

Editor's Table.

SMILES. Industrial Biography. Iron-workers and Tool-makers. By Saml. Smiles, author of Self-help, Life of George Stephenson, &c. Author's Edition. Boston: Ticknor & Fields, 10 mo., pp. 410. With an Index. Price \$1.25. Philadelphia: For sale by J. B. Lippincott & Co.

We have here the continuation of a series of works designed to do justice to a class of men whom the historian has been too prone hitherto, to overlook. Mr. Smiles has thoroughly studied his subject, has gathered his materials from original and trustworthy sources, and has woven them with valuable discussions on the more general aspects of the field in which the various characters achieved their triumphs. His subjects are: Iron and Civilization; Beginning of the Iron Manufacture in Britain; Iron Smelting by pit coal, Dud Dudley; Andrew Yarranton; Coalbrookdale Iron-works, the Darbys and Reynolds; Invention of Cast-steel, Benjamin Huntsman; The Inventions of Henry Cort; The Scotch Iron Manufacture, Roebuck, Mushet; Invention of the Hot Blast, J. B. Neilson; Mechanical Inventions and Inventors; Joseph Bramah; Henry Maudslay; Joseph Clement; Fox of Derby, Murray of Leeds, Roberts & Whitworth of Manchester; James Nasmyth; William Fairbairn. This is a rich list, and will be found to go over the ground and lay bare the springs of much of the material progress of modern civilization. It contains much to quicken all true workers in any sphere, and to encourage, by examples of indomitable energy and perseverance, all who are on the point of succumbing to the difficulties of their station or their enterprises.

COUNSEL AND COMFORT, spoken from a City Pulpit. By the author of Recreations of a Country Parson. Boston: Ticknor & Fields, 16 mo., pp. 311. Price \$1.50. For sale by J. B. Lippincott & Co.

The author of these discourses is already most favorably known to the public as the "Country Parson," who wrote himself into fame and into a "city pulpit" by his "Recreations" in Fraser's Magazine; Rev. A. K. H. Boyd, of the Established Church of Scotland. The volume before us shows the graceful, careful writer, the genial, kindly, sympathizing friend, and the believer enjoying and the preacher presenting rather the sunnier aspects of his faith, than grappling with its profound bearings, and fousing the conscience of the hearer. The views presented are doctrinally correct, but commended with winning sweetness and happy modes of illustration that take away all appearance of harshness and formality. The facile essayist is skilfully blended with the preacher. An interesting and characteristic essay, on the "Close of Holiday Time, with Some Thoughts on Pulpits," introduces the sermons; from which we must quote a single sentence: "The man who has in him the spirit and making of the preacher, could not be kept out of the pulpit."

PAMPHLETS AND MAGAZINES.

THE ATLANTIC MONTHLY for April, is the first number for some months that has seemed to us worthy of an extended notice. We have rarely seen a better one, with so many articles of decided and nearly equal merit.

Fighting Facts for Fogies, is a very unorthodox title to a very instructive, readable article; showing how unfounded is the prejudice against old or middle aged generals. The writer's range is over the entire field of written history, with the exception of the Old Testament, where he would have found some cogent facts for his purpose. The reader will be astounded to learn how frequently the fate of the world has been decided—so far as great battles decided it—by quite old men. Miltiades in Greece; Fabius in Rome, nearly eighty when he baffled young Hannibal; Cesar who crossed the Rubicon at fifty-one; are examples in ancient history; while "in modern days the number of old generals who have gained great battles is large, far larger than the number of young generals of the highest class." Turenne's greatest campaigns were his last, begun at sixty-two; Alva went to the Netherlands at sixty-two and conquered Portugal at seventy-four; Pizarro conquered Peru at sixty; Marshall Radetzky was eighty-two when in 1848 he successfully undertook the suppression of rebellion against Austria; Cromwell was forty-four at the commencement of his military career; Marlborough was fifty-two when he commenced his splendid campaigns against Louis XIV, enjoying ten years of uninterrupted victories. Wellington was forty-six at Waterloo; and Bleecker was seventy-two when he brought up his fifty thousand Prussians and decided the day against the French. The Russian Suwaroff who beat Napoleon's generals in Italy, was seventy, and Kutusoff, who destroyed his army in Russia, was sixty; so that while Napoleon is usually regarded as a triumphant example of the superiority of youth and generalship, he was overthrown by men old

enough to be his father and grandfather. Our own Washington was fifty at Yorktown, and Rochambeau who helped him was fifty-six. General Jackson was nearly forty-eight in Louisiana, and General Scott was sixty when he started on his triumphal march from Vera Cruz to Mexico.—General Taylor was two years his senior. The generals in the present war are just about in the prime of life. General Grant is forty-two, General Meade forty-eight, Banks, Hooker, Burnside, Rosecrans, Sickles, the two Shermans, McDowell, Pope, Halleck, range from forty to forty-eight; Banks, the most energetic, perhaps, of all, being forty-eight. General Lyon was forty-two, General Kearney forty-seven. General A. S. Johnston, the ablest of rebel generals, fell at Shiloh, aged forty-nine. Lee, who is regarded by many as having shown the greatest military capacity on either side, is about fifty-six. While the "young chieftain," whose extraordinary tardiness and excessive caution have cost us so incalculably and brought us little else but the unsatisfactory victory of Antietam, was thirty-five when summoned to Washington. The aged may take heart. The greatest merely human deeds of the world's history, were performed after the actors had got to the downhill side of life.

The Wreck of Rivermouth, is a fine poem in ballad style, founded on an incident in colonial times. The Schoolmaster's Story is a charming love tale, ingenious, pure and healthful. Pictor Ignobis, is the resurrection to public notice of an eccentric genius who wrote startling poetry and engraved for the London booksellers, and was the companion of Flaxman and Fuseli, a hundred years ago in London—more curious than valuable. Mrs. Stowe, who absurdly persists in using a masculine nom de plume, though every body knows "Christopher Crowfield" to be a woman, continues her valuable series of House and Home Papers, the subject at this time being The Economy of the Beautiful, a very suggestive, comforting essay to people with more culture than wealth. The "Black Preacher," unlike a good deal of the poetry current in the "Atlantic," is better in the moral purpose than in the artistic execution. Fouquet the Manificent is a leaf from French history that should be read beside that of Cardinal Woolsey, in English, both being bold comments of Providence on the favorite text of Ecclesiastics. Among the Mormons, is an admirable account of a visit to these repulsive people, from one who, with a just indignation against their crime, combined a seemingly calm and impartial judgment, and who determined to recognize and acknowledge everything really commendable among them. He shows their disloyalty to the Union, their complicity with the murder of emigrants across the plains, their practice of assassinating renegades from their own number, the complete despotism of Brigham Young over the community, and utter absence of anything like a republican form of government. His conviction is, that with the death of Brigham, now nearly seventy years old, the whole Mormon system will fall inevitably to pieces. Several factions are already in existence, restrained from open rupture by his influence. A valuable part of this paper, is the exceedingly graphic description of the natural features of the Rocky Mountain district, and especially of the power of the wind in cutting the sand bluffs into their grotesque and artificial-seeming forms. On Picket Duty is a fine poem. We have not read Dr. Holmes's article, Our Progressive Independence, pronounced good by competent critics, but this number including book notices, has presented no objectionable line to our eyes, and is full of valuable and suggestive as well as finely written pieces.

THE CONTINENTAL MONTHLY for April, contains Sir Charles Lyell on the Antiquity of Man, by a (deposed?) Presbyterian clergyman, Aeneas. The Great Lakes to St. Paul. Our Government and the Blacks. Was he Successful? by Kimball. Benedict and the Benedictines, by Ph. Schaaf, D. D., &c. John F. Trow, New York. ANNUAL REPORT of the Managers of the Western Pennsylvania Hospital for the Insane; for 1863. FORTY-SEVENTH ANNUAL REPORT of the American Colonization Society. Washington, D. C., 1864. TWENTY-FIFTH ANNUAL REPORT of the French Canadian Missionary Society; January 28, 1864. Montreal. LITTEL'S LIVING AGE for March 26, completes the eightieth volume. BIBLE VIEW OF SLAVERY, or Bishop Hopkins reviewed by a layman. Copies may be had at the Union League House. AGRICULTURAL COLLEGE OF IOWA. Fifth Annual Report of the Secretary of the Iowa State Agricultural Society to the General Assembly of Iowa, February, 1864. This is a document of eighty-eight octavo pages, presenting the condition and use made of the College Fund—there

is no college, only a farm of 600 acres as yet, together with a very full account of the agricultural interests of the State during the year. It is a document of great value and well calculated to foster that fundamental branch of industry. We are indebted to Rev. Thompson Bird, of Des Moines, for a copy.

THE MONTHLIES. GODEY'S LADIES' BOOK for April. LADY'S FRIEND. ARTHUR'S HOME MAGAZINE. STUDENT AND SCHOOLMATE, Boston.

LITERARY ITEMS.

The Revival is a weekly London paper which originated in the great religious excitement of 1858 and was designed especially to communicate intelligence of the movement. Whether from the dearth of such matter which now, in comparison at least with that blessed era, prevails, or from some other cause, it has become the advocate, says the Weekly Review, of the peculiar views regarding the Saviour's second advent, known as "pre-millennialism." The Review complains of the tone of assumption pervading its leading articles. "It would seem that the propagation of these views is actually to be regarded as *The Revival*."

The Edinburgh Witness, a weekly paper in the interest of the Free Church, and famous as founded and edited with great ability by Hugh Miller to the time of his death, has become extinct, within eight years after the death of its founder. It opposed Presbyterian Union and was wearisomely anti-papal. It tried to carry Hugh Miller's principles without his genius and great name to leave them—though at this stage of ecclesiastical movements even those talismans of success would have been powerless in the face of the overwhelming movements towards union.

Rev. Dr. Cummings' new serial, LIFE AND LESSONS OF OUR LORD, has made its appearance in London. Three parts have been issued. They are well spoken of, both as to manner and matter.

PULPIT ELOQUENCE OF ITALY.

(TRANSLATED FROM A GERMAN RELIGIOUS PERIODICAL.)

There is no connection necessarily between public worship and preaching among the Roman Catholics of Italy. Sometimes a mass precedes or follows, but often the sermon stands entirely isolated, without liturgy or public prayer. The address: "O signor!" commences and the "Amen" concludes the whole service. Regular preaching is common in very few churches, except that in seasons of fast, many churches have daily sermons. It is a matter of pride for the Orders to put forth their best orators at these times; the brethren are summoned from near and far. These men become remarkably fluent and ready, as they preach the same discourses year after year. Saints' days, too, furnish them topics drawn from the marvellous histories of these characters. From Christmas to Easter the Jesuits preach in all the languages of Europe, in the Church of St. Andrea della Valle, at Rome.

Generally the preacher begins by a prayer before the crucifix at the rails, and then bows low in every direction to the congregation. An uncommon degree of animation characterizes all Italian preachers. The channel is wide enough to allow a constant movement to and fro. Hand and voice, with many preachers, are in a continuous tremor. A Capuchin in Naples, who was describing envy under the figure of a monster, with wildly rolling eyes, clenched fingers, and body all drawn up, represented the creature in pantomime to his hearers, and indicated the moment when the monster seized his prey, by a spring from one side of the chancel to the other. In like manner he represented the lance which should have pierced the heart of David, as energetically as if he held the weapon in his hand. Yet one soon learns to pass these mere externals by and to recognize many proofs of an overpowering eloquence—not however of a sacred eloquence. As the sermon fails to reach the depths of the human heart to reveal the soul's grief and longing, so it does not sink into the depths of the life of Jesus, to draw at the fountain all power of redemption and sanctification.

There is every week a sermon by the Capuchins, in that colossal wonder and monument of Roman art—the Colosseum. Going thither at one time with great expectations, we found only a mean monk, putting himself to great pains and using endless tautologies to show the glory of the marriage of Joseph and Mary. "A very extraordinary marriage this, between the purest of all youth, Joseph, and the purest of all maidens, Mary; for Joseph, the purest of all youth, had, like Mary, the purest of all maidens, taken the vow of purity; and upon the whole earth, was there no solitary youth purer than Joseph, and no solitary maiden purer than the most holy virgin." With such endless repetitions he went on, and closed his sermon, by admonishing his hearers, that since they could not be saved without the intercession of Joseph and Mary, they should make every effort to attain the same purity, and thus win the favor of the sainted pair. The Capuchin took the crucifix from the chancel, handed it to one of the bro-

therhood to carry before the procession, others followed with lanterns in their hands and the veiled company departed, chanting, from the place.

Another held up to his hearers the levity, with which, for the sake of a few cents, they neglected the mass. "If your relatives are sick you run to a physician and spend entire scudi; but to ransom the souls of your loved ones from the dreadful fire of purgatory, you think a few pauls too many. O what blindness!" It is utterly incredible how barren of thought many of these preachers are. At Naples in the Church of St. Maria del Carmine, we heard a sermon on the text: A sinner is worse than a stone, a beast, or the devil. The mode of proof was in this wise: When God created the earth, he called upon the rocks to gather themselves into hills, and the rocks obeyed his voice. But man, whom God also calls, obeys not; ergo, he is worse than a stone. The dog follows his master's call. But man follows not the call of God, his master; ergo he is worse than a beast. The devil when he opposes God, harms nobody but himself. But man involves himself and his associates in ruin. Ergo, man is worse than a stone, a beast or the devil. Quod erat demonstrandum. The audience—mostly lazzaroni and fishermen—could advance nothing against the proof.

In Rome especially, preaching serves for the exaltation of Mary and the Saints, the recommending of the confession and the praise of the priesthood. On this last topic the declamations sometimes border on sheer insanity. A Jesuit whom we heard, attempted to show that the priest, at the moment of consecrating the elements was equal to God, sea stood even above God, because he created God! [2 Thess. 2: 4.] Another complained of the low estimate held of the priestly order. "If," said he, "in the vigor of health you despise the priests, think of the hour of death when you lie helpless on your beds without comfort or peace. Who can help you then? None but the priest, who forgives your sins, softens the pains of the flaming fire and opens the gate of heaven to your soul."

A prominent place in preaching is occupied by the argument against Protestantism. A Roman preacher accused the "accursed heretics" of inducing the Catholics in his native city, Bologna, by offers of money and bread to embrace the godless creed of Protestantism. "My poor native city!" he exclaimed, "that has seen so many saints within thy walls, and art now given up to the bloodthirsty rage of Bible-peddling wolves. O fortunate, happy Romans, whom this pestilence may not reach! who have the most sacred virgin to pray for you and help you in all need." A Jesuit who preached upon the text: "I am the Alpha and the Omega, the first and the last," and who endeavored to prove that the morality of Christ was more excellent than that of all other religions, drew the following ingenious parallels: "You have heard of the high morality of Plato. But in a dialogue called 'The State,' he recommends a plurality of wives. Mohammed founded a new religion, but he allowed polygamy. You know that Luther and Calvin undertook to found a new religion, but they fell into such dreadful immoralities that I may not so much as name them in your presence." Still another, preaching in Passion-week, ascribed the mystic sufferings of Christ, to his grief at the existence of Protestantism. In Naples, the existence of three Evangelical Italian Churches drives them beyond all bounds in their anti-Protestant polemics. A Capuchin preaching with great eloquence in a crowded cathedral of that city, on "Woman" declared that fornication and adultery were protected by the laws of Protestant States. In another sermon he declared it was not only a frequent but a common thing in England, for parents to kill their children and dispose of the bodies for anatomical uses. Incredible as the story was, it roused the superstitious females of Naples—who credit the incredible most readily—to fanaticism.

A very interesting sermon was preached by the same man upon "The necessity of works to Salvation." [CONCLUDED IN OUR NEXT.]

REPORT OF COMMITTEE ON UNION.

BETWEEN THE FREE AND UNITED PRESBYTERIAN CHURCHES.

At the quarterly meeting of the Free Church Assembly held in March, Dr. Buchanan read the following interim report of the Committee on Union, appointed by the Assembly of 1863. In giving in the report Dr. Buchanan stated that it would not at the present stage be competent for the Commission to discuss its terms:—The Committee of the Free Church, and the Committee of the United Presbyterian Church, have been engaged in considering the question of the relation of the Civil Magistrate to Religion and the Church.

I. With reference to that question, the following are the Articles of Agreement between the two Committees:—

I. That civil government is an ordinance of God for His own glory and the public good; that to the Lord Jesus Christ is given all power in heaven and on earth; and that magistrates, as well as other men, are under obligation to submit themselves to Him, and to regulate their conduct, in their several places and relations, by His Word.

II. That the civil magistrate ought to further the interests of the religion of the Lord Jesus Christ among his subjects, in every way consistent with its spirit and enactments; and to be ruled by it in the making of laws, the administration of justice, the swearing of oaths, and other matters of civil jurisdiction.

III. That, while it is the duty of the civil magistrate to embrace and profess the Christian religion, it is not his province to impose a creed or a form of worship upon his subjects, or to interfere with that government which the Lord Jesus has appointed in His Church, in the hands of church officers—it being the exclusive prerogative of the Lord Jesus to rule in matters of faith and worship, and that the civil magistrate is not to further the interests of religion by means inconsistent with its spirit and enactments, which disclaim and prohibit all persecution.

IV. That marriage, the Sabbath, and the appointment of days of national humiliation and thanksgiving, are practical instances to which these principles apply. (1.) In regard to marriage, the civil magistrate may and ought to frame his marriage laws according to the rule of the Divine Word. (2.) In regard to the Sabbath, the civil magistrate, recognizing its perpetual obligation according to the rule of the Divine Word, especially as contained in the original institution of the Sabbath, in the Fourth Commandment, and in the teaching and example of our Lord and His Apostles, and in its inestimable value many ways to human society, may and ought, in his administration, to respect its sacred character; to legislate in the matter of its outward observance, and to protect the people in the enjoyment of the privilege of resting from their week-day occupations, and devoting the whole day, as they may see fit, to the public and private exercises of Divine worship. (3.) The civil magistrate may, and on suitable occasions ought to, appoint days on which his subjects shall be invited to engage in acts of humiliation or of thanksgiving; but without authoritatively prescribing or enforcing any special form of religious service, or otherwise interposing his authority beyond securing to them the opportunity of exercising their free discretion for these purposes.

V. That the Church and the State, being ordinances of God distinct from each other, they are capable of existing without either of them intruding into the proper province of the other, and ought not so to intrude. Erastian supremacy of the State over the Church, and anti-Christian domination of the church over the State, ought to be condemned; and all schemes of connexion involving or tending to either are, therefore, to be avoided. The church has a spiritual authority over such of the subjects and rulers of earthly kingdoms as are in her communion, and the civil powers have the same secular authority over the members and office-bearers of the church as over the rest of their subjects. But the Church has no power over earthly kingdoms in their collective and civil capacity, nor have they any power over her as a church.

VI. That, though thus distinct, the Church and State owe mutual duties; to each other, and, acting according to their respective spheres, may be signally subservient to each others welfare.

II. With reference to the same question, the following are statements of distinctive principles about which the two Committees differ:

STATEMENTS OF FREE CHURCH COMMITTEE.

I. That while the civil magistrate must not so sustain himself a public judge of true or false religion as to dictate to his subjects in matters of faith, and has no authority in spiritual things, yet, owing obligation to Christ, he may lawfully acknowledge, as being in accordance with the Word of God, the creed and jurisdiction of the church.

As a further act of homage to Christ, it is his duty, when necessary or expedient, to employ the national resources in aid of the Church, provided always that in doing so, while reserving to himself full control over the temporalities, which are his own gift, he abstain from all authoritative interference in the internal government of the Church. And while the Church must ever maintain the essential and perpetual obligation which Christ has laid on all His people to support and extend His Church by freewill offerings, yet in entire consistency with said obligation, the church may lawfully accept aid from the civil magistrate when her spiritual independence is preserved entire. But it must always be a question to be judged of, according to times and circumstances, whether or not such aid ought to be given by the civil magistrate, as well as whether or not it ought to be accepted by the church. And the question must, in every instance, be decided by each of the two parties judging for itself, on its own responsibility.

II. It follows from the preceding Articles, that any branch of the Christian Church consenting to be in alliance with the State, and to accept its aid, upon the condition of being subject to the authoritative control of the State or its Courts in spiritual matters—or continuing in such connection with the State as involves such subjection—must be held to be so far unfaithful to the Lord Jesus Christ as King and Head of His Church. And upon this ground, in accordance with the history and constitutional principles of the church of Scotland, a

protest is to be maintained against the present Establishment in Scotland.

STATEMENTS OF UNITED PRESBYTERIAN COMMITTEE.

I. That inasmuch as the civil magistrate has no authority in spiritual things, and as the employment of force in such matters is opposed to the spirit and precepts of Christianity, it is not within his province to legislate as to what is true in religion; to prescribe a creed or form of worship to his subjects, or to endow the church from national resources; that Jesus Christ, as sole King and Head of His Church, has enjoined upon His people to provide for maintaining and extending it by freewill offerings; that this being Christ's ordinance, it excludes State aid for these purposes; and that adherence to it is the true safeguard of the Church's independence.

II. That the United Presbyterian Church, without requiring from her members any approval of the steps of procedure by their fathers, or interfering with the rights of private judgment in reference to them, are united in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the judicatories of the Established Church, as expressed in the authorized documents of the respective bodies of which the United Presbyterian Church is formed—and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, or the discipline of the church or the rights of her ministry or members are disregarded.

Moreover, though uniformity of opinion with respect to civil establishments of religion is not a term of communion in the United Presbyterian Church, yet the views on this subject held, and universally acted on, are opposed to these institutions; and the statements set forth in these Distinctive Articles are regarded by that Church as a protest against the Church Establishment in Scotland.

CHURCH BUTTES.

Before we enter the City of the Saints, let me briefly describe the greatest, not merely of the architectural curiosities, but, in my opinion, the greatest natural curiosity of any kind which I have ever seen or heard of.

They are situated a short distance from Fort Bridger; the overland road passes by their side. They consist of a sandstone bluff, reddish-brown in color, rising with the abruptness of a pile of masonry from the perfectly level plain, carved along its perpendicular face into a series of partially connected religious edifices, the most remarkable of which is a cathedral as colossal as St. Peter's, and completely relieved from the bluff on all sides save the rear, where a portico joins it with the main precipice. The perfect symmetry of this marvellous structure would ravish Michel Angelo. So far from requiring an effort of imagination to recognize the propriety of its name, this church almost staggers belief in the unassisted naturalness of its architecture. It belongs to a style entirely its own. Its main and lower portion is not divided into nave and transept, but seems like a system of huge semi-cylinders erected on their bases, and united with re-entrant angles, their convex surfaces toward us, so that the ground-plan might be called a species of quatre-foil. In each of the convex faces is an admirably proportioned door-way, a Gothic arch with deep-carved and elaborately fretted mouldings, so wonderfully perfect in its imitation that you almost feel like knocking for admittance, secure of an entrance, did you only know the "Open sesame." Between and behind the doors, alternating with flying-buttresses, are a series of deep-niched windows, set with grotesque statues, varying from the pigmy to the colossal size, representing demons rather than saints, though some of the figures are costumed in the style of religious art, with flowing sacerdotal garments.

The structure terminates above in a double dome, whose figure may be imagined by supposing a small acorn set on the truncated top of a large one, (the horizontal diameter of both being considerably longer in proportion to the perpendicular than is common with that fruit), and each of these domes is surrounded by a row of prism-shaped pillars, half column, half buttress in their effect, somewhat similar to the exquisite columnar entourage of the central cylinder of the leaning tower of Pisa. The result of this arrangement is an aerial, yet massive beauty, without parallel in the architecture of the world. I have not conveyed to any mind an idea of the grandeur of this pile, nor could I, even with the assistance of a diagram. I can only say that the Cathedral Buttes are a lesson for the architects of all Christendom—a purely novel and original creation, of such marvellous beauty that Bierstadt and I simultaneously exclaimed,—"Oh that the master-builders of the world could come here for a single day! The result would be an entirely new style of architecture,—an American school, as distinct from all the rest as the Ionic from the Gothic or Byzantine." If they could come the art of building would have a regeneration. "Amazing" is the only word for this glorious work of Nature. I could have bowed down with awe and prayed at one of its vast, imitable door-ways, but that the mystery of its creation, and the grotesqueness of even its most glorious statues, made one half dread lest it were some temple built by demon-hands for the worship of the Lord of Hell, and sealed in the stone-dream of petrification, with its priests struck dumb within it, by the hand of God, to wait the judgment of Eblis and the earthquakes of the Last Day.—Atlantic Monthly.

OF TEN letters, only one returned to give thanks, which shows, that by nature, without grace overshadowing us, it is ten to one if we be thankful.—Thomas Fuller.