

American Presbyterian and Genesee Evangelist.

THURSDAY, MARCH 26, 1868.

JOHN W. MEARS, Editor.

BUT A VERY FEW DAYS

Now remain in which subscriptions due in advance at the first of the year, can be paid at the old rates.

EXTRA DAILY ISSUE OF THE AMERICAN PRESBYTERIAN.

During the approaching Sessions of the General Assembly in this city, we propose to issue from this office a daily paper, containing PHONOGRAPHIC REPORTS of all the proceedings, with the Acts, Reports, Sermons, and other Documents of the body, in as full and accurate a manner as possible.

The DAILY AMERICAN PRESBYTERIAN will be nearly half the size of the weekly; it will be printed on smaller but legible type, and on good paper, furnishing a record valuable to every minister, elder, and church-member, for immediate use, or for preservation for the future.

The price for a single copy will be FIVE CENTS; all the numbers will be sent, post-paid, to any address for 50 cents. To be paid in advance.

As it is very desirable that some approximation to the number which will be required, be reached at an early day, it is hoped that subscriptions will be sent at once to our office.

A limited space will be allotted to advertisements, at fifty cents a line for the entire edition, or \$87.50 per column of fifteen inches; \$30 for a half column, \$12 for a quarter column.

Address, AMERICAN PRESBYTERIAN, 1334 Chestnut street, Philadelphia.

GLORYING IN THE CROSS.

To "glory in anything" is an idiomatic expression signifying to make our boast in it; to regard and speak of it as our highest honor and joy, to see our own glory in it; to laud it with ever fresh enthusiasm before men.

Differing from cold systems of morality—which secure for their teachers the approbation of the judgment only—and approaching nearer the heart and inner necessities of men, true religion gives them something to glory in. Men must needs boast; they must needs have an object, closely identified with themselves, in which to feel themselves supremely honored and blessed. They glory in wealth, in learning, in worldly honors, in the achievements of science, of exploration, of philosophy, of arms. Some glory in their imagined moral excellence and in the faithfulness with which they fulfill the formal requirements of their creed. Religion would vainly seek to supplant these objects by herself, if she did not offer to the yearning heart of man, a sphere in which it could expiate with at least an equally vivid sense of honor and blessing.

—And so it gives us the Cross to glory in.—Emblem of the shameful death of a criminal! And the cross it is, which is the dearest object of the true Christian's contemplations, in which he glories, as he never could in the loftiest worldly object, and of which he cries out in the passionate exclamation of the Apostle: God forbid that I should glory, save in the cross of our Lord Jesus Christ! In that cross they see a mystery of divine condescension and love; there hung God incarnate, stooping to become their voluntary and all-sufficient sacrifice before divine justice; there their divine Teacher purged and ransomed; there their divine Teacher wrote, in letters of blood, his most significant lesson of truth and duty; there, their divine Friend wrought out his most amazing work of friendship to them; there is their title to peace of mind, to heavenly wealth and honors; there is the beginning and spring of true excellence of character; there, in that bleeding outstretched form—"the stone which the builders rejected"—is the corner stone of a new order of things on earth, a spiritual house built up of living stones, a kingdom of heaven spreading through the world, a stone cut out of the mountain without hands, crushing the kingdoms of injustice and ungodliness, and setting up the kingdom of righteousness and peace in their stead. Beside this cross, on which the Prince of Glory died, all other objects that the world can show are but dust. They might all go and leave him to poverty and despite, and with the cross, he would be rich and honored beyond calculation. He would glory still in his joyous and honored estate.

What means this choice of the shameful instrument of a criminal's death, as the very standard and emblem of Christianity? We shrink from such a use of the gallows and the guillotine; the cross was just as disgraceful in its day. Cicero called it "the most cruel and disgraceful punishment;" Lactantius, "the worst possible punishment;" and the worst punishment in the world. It was the punishment chiefly of slaves; citizens of Rome could not legally be crucified. It was inflicted for the greatest crimes, robbery, piracy, assassination, perjury, sedition and treason. It was in use among the Romans, with all these shameful associations, down to the time of Constantine, who saw, or thought he saw, it in the when we think how prejudice and scorn and repugnance have utterly disappeared from the associations connected with this emblem, and how God, and the tallismanic cry of the Church of erstwhile detestable feelings of which the human soul is capable, were led to recognize with wonder and adoration the cause of such a surprising transformation. Surely it is only the divine dignity of the person who suffered upon it, the priceless value of the sacrifice he made, and the momentous import of the problem he solved in the government of God, that could have changed the vile and shameful cross into the most affecting symbol of faith that the world has ever seen.

THE LATE DEFENCE OF DR. HICKOK'S PHILOSOPHY.

(CONCLUSION.)

The writer then enters upon an argument (p. 18) to show the inconceivableness of the ultimate essence of matter, if it be regarded as anything diverse from force. We are not anxious upon this point; let material substance be regarded as inconceivable rather than as found to it with spirit to make it conceivable. If, on the one hand, we identify matter with certain exercises of the spirit, as Dr. Hickok does, or if, on the other, we reduce spirit to the condition of sublimated matter, as Prof. Lewis would have us believe is done by Sir W. Hamilton and his school, we vastly simplify the problem of perception which meets us at the threshold of the science of mind. For ourselves we prefer to admit a mystery in these primal facts of being, while we yield to that authoritative instinct which bids us draw a broad and impassable line of distinction between matter and mind. Nothing can be plainer to the common mind than the radical nature of this distinction. Teach the people that this instinctive decision is illusory, and you will lead them to suspect their Maker of trifling with them in the very plan of their being.

The question is asked (page 23): "What is the religious worth of this thing (inconceivable prime matter), be it what it may, which is nothing for the sense and the reason?" We answer by another question: what is the religious worth of a genuine Theism, which regards God as personally and essentially distinct from the world which he made and which he sustains and governs? To Prof. Lewis, such a system may not appear supremely valuable; to our minds, any speculations, be they philosophical or be they pietistic, which tend to lower this exalted idea of Deity and to let the Creator's personality flow out into and blend with his works, are a positive and grievous disservice to the cause of true religion, demoralize man's capacities for worship, and invite back the monstrousies of nature-worship and polytheism to degrade the Christian world. We go for sticking to "hard matter" therefore, as something essentially, and to everlasting, distinguished from the mere emanations of divine power. And we believe Prof. Lewis will vainly search the Scriptures and apply his metaphysical hermeneutics to his simple and popular statements, in the hope of a verdict more or less favorable to his view of the divine spirituality of matter. Scripture, indeed, does not teach any metaphysical doctrine of Creation. It is the concrete word of fact which is at once brought to our view in its pages, and not the abstract substance, having separate existence only in the analysis of the philosopher. But that the natural world of the Bible is something essentially apart from the God who made and who sustains it, we need no philosophical acumen or discipline to see.

Prof. Lewis thinks his pantheism is not dangerous. It does not deny the divine personality. We are willing—nay, we rejoice to put this declaration of his upon record. But we are pained at the Professor's freedom in the use of the term in connection with his philosophy. He is not shy of it; he almost seems in parts of this article unconscious of any odium in the qualified acceptance which he gives it. It is this characteristic of his article that alarms us. A philosophy which is true, would show it by its instinctive revulsion from the abomination of pantheism, as parity of character shows itself by a blush in the presence of vice. We have never called either Prof. Lewis or Dr. Hickok a pantheist, nor do we remember that Prof. Hall has done so. We by no means confound them with that daring school which denies the divine personality. We would prefer to call them pantheists, if we may be allowed hurriedly to coin a word. But we fear that only the thin barrier of a logical inconsistency will be found to save them—as it already in other fields of speculation has saved many good men—from substantially pantheistic conclusions, into which more consistent and less scrupulous followers may incontinently rush. All through this article the arguments used by Prof. Lewis to prove matter a certain status of the divine will, could be used, mutatis mutandis, to prove the human soul itself to have no distinct and real existence apart from God. We may be deficient in acuteness, but we cannot see any logical resting-place between the conclusions avowed by Prof. Lewis, and the broad and sweeping assumption that the only reality in the universe is God.

The latter part of the article is occupied with an elaborate and interesting exhibition of the doctrine of the instability and unreality of matter. Ideas only are real, according to the writer. We had been accustomed to draw a broad distinction between these two terms—"idea" and "reality"; but after matter and spirit are confounded, it is worth while to hold to any distinctions pointed out by the common sentiment of mankind? The idea indeed constitutes a thing what it is, stamps its nature upon it, but does not give it being. A thing is, and a thing is, as a vast difference in philosophy. Ideas have something to do with the last proposition, but not with the first, viewed abstractly. The aim of Prof. Lewis's argument here is to induce us to abandon the conception of any material substratum, as that in which the form of the object inheres. If the manner of the existence of an object is its only being, the philosophy can do without its abstract substance; but cannot the psychology also do without its substratum of force, and Prof. Lewis, at least, be content with a world which would only seem to be, but is not, in any appreciable sense? It would not be a hard thing, we think, to reconcile him to this view. The long argument which follows, on the nature of the world of sense as ever being mind but never truly being (page 29-31) fails to impress us as of great moment in maintaining the peculiarity of his views against the position of Dr. Hall, notwithstanding we enjoy its fine literary character and its facts in the history of the ancient philosophers. It may be owing to a deficient perception, but we could admit all that is said of the mutations of the object of sense, without seeing ourselves in any degree approximated to the position of Prof. Lewis, that the only created reality is force, bearing the impress of ideas and nature's laws. In this hasty and summary treatment of a large and elaborately prepared part of the article, we are free to admit that we may be doing the writer injustice. Certainly we have no intention of so doing. We frankly confess ourselves puzzled by this magnificent episode, as it seems to us to be. Further study may enlighten us, or some correspondent may come to our aid. Meanwhile we conclude,

for the present, expressing our surprise at finding ourselves in a position so positively opposed to that of Prof. Lewis in his advocacy of Dr. Hickok's peculiar views. There is much in these views, as stated by Dr. Hickok himself, which has interested and enlightened us and from which we would not care to dissent. But Prof. Lewis seems to have unhappily selected the most objectionable and dangerous features of the system on which to make his defence. Is he only fairly developing the system of Dr. Hickok and showing its true tendencies?

PREACHING—NO. 13.

BY REV. E. E. ADAMS.

READING—EXTEMPORIZING.

Much has been said and written in these times about the best method of preaching. We have already intimated the importance of writing sermons. Whatever be the mode of delivery, we are persuaded that to neglect the pen in sermonizing is a serious mistake. One generally thinks more deeply and connectively when composing with pen in hand. Yet this method of preparation is greatly aided by uniting with it meditation while walking in the study or in the open air. The latter place will often refresh the mind of its perplexities and give clear, fresh, appropriate thought, culminating the solid and profound. The cool air against the brow, the glow inspired by physical action and change of attitude, promote mental clearness. Some minds doubtless, either by constitution or habit, compose best without writing, and utter their thoughts more freely and forcibly in a purely extemporaneous way. Others certainly do best by writing and reading; others still by writing, committing to memory, and preaching memoriter. We deem it of vital moment that the preacher, like every other man, act himself. Let him experiment on the different methods and adopt that in which he can work to the best advantage. He will be able to work to the best advantage. He will be able to work to the best advantage. He will be able to work to the best advantage.

A PATRIOTIC COLLEGE.

The catalogue of young Hamilton shows a goodly number of students, but about twenty are now absent serving their country in her army. They heard their country's call, and Cicero and Tacitus and other orators lost all their charms. Books were thrown aside for the sash, and the sword and the musket. Save our country first, and then there will be something worth studying for—this seemed to be the ruling thought of the hour—and so they went forth, some already to death, and some to honorable scars. Promotion, too, has awaited some of her young sons, as they have aspired to do their whole duty in this hour of our dear country's need. Some may think that the "boys" had better have remained with their books, and left others to do her fighting. We may misjudge, but we cannot help thinking that it was a good example to encourage alumnus from other walks of life. At all events, students love liberty. They appreciate the blessings of a stable, strong, good government. They know for what they are fighting, and they will do their country good service. It will not be a bad page in the history of this rising institution, that in the day of our country's peril so many of her heroic youths were ready, even at this tender age, to do and dare so much for our country's salvation.

MEMORIAL OF HAMILTON COLLEGE.

A MEMORIAL OF THE CENTENNIAL CELEBRATION OF THE FOUNDED OF HAMILTON COLLEGE, CLINTON, N. Y. This volume of 232 pages, printed on fine soft paper, handsomely bound, and richly illustrated, is well worthy of the great historical occasion which it commemorates. It contains Dr. Henry Kendall's sermon on "Colleges and Missions," Dr. Joel Parker's address on "The Church and the College," Judge W. J. Bacon's Address of Welcome, President Fisher's Historical Discourse, and Prof. Kendrick's Jubilee Poem, all of which appear to have been delivered in the Stone Church, during the Jubilee week. The proceedings of Wednesday, P. M., July 16th, which took place under an immense tent, include addresses by Dr. Asa D. Smith, Chancellor Pruyn, President Eaton, Rev. Harriek Johnson, Rev. W. E. Knox, Dr. James Ellis, Rev. Laurence Hamilton, and others, with an after-dinner poem of rare excellence, by Lieut. W. W. Howe. The appendix is enriched with Rev. A. T. Pierson's "Golden Wedding Ballad," letters from absent alumni, "Backusians," by Rev. A. D. Gridley, Prof. North's sketches of deceased graduates, reports of class meetings, with a list of guests at the Half-Century Dinner. The book is embellished with fine steel engravings of Rev. Samuel Kirkland, who founded the college, Presidents Backus, Davis, Punnery, North, and Fisher; also engraved portraits of S. Newton Dexter, and Benjamin S. Walcott. It would not be easy in a brief notice to convey a full idea of the spirit of filial devotion to Alma Mater, the brotherly enthusiasm and the patriotic patriotism which light up and consecrate the pages of this beautiful Memorial. The book can be had for \$1.25, enclosed to Prof. Edward North, Clinton, Oneida County, N. Y.

IOWA CITY PRESBYTERY.

IOWA CITY, March 12th, 1868.

Our Presbytery of Iowa City has just closed a very interesting semi-annual session, at Wheatland, which is situated on the Chicago, Iowa and Nebraska railroad. Rev. Isaac W. Atherton, of Cedar Rapids was chosen Moderator; and the business of the body was conducted with harmony and facility of action.

The Rev. Geo. D. A. Hebard, of Iowa City, and Elder Samuel H. Rogers of Wheatland were appointed Commissioners to the Assembly; and Rev. H. L. Stanley of Lyons, and Elder James S. Wattles, of Cedar Rapids Church, their alternates. Revivals and many hopeful conversions have occurred at Pleasant Prairie and Clarence, and more than usual awakening and some conversions at Iowa City and other places, all which made the brethren feel that they should take courage and labor for the salvation of men, with more hope, even in these troublous times.

A special and loyal resolution was passed, commending prayer for our officers, officers, soldiers and sailors, as well as efforts to promote the sanitary and religious welfare of the army and navy of our land, to the end that the present rebellion may be speedily suppressed, and peace and liberty established throughout the land. It was offered for publication in our local papers.

The occasion was the more interesting from the fact of the completion of a beautiful Gothic Church, which was dedicated by the Presbytery, Rev. Geo. D. Young of Camanche preaching the dedication sermon. Also Mr. Samuel J. Miller, the Stated Supply of this Church and of that at

Clarence, was ordained, on Sabbath evening the 15th inst., at the closing service of the meeting. The order of service was as follows:

Reading of the Scriptures and introductory prayer by the Rev. Geo. D. A. Hebard of Iowa City; sermon by Rev. H. L. Stanley of Lyons; constitutional questions by the Moderator, Rev. Isaac W. Atherton of Cedar Rapids; ordaining prayer by Rev. Samuel Storer Howe of Iowa City; Charge by Rev. James Knox of Clinton; and the benediction by the evangelist ordained. Mr. Mills came to from the profession of the Law, having been formerly admitted to all the courts of New York State to which calling he did not long adhere. He is a graduate of Yale College, and is a most welcome accession to our ministerial numbers, who were much diminished last autumn, by the division of Iowa City Presbytery to constitute Cedar Valley Presbytery, by the Synod of Iowa.

IOWAN.

DIRECTORY OF PRESBYTERIAN MINISTERS & CHURCHES OF PHILADELPHIA.

PRESBYTERIAN HOUSE, 1334 CHESTNUT ST.

Table with 2 columns: NAMES OF MINISTERS AND CHURCHES, RESIDENCES AND LOCATIONS. Lists names like Adams, E. E., Adams, Robert, and churches like 1622 Mt. Vernon Street, Sp. Garden and 13th St., etc.

RELIGIOUS NEWSPAPERS FOR SOLDIERS.

The soldiers in the field and in the hospitals are eager for religious newspapers. Their own familiar family denominational papers are the most prized of all. They are read from beginning to end, and passed from hand to hand, until quite worn out. They revive home, church, and Sabbath-school associations; keep up the knowledge of passing events, religious and secular; increase intelligence, prevent demoralization, inspire cheerfulness, encourage patriotism, and strengthen heroic resolve; and above all present Gospel truths in articles terse and attractive, and illustrate their benign power by narratives of conversions, revivals, and hallowed Christian examples of holy living and happy dying.

The Christian Commission would rejoice to present by its delegates and chaplains the best loved paper of each soldier in his every week; but even if its treasury could bear the expenses, which it would not, the Commission could not devote means contributed for general purposes, to the purchase of denominational papers. It can be done, however, by special contributions for the purpose, and to this end an appeal is now made to the friends of each and all the religious papers of the land. Let the friends of each contribute to the paper itself directly all they can afford for the purpose, and the Commission will be glad to place in the hands of the soldiers.

It is designed that an article similar to this shall appear in every other paper, and thus an appeal be made to the friends of each through its own columns. And the Commission has this special request to make of editors, in behalf of the soldiers, that they will not permit the matter to drop, but call attention to it from week to week, until a supply is secured in some measure commensurate with the vastness of our army, and the eagerness of our soldiers.

This paper will furnish 12 copies weekly, during three months, for five dollars, or 25 copies for ten dollars, or 70 copies for twenty-five dollars, or 150 copies for fifty dollars, or 300 copies for one hundred dollars.

Those who desire to contribute for the purpose of sending this paper, will please forward the amount to its publishers, who will furnish the papers to the Commission.

GEORGE H. STUART, Chairman.

W. E. BOARDMAN, Secretary.

In this connection we also print a letter to the Christian Commission, from the chaplain of a Pennsylvania regiment.

LETTER TO THE COMMISSION. CAMP HUMPHREY, Va., Feb. 21st, 1863.

Mr. George H. Stuart:

DEAR SIR.—I am happy to acknowledge the receipt of some articles of comfort from the Christian Commission. I have made the acquaintance of Dr. Reed and others of the Commission—they are doing an excellent work.

In the army a man's heart is best gained through some kind act. I have thought the nearest road to a soldier's heart was through a loaf of bread, and the Commission succeeds gloriously, for the reason that they first care for the temporal wants of the men. This gains the confidence of the afflicted, and they listen attentively to every word and prayer offered on their behalf with deep interest.

At Windmillpoint the spiritual condition of our soldiers was encouraging and comforting. One night at prayer over a score arose for the prayers of the church.

I hope your Commission will be well sustained. We need many books. We need the visits of your agents. Their presence inspires us with renewed interest, and strengthens our hands for the labor before us. In the name of our regiment I thank you for the donations of books, Testaments, tracts, &c.

Pray for us, pray that God may bless our regiment with a revival of His own good work in our hearts.

Truly yours, A. J. HARTSOCK, Chaplain 138d Regt. P. V.

Our Church News.

RELIGIOUS INTEREST IN PHILADELPHIA AND VICINITY.—At the Third Church, Dr. Brainerd's, eight persons were received on profession of faith at the last Communion, and the interest continues. In the North Broad Street Church several conversions are reported.

The Pastor of a church in a neighboring city, noted for the prevalence of a revival spirit during almost the whole of his brief history, writes as follows, in a business note: "God is again visiting his people under my charge, and calling sinners to life. Almost immediately after the annual meeting of the congregation, and especially at our communion following, there was marked and unmistakable evidence of the Spirit's presence. I appointed two extra services, with a day of thanks for outward, as also spiritual, prosperity, and prayer for the salvation of sinners. The meetings were largely attended, and very great solemnity prevailed. Many unconverted were disturbed, and anxious inquirers multiplied. The church is greatly refreshed; and several hopeful conversions have been given. How great a blessing we are to have I do not know. God is sovereign and does his pleasure. He has already done much for us whereof we are glad."

COMMISSIONERS TO GEN. ASSEMBLY.—Presbytery of Troy.—Rev. Selden Haines, D.D., and Rev. A. De Witt with Elders E. Baker, M. D., and C. F. Dowd.—The Presbytery of Troy, Me. was installed Pastor of the 4th Avenue Presbyterian Church, N. Y., by the 4th Presbytery, on the 25th inst. The services were arranged as follows: The Moderator, Dr. S. H. Cox, to preside; Rev. Prof. H. B. Smith to preach the sermon; charge to the Pastor by Dr. Adams; and charge to the People by Dr. Parker, late Pastor of the Church.—Rev. I. A. Prime was installed by the Presbytery of Troy pastor of the Liberty-street Church, Troy, on Monday evening, March 23d.

At a special meeting of the Newark Presbytery on the evening of Wednesday, March 11, Rev. James M. Dickson was installed pastor of the congregation his acceptance of their call, they have thoroughly repaired their church and lecture-room, entirely reseating the latter, and furnishing the former with a neat organ. The Newark Daily Advertiser says: "Mr. Dickson enters on his work under very favorable circumstances, and will be welcomed among us, not only by his Church, but by his ministerial brethren and the entire Christian community."

The Fourteenth street Church, New York.—A special religious interest has been in progress for more than a month past, in the Fourteenth-street Church, Dr. A. D. Smith's. It has been of a quiet character, and with little addition to the ordinary means of grace. Of some forty or fifty inquirers, a considerable number have already expressed hope in Christ.

A Robinson's Professorship in Hamilton College. We rejoice with the Evangelist to hear that the Churches in New York and Brooklyn are to honor themselves and him (the late Dr. Robinson) by endowing a Robinson Professorship at Hamilton College. The work has been nobly begun. A subscription of \$6000 has laid the foundation of this fitting monument. A meeting was held week before last at the house of Mr. Wm. E. Dodge, at which the subject was discussed, and measures were inaugurated for the accomplishment of the object in view. The following resolutions were adopted unanimously:

Resolved 1, That we cordially approve the design of founding, by subscriptions in New York and Brooklyn, a Professorship in Hamilton College, to bear the name of the late Dr. Robinson, one of the most distinguished graduates of that Institution. The design is commended to us, as well by the origin, history, and excellent promise of the College, as by our regard for the memory of one to whose eminent scholarship the whole Christian world is so deeply indebted.

Resolved 2, That Messrs. William E. Dodge, George W. Lane, James R. Taylor, and Charles P. Kirkland, be appointed an Advisory Committee to aid the Rev. Dr. Goertzer, Commissioner of the College, in accomplishing this design.

We would earnestly commend this object to the liberality of our Churches; and would bespeak for Dr. Goertzer a cordial reception and a generous response. We expect to see the work accomplished; but let it be quickly, generously, and handsomely done.

The Church at Loganport, Ind., the first of last month, dedicated their new house of worship. They are not in debt; and the interest of the occasion was much promoted by the presence and labors of President Tuttle, of Wabash College, who preached the dedicatory sermon. The material building process. May it be glorified with that Divine Presence which makes "the house of God."—Herald and Recorder.

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New Publications.

From Messrs. Ticknor and Fields, Boston, we have received the MEDITATIONS ON DEATH AND ETERNITY, which were translated from the Greek of Zechok, originally for the Queen of England, and at her direction, in the original was a great favorite of the naturally, it became invested with a peculiar charm to his devoted, bereaved wife, the Queen. She caused a selection to be made of those Meditations which the Prince preferred, employed copies printed for private circulation. They are now given to the public. They contain much truly elevated thought, expressed in a fervid manner, and well calculated to win upon and soothe

the deeply bereaved. We have not been able to satisfy ourselves that they possess that full measure of consoling power, which arises from a well grounded system of evangelical doctrine.

The volume is got up in excellent taste by its publishers. For sale by J. B. Lippincott & Co. THE TWO FRIENDS is the rather obscure title of another of the interesting, acute, and deeply earnest works on the "inner life of the Christian," by the author of the "Patience of Hope" and a "Present Heaven." This writer, now known as Miss Dora Greenwell, is making her mark and doing a good work, in this sphere of writing. The present volume commences with a piece of allegorical writing which few will appreciate, but opens out afterwards into conversations between the two friends, in which the rich and profound experience of the speakers is illustrated in language of rare beauty and power. Thoughtful Christians will find great pleasure and profit in perusing it. Boston, Ticknor and Fields. For sale by J. B. Lippincott & Co. 18mo. pp. 167.

Another hunter has been making a great "raid" upon the wild creatures of Southern Africa, and has published a very account of his adventures in a volume, entitled, "AFRICAN HUNTING, FROM NATAL TO THE ZAMBEZI, FROM 1852 TO 1860." The volume, as republished by the Harpers, New York, with map and spirited illustrations, will, of course prove attractive. But the bravery and skill and adventures of a mere hunter of wild beasts, are compatible with a degree of humanity, but little above that of the beasts that are slaughtered. We suppose, however, the culture of these predatory and destructive instincts is overruled providentially, so as to prepare the way for the advance of civilization, which must needs sweep away these monstrous creatures from its path, before it can occupy the territory which they inhabit. For sale by J. B. Lippincott & Co. 12mo. pp. 397.

THREE YEARS IN CHILI, by a lady of Ohio. This is a volume in which much information of the personal habits and general life of the people in a region little known, is conveyed in agreeable gossiping style. 12mo. pp. 158. Foster, Follet & Co. Columbus. For sale by W. S. & A. Martien.

THE ROMANCE OF THE MUMMY. This is a very French book indeed, as one might guess before reading the announcement of its translation on the title page. Its morality, its use of things sacred for effect, its startling situations and the very concept upon which it is founded—all savor of Paris. We almost doubt whether these defects, allbeit they are by no means gross, are balanced by the mass of truly valuable and accurate information conveyed in a lively and impressive manner, upon the life and manners of that marvellous people—the ancient Egyptians.

In this volume they are taken down from their stiff pedestals, their quaint intrigues, and their silent temple and sepulchral walls, and, with their various weapons and implements, now admitted and guarded as relics almost of an ideal age, they are made to perform the part of men in daily life. "The traveler, Mr. Prime, says of it: 'The book is the best picture of the Egypt of the Pharaohs that has hitherto been attempted by any one but the learned copyists of the monuments.'" We suppose, therefore, its offences against a pure taste, are also such as ancient Egyptians committed. New York, J. Bradburn. For sale by W. S. & A. Martien.

MAGAZINES, PAMPHLETS, ETC. THE ANNUAL REPORT OF THE WESTERN PENNSYLVANIA HOSPITAL FOR 1862. This institution has been removed to the new and ample buildings at Dixon, eight miles from Pittsburgh, during the past year. It is to a great extent supported by the State. The building contained 115 patients at the close of the year. 25 were discharged recovered, and 90 improved during the year. Out of 607 cases treated in the institution since 1856, only 20 are reported as cured by religious excitement; less than one in thirty cases. 8 cases are put down under the head of "wax excitement." Two of the 607 were ministers and three wives or widows of ministers; 5; farmers; "farmers' daughters," wives and widows, 174. "The number of insane and idiotic persons in the United States by the census of 1860 was 43,864. Of these 29,131 are in the free States, and 13,733 in the slave. The number of insane in Pennsylvania is 2,766, idiotic, 1,642. The ratio of insanity to the population of the State is as 1 to 1,071, ratio in New York, as 1 to 899; in Massachusetts, as 1 to 585.

The heating apparatus, water supply, cooking apparatus, gas works, laundry, and ventilating apparatus of the new edifice are the work of our townsman, Henry P. M. Birkinbine.

THE TRIENNIAL CATALOGUE of Hamilton College for 1863, a valuable document, reflecting much credit upon the institution, as well as upon the careful compiler, PROF. NORTH, has just been issued. The debt owed by the church, particularly our branch of it, to Hamilton can only be learned in such a brief statistical document as this. Hamilton, under God, was a Barnes and a Robinson, besides near a score of honored and useful names in our ministry. She deserves our earnest sympathies and prayers.

THE EDINBURGH REVIEW for January contains India under Lord Dalhousie; Frederick von Gentz, Gold Fields and Gold Miners, Life of Rubens, the Campaign of 1815, Modern Judaism, Les Miserables, Convict System in England and Ireland, Public Affairs. The last article maintains that the forbearance of Great Britain towards this country in the present struggle is without a precedent in history! While it conceals delay in recognizing the South, the tone in which the article is written will find no response in the North except among that contemptible class called "copperheads."

THE BOSTON REVIEW for March contains articles on the Prayer of Faith, Arthur Hugh Clough, English Parties on American Affairs, John Calvin, the Temptation of Christ, Edward Irving, Colenso, Short Sermons, Literary Notices, and the Round Table. Boston, John N. Whittemore.

THE ATLANTIC MONTHLY for April contains an extended miscellany of articles, literary, loyal, romantic, scientific, and poetical. "The Flag," has the genuine tone and strength of loyal sentiment which the time demands. "No failure to the North," begs that by some means the puzzle which seems to hamper the movements of the government in this war, may be removed. Boston, Ticknor & Fields.