, be set at large without the form of a trial, be punctiliously released on the demand of their brother rebels? Where is the constitutional warrant for these lenient proceedings? Is not the President constantly violating the Constitution while granting belligerent rights to pirates and traitors? The Constitution demands their capital punishment, but the necessities of war forbid it, and they are submitted to because, for the time, they are paramount to the Constitution.

And now, shall the Constitution be suspended only for the advantage of rebels, and not for their disadvantage? Shall we have no scruples about setting aside that instrument in such a case, but allow ourselves to be fairly paralyzed by scruples when vigorous and final blows are to be struck at the rebellion?

Correspondence.

ESCAPING FROM SLAVERY.

NUMBER FIVE.

THE providence of God is wonderfully superceding human plans, and overruling human counsels; and human laws and administrations.

Under that mysterious ordering in which Pharaoh's heart was hardened, and infatuated Ahab was misled, to his ruin, by a lying spirit in the mouth of his prophets, the redeemed adherents and mad propagandists of slavery have made desperate war upon the National Government, and thus have forfeited all claim to its protection of their favorite, peculiar, dangerous institution. With unexampled forbearance, the National Government long held back its hand from smiting that institution. Slowly and cautiously has it withdrawn its protection from rebel slavery, and given it to escaping slaves, transferring them into free men—poor, homeless, destitute of all things, but free.

Thousands of freed people have passed to the rear of our armies, released from their obligation to render "service or labor," by the regular operation of laws enacted, not for the purpose of giving freedom to them, but for the punishment of rebels, and the suppression of rebellion. Our vast army now acts under a law of Congress, which might have been as well written in the very words of the Moslems, "Thou shalt believe in the Lord thy master the servant that is set before thee, and an army, which is not thine, shall be with thee, and thou shalt know that thy master is God." Other thousands are entitled to freedom by their disloyal masters' forfeiture of the right to recover them. And now, through the greater part of the slave-holding regions, the supreme military authority of the nation, has proclaimed all the slaves "FREE FOR EVER AND FOREVER FREE."

It is true that this proclamation is not yet effective throughout those regions, but an army, such as the world has seldom, if ever, seen, and a most formidable naval force, are pledged to its enforcement. He is the lawful commander of all these fleets and all those armed hosts, who has so calmly and so solemnly made that immortal proclamation. That military and naval force cannot gain the victories which are necessary to restore the national authority over those vast regions, would thereby assuring liberty to all those millions. The national banner cannot now be borne forward without consecrating to universal liberty all the soil over which it shall be borne. Meanwhile all slaves escaping from that region are free; and the whole military power of the nation, instead of standing ready, as formerly, to return them to bondage, is now pledged to maintain their liberty. Considerable numbers have already escaped, but most of them quietly await the deliverance which the nation has promised them at home.

As to the fugitives who came from that region, a judicial decision, in one remarkable instance, has already been given, sustaining the title to liberty under the Proclamation. A person convicted of a crime, for which, as a slave, he would be liable to scourging, but, as a free man, to imprisonment in the penitentiary, had been sentenced to the latter, on the ground, distinctly avowed by the court, that coming from a State to which no claim of asylum applied, he is free. The instance is instructive. The responsibilities of freedom come with its privileges. Let the freedmen be taught this, when necessary, by judicial proceedings suitable for responsible men, at the same time that they find themselves no longer subject to the lashings fit only for brute beasts.

All departments of our Government are, at length brought to act favorably to the deliverance of the enslaved. Is it not plain that he who brought Israel out of Egypt, by a mighty hand, has heard the cry of our bondmen, and has come down to deliver them? Is it not plainly the irresistible providence of God, which, by means of the obstinacy and successes of the rebellion, and by the delays and disasters of the war, has brought the nation to the necessity of giving freedom to the slaves, or else giving up its own life. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest." St. Louis, Mo. H. A. N.

THE MISSION WORK IN INDIA: NEW FACTS AND COMMENTS.

My dear Brother Mearns:—

The Rev. Dr. Mullens, of the London Missionary Society, has just furnished us with new missionary statistics for India. His first statistics were published in 1852, and consequently a comparison of the two, so far as both are reliable, presents a summary view of the progress of our work for the last ten years. The principal figures of the two series are as follows, viz.:

	Gain in ten years
Missionaries	863
Churches	266
Communicants	14,711
Native Christians	91,295
Boys in Schools	87,062
Girls in Schools	11,193
Gain in ten years	1862
1862	418
1862	890
1862	21,262
1862	118,893
1862	54,888
1862	14,723
1862	3,830

It is possible this increase of missionaries arises in part from a less number being abated from India in 1862 than in 1852.

You will observe that churches have been multiplied out of all proportion to the increase of communicants. Part of this increase of churches is doubtless judicious—part of it, I fear, is not so. In cases where it brings converts and others more frequently and effectively under the teaching of the missionary or competent native helpers, it will be found an advantage. Where it consists in a mere multiplication of churches in near proximity, out of the material of one already existing, it diminishes the ability of each to support a native pastor, and where they have no pastor, and no competent catechist, as in some cases, I apprehend it will develop unhappy results, and add to the cares and trials of the missionary bishop who presides over them.

You will notice the great falling off of pupils in boys' schools—more than 82,000 less boys in the mission schools of India now than in 1852. This is a most remarkable fact in great part, to our late deputations from the home societies. It will require time and observation fully to test the wisdom of the change. Of results already apparent I will mention two.

1. The number of young Hindoos obtaining a non-religious or infidel education is predominating. Many of these youths will have an education. As facilities fail among the missionaries, they find their way to other institutions, and generally to institutions where instead of European Christianity they become familiar with European scepticism and infidelity.

2. A *Christian Vernacular Education Society* has sprung up within the last few years to make up in part for this change in the missions. Most benevolent Europeans in India, who really have at heart the good of this country and people, persist in believing that the best agency for educating and Christianizing them is good Christian education. And if the missions "have schools they'll get up a society that will have them. Now this society has a noble object, and is increasing in favor and funds every year. I believe it has not yet been able to establish any schools; its funds being expended in the salaries of officers, the preparation of school-books, and rewards to the more competent teachers of vernacular schools already existing.

I believe this society has a grand object in view, and I am sure I wish it the largest success. But who can fail to notice these things in regard to it?

(a) Its funds are contributed largely by those who contribute to missions, and in some instances are just so much withdrawn from missions expressly for this society.

(b) The society involves the expense of a new set of officers.

(c) Though its books are good, and its teaching will doubtless be without any mixture of infidelity or irreligion, yet both its books and teachings will be less Christian, and its pupils will be under less direct and effective Christian influence than would be the case in mission schools.

So it comes to pass that in abandoning schools, the missions have abandoned benevolent funds and precious facilities for doing the work of God in this land. But a reaction has already commenced. Within the narrow limit of my own acquaintance, schools which were abolished under the influence of deputations have been re-established, and one mission which interdicted the study of English has re-introduced it.

The great change effected will doubtless necessitate further discussion, and a diversity of opinion for years to come, but I confidently anticipate that the next decade will mark a decided advance in our mission schools.

A *Christian Conference* has just been held at Lahore, in Northern India, which seems likely to prove of some interest and importance. A correspondent of the *Times of India* writes: "Delegates of every Christian community of the North-west provinces and the Punjab were present, and it was a truly gratifying spectacle to witness the Christian harmony and good feeling that existed, and the way already commenced. Within the narrow limit of my own acquaintance, schools which were abolished under the influence of deputations have been re-established, and one mission which interdicted the study of English has re-introduced it.

The defects and grievances of native converts, and also the mistakes of missionaries, were discussed quite freely. I make no comment on the facts brought to view, further than to say I think some of the grievances of our native brethren might have been avoided by giving them a more definite ecclesiastical status. The custom of *bestowing and ordaining* native Christians and still keeping them in a state of dependence, and the *ecclesiastical relations, occasions frictions and heart burnings, and gives little promise of an independent native church, which we must all regard as the prime object of our efforts, the only hope of India's evangelization.* In business relations our native brethren must be subordinate in some degree so long as they are wholly dependent for support on foreign funds. But if true Christians, and worthy to be licensed and ordained, why not accord them full equality as ministers of the Lord Jesus Christ, giving them a seat, a voice and a vote in all our ecclesiastical councils and deliberations? How else are they to be trained to assume the responsibilities and entire conduct of independent native churches? Doubtless we have much yet to learn in prosecuting this work of God; but it is a blessed fact that it is God's work, and trusting in Him we need it, yet to no discouragements. Past mistakes would only give us new courage to retrieve them, in full assurance that these "idols shall be utterly abolished, and all the earth shall be filled with the glory of the Lord."

R. G. WILDER.
KOLAPOOR, India, Jan. 24, 1863.

SPAIN.—There seems now to be little hope of procuring the deliverance of the excellent Matamoros, Alhama, and their fellow-martyrs for the truth. Indeed, some of them are already at work in the galleys at Ceuta, a Spanish possession in Africa, opposite to Gibraltar. But all this persecution will be overruled for the extension of Christ's kingdom—a kingdom that has ever made progress by suffering.

Selections.

GREAT AMERICAN DEMONSTRATION IN BELFAST.

We find in the *Banner of Ulster* for Feb. 19th an extended account of a large and highly respectable meeting in the Music Hall, Belfast, held two days previously, to hear a lecture from Rev. W. D. Hayes, formerly Chaplain of the 17th Mass. Volunteers, now abroad for his health, on the "Causes and Consequences of the American War." Among those present were Professor Gibson of the General Assembly's College, who presided, Dr. McCosh and Professor Thompson of Queen's College, Rev. Mrs. Cather, Dr. Young, American Consul, and Rev. Geo. W. Wood, D. D., Secretary of the American Board of New York, on his way to Constantinople.

The entire demonstration is of most satisfactory character, and is another proof, if proof were wanting, of the tendency of our late movements towards universal freedom, to secure for us the earnest and unqualified sympathy of good men and of the popular heart in all parts of the world. While some at home are cooled in their ardour for the country by the Proclamation of freedom, abroad it is the mightiest argument for essential moral and religious freedom, which is thrilling the nations with enthusiasm, and giving them a new rallying cry: "The Union and Emancipation!"

On taking the chair at the Belfast meeting, Prof. Gibson said:

In responding to the call to occupy the chair, it is not necessary that I should enter at any length upon the important questions that have been raised in connection with the emancipation of the colored people of the United States, which for the last two years has agitated our transatlantic brethren. I may, however, be permitted to express the satisfaction that I feel that the public mind in these countries is at length being aroused to the magnitude of the moral issues which are at stake, and that from various quarters light is breaking forth upon the real grounds of quarrel between the contending parties. Owing to the representations that have been industriously circulated by certain influential portions of the press—especially by the leading journal of the empire—much misdirected feeling has been exhibited on this side of the Atlantic, and much exasperation and alienation on the other. This is a state of things to be greatly deprecated, especially as existing between nations who are linked together by so many hallowed ties, and between whom it were so desirable for the interests of humanity and Christian civilization that there should exist an inviolable bond of union. (Applause.) The progress of the war, however, has dispelled a host of prejudices and delusions as to its real aims, and in proportion as these become apparent to the great mass of Englishmen, the heart of the nation will have in sympathy with the throes of the great continent now struggling to throw off that poisoned garment which had infected the entire social system and cast a blighting shadow over all its institutions. (Loud applause.)

Whatever may be the issue as regards the integrity of the Union, there are, I hope, but few among us who would contemplate with satisfaction the disruption of the great Republic, and fewer still who would congratulate themselves on the formation of a dynasty based upon slavery as its chief corner-stone. (Applause.) A Confederacy prepared to perpetuate and extend the slave power as its distinctive and unenviable mission. If there are those who would evoke our sympathy for the South because it has fought with courage and endurance with fortitude, then may they, on the same principle, challenge admiration for any daring and successful tyranny. The breaking up of the American Union, however it might be overruled by the great arbiter of all affairs for good, would, in the first instance at least, be a great calamity, and would, to a proportionate degree, destroy political liberty and the progress of mankind. In dealing with the whole subject, we should bear in mind that, if the war which we so much deplore has been caused by slavery, it is we ourselves who first transported the African race to those Western shores. The Americans are their own "kith and kin," and we may see in them our own national character reproduced with all its merits and defects. They are as energetic, industrious, and persevering as ourselves, and it is impossible that we can ever dissociate their fortunes from our own. Making full accounts of all their social evils and all their provocations to the parent country, what true son of Britain would not rejoice in their prosperity and progress? Up to the period of this deadly strife, who of us did not hail the onward march of that Western world—its institutions, attracting every possible diversity of tongues; its population, advancing at the rate of the progress of man a day, and a hundred miles a year; its towns and States existing in the remotest wildernesses; great lines of thoroughfare, spreading their iron web over primal solitudes, and opening up fresh avenues through regions yet untouched by the foremost wave of emigration, and restless hosts sweeping still further Westward, and crystallising as they went into the forms of permanent society—their movement onward, and still onward, until they took their stand on the Pacific, facing the Orient, leaving a territory behind them greater and happier—happier a hundredfold—than the Empire of the Czar. (Loud applause.)

It is impossible to forget that ours is the proudest nation; and which in the first half century of its existence as a separate Power, had drawn together, as by a centripetal force, the discordant materials of half a globe, and magnetised knowledge with the electric spark of civil and religious freedom. (Loud applause.) And bearing all this in mind, and thinking of the many pleasant interchanges that have, especially of late years, taken place between us, and of those moral forces which Britain and America unitedly might wield for the highest good of man, how gladly should we have the advent of that day when the moral hurricane that with such desolation is sweeping over that land shall have spent its force, and the sun of liberty shall shine forth with brighter lustre than before in an unclouded sky!

Mr. Hayes's lecture, in which he traced our troubles to slavery, was two hours in length and was received with great applause.

At the conclusion, Dr. McCosh moved a vote of thanks for the interesting and instructive address, adding some remarks in the course of which he said: "There is a point on which I wish to commit this meeting. We sometimes complain, and hypocritically often complain, that our American friends have not been looking upon this great struggle in a right light—that they have lost sight of the question of slavery—that our Northern friends have not kept that point steadily before them. Now, perhaps this charge may lie as heavily on us as on them; for, among large portions of the people of this country—large portions of the public Press, and many speakers that have addressed large meetings, it has not been kept in view that this is the great question at issue. (Applause.) The South has all along known this was the question. (Applause.) What was the reason, why, that then, we should have forgotten the South, and taken up slavery in advance, and declared that slavery should extend no further?"

Dr. McCosh's motion was carried with applause. Rev. Dr. Wood coming in at this point, was introduced by the Chairman and invited to add some remarks. He testified to the support given to the Government by the sober Christian public sentiment of the North; in its conflict with a rebellion which was entered upon, not to gain freedom from oppression, but freedom to oppress. The deepest moral and religious indignation of the great body of the people were enlisted to maintain national existence, and avert the consequences, worse than war, which must follow dismemberment in such a manner and for such a cause. Their best men went into the army from the purest patriotism.

After passing a vote of thanks to the chairman, the meeting adjourned. The *Banner*, commenting on the meeting says: "The man who originated and took a part in the proceedings of Tuesday evening, entitled to the gratitude of the public for the decided stand which they have made, and the emphatic testimony they have borne upon a question which has been so extensively misrepresented; but in regard to which there are indications of a wholesome reaction in public sentiment."

THE APOSTLE PETER: A GENUINE CHARACTER.

With this manner of life in Christ's company you are well acquainted; for of all the apostles he is the most conspicuous. Ardent and honest, full of eager affection, but delicate in disposition, and prone to become somewhat deficient; frank of speech and swift in action, yet apt to be startled by his own boldness—apt to break down after a boastful promise or a brilliant beginning, his was the character which is sure to be often vexed with itself, and of which every one sees at a glance the faults or the foibles.

Still, who does not admire his genuineness, his warmth and energy? A chin-cape may have such a fever, that it will quickly become its own weight will snap; whilst a single link of the self-same cable may be drawn into a wire that will multiply tenfold the strength of a packthread ever so long. And so a small portion of Simon's devotedness, in union with a colder and more cautious temperament, might have spun out into a respectable and consistent career of the average duration. But for holding great ships in stormy weather, his qualities are wanted, his will and packthread won't do; and after the ship is repaired—when the fracture in Simon's faith was restored—he became a power in that primitive Church—a reliance and a holdfast to his brethren.

It was a great love and an overmastering grief he had for his Lord; and it does us good to see it. The manifestation might be occasionally precipitate or misjudging, but in a cold calculating world it does us good to see a generous enthusiasm. At a certain moment he said, "It is the Lord," we like to see him leaping over the vessel's side, and plunging, swimming, panting towards the shore; and the moment the Lord says, "Bring of the fish which ye have now caught," we like to see him rushing forward and hauling high and dry the net which more deliberate comrades had safely dragged to the shallows. When Jesus poured water into a basin, and began to wash the disciples' feet, we appreciate the feeling which, distressed and almost shocked at such excessive condescension, exclaimed, "I trow shall never wash my feet!" but when Jesus replied, "If I wash thee not, thou hast not part with me," instantly rejoined, "Then not my feet only, but also my hands and my head." And when, startled at the Divine claims of Jesus, many followers drew off and walked no more with Him, in answer to the appeal, "Will ye also go away?" we are comforted by Peter's memorable avowal, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the son of the living God."

This devotion to his Lord was the grand feature, the saving element in Peter's character, which even when cast down was not destroyed, which even when so disastrously eclipsed was not extinguished. And happy they who have a similar love to the Saviour. Like the modern ship in mid-ocean, which, when the propeller fails, or the axle breaks, has still skill to carry her forward, which, when a timber is stove, has water-tight compartments sufficient to sustain her still buoyant, happy they who, even if courage should collapse, or faith itself encounter some shattering collision, have got enough of the new nature's love to Christ, to keep them still afloat—those sails of affection which make the disabled vessel still answer to the helm. Happy the Cramer who, on the strength of this affection, survives to bury "that unworthy hand" in the Master's hand, and to look of his Master's disciples in repentance, and lives to declare, with a decision and ingenuousness which nothing can gain say, "Lord, thou knowest all things: thou knowest that I love thee."—Dr. Hamilton's *Lake of Galilee*.

ALMOST every month we have to note some progress of Presbyterianism in England. The last number of the *Messenger* records the commencement of Presbyterian services in Turkey, under the charge of Rev. A. Edrington, but has been obtained for advertisement in the meantime; and a commendable church is in progress. Turkey is resorted to by many invalids from Scotland and elsewhere, and a Presbyterian church will be a great boon.

THE "LADIES' AID."

Messrs. Editors:—It is some months since anything has appeared in your columns concerning the "Ladies' Aid Society" of Philadelphia. I am glad to read that this Society has ceased, or interrupted its operations. Organized at the very commencement of the war, it has prosecuted its most successful work with a wisdom, liberality, and an efficiency which have secured to it the confidence of the Public, and the gratitude of tens of thousands of our gallant soldiers. Its stated meetings are held on Friday of each week, in the lecture and school-rooms of the Tenth Presbyterian Church; and it is refreshing to step into those occasions, and see the ladies engaged in their various offices, mending and sewing garments, and putting up boxes and parcels of all sorts for the camps and hospitals. At their very last meetings, we understand they supplied two hospitals.

The last "Semi-annual Report" of the Society announces an aggregate of stores received and distributed during the year amounting to the sum of \$20,000. These stores have gone in every direction, where there was any suffering to be relieved. The Society knows no State lines, no distinction of sect or color of features. Another is, that it is conducted without expense. It has no salaried officers. It is generously furnished with rooms free of rent. Every dollar contributed to its funds goes to the aid of the soldiers. A third characteristic is, that it acts with promptness: Having no forms to observe, and no authorities to consult, its movements are marked with a facility which is attended with a more complicated machinery. Yet, in the next place, it does not act at random. It has resident agents at a number of important points, who receive the stores, and distribute them to the needy. Its supplies are sent to the excellent Secretary, Mrs. Harris, who is always with the army and among the soldiers. Her sympathies are for the whole. Our philanthropic labours have been gratefully tested by hundreds of our officers, of all grades, and by the surgeons of every post and camp who has visited. More than forty pages of the Report have been devoted, as an appendix, to the letters of the ladies. We know of no such records of this war. We know of no such photographic record of the hospital experiences of any war. We know of no such record of that admirable woman, Florence Nightingale, concerning the Crimean war, approaches these letters in interest. We think, surprise, that the report which contains them has been in large request in every direction.

And this leads us to say that it is the crowning feature of the Ladies' Aid Society, and the ladies who in the field, are ministers of mercy, as well as to the souls as the suffering bodies of our soldiers. The offices of Christian sympathy are attended with a more complicated machinery. Yet, in the next place, it does not act at random. It has resident agents at a number of important points, who receive the stores, and distribute them to the needy. Its supplies are sent to the excellent Secretary, Mrs. Harris, who is always with the army and among the soldiers. Her sympathies are for the whole. Our philanthropic labours have been gratefully tested by hundreds of our officers, of all grades, and by the surgeons of every post and camp who has visited. More than forty pages of the Report have been devoted, as an appendix, to the letters of the ladies. We know of no such records of this war. We know of no such photographic record of the hospital experiences of any war. We know of no such record of that admirable woman, Florence Nightingale, concerning the Crimean war, approaches these letters in interest. We think, surprise, that the report which contains them has been in large request in every direction.

In the very latest letter received from the Secretary, and read to the society on Friday last, is a paragraph which will show the sort of work these ladies are doing. It is a paragraph which our work has not been of a character to give interesting incidents, and yet we esteem it as a most useful one. You know our location, and the opportunity it affords for resting the weary soldier, and the weather has been most trying; snow fell to the depth of several feet, commencing Saturday night, and falling all of Sunday, so that many of our exposed brethren, in such a situation, would need warm drinks. They had no fires, and so could not even prepare coffee. The whole of Sabbath was given to the sick and suffering. We had a most grateful set of men you never saw. Whilst the great snow storm was on, we had a party of our work has not been of a character to give interesting incidents, and yet we esteem it as a most useful one. You know our location, and the opportunity it affords for resting the weary soldier, and the weather has been most trying; snow fell to the depth of several feet, commencing Saturday night, and falling all of Sunday, so that many of our exposed brethren, in such a situation, would need warm drinks. They had no fires, and so could not even prepare coffee. The whole of Sabbath was given to the sick and suffering. We had a most grateful set of men you never saw. Whilst the great snow storm was on, we had a party of our work has not been of a character to give interesting incidents, and yet we esteem it as a most useful one. You know our location, and the opportunity it affords for resting the weary soldier, and the weather has been most trying; snow fell to the depth of several feet, commencing Saturday night, and falling all of Sunday, so that many of our exposed brethren, in such a situation, would need warm drinks. They had no fires, and so could not even prepare coffee. The whole of Sabbath was given to the sick and suffering. We had a most grateful set of men you never saw. Whilst the great snow storm was on, we had a party of our work has not been of a character to give interesting incidents, and yet we esteem it as a most useful one. You know our location, and the opportunity it affords for resting the weary soldier, and the weather has been most trying; snow fell to the depth of several feet, commencing Saturday night, and falling all of Sunday, so that many of our exposed brethren, in such a situation, would need warm drinks. They had no fires, and so could not even prepare coffee. The whole of Sabbath was given to the sick and suffering. We had a most grateful set of men you never saw. Whilst the great snow storm was on, we had a party of our work has not been of a character to give interesting incidents, and yet we esteem it as a most useful one. You know our location, and the opportunity it affords for resting the weary soldier, and the weather has been most trying; snow fell to the depth of several feet, commencing Saturday night, and falling all of Sunday, so that many of our exposed brethren, in such a situation, would need warm drinks. They had no fires, and so could not even prepare coffee. The whole of Sabbath was given to the sick and suffering. We had a most grateful set of men you never saw. Whilst the great snow storm was on, we had a party of our work has not been of a character to give interesting incidents, and yet we esteem it as a most useful one. You know our location, and the opportunity it affords for resting the weary soldier, and the weather has been most trying; snow fell to the depth of several feet, commencing Saturday night, and falling all of Sunday, so that many of our exposed brethren, in such a situation, would need warm drinks. They had no fires, and so could not even prepare coffee. The whole of Sabbath was given to the sick and suffering. We had a most grateful set of men you never saw. Whilst the great snow storm was on, we had a party of our work has not been of a character to give interesting incidents, and yet we esteem it as a most useful one. You know our location, and the opportunity it affords for