

PHILADELPHIA, THURSDAY, AUGUST 11, 1864.

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LETTERS BY THE SEA.

CAPE ISLAND, August 6, 1864.
Farewell for a season to the Maples! Not enough of healing influence falls from your pleasant, musical shadow for one worn with the cares and burdens of an editor's life in these trying times. A balmier influence, a stronger stimulus, more medicinal, more reviving is needed; and whither shall we turn for relief but to that ample and potent refuge for the overtaxed and ailing, for the brain-weary and the heat-worn, which God has provided in the neighboring ocean? O thou deep treasure-house of health and vigour, thou birthplace of the cool and quickening breezes, thou "broad belt of the world"—with thy "glows and glories," thy indescribable endless changes, thy vastness and thy mystery, thy majestic chant to the shore, "the voice of the great Creator" continually sounding in our charmed ears, thou art a refreshment and a joy forever! The heat of the dog-star cannot tame thee to stillness and lay thy airs into breathless silence. Thy great heart, linked to celestial movements, throbs with a vaster life than this, and thou bearest greater and more enduring than earthly gifts from the Creator to his pining creatures. Away then to the surf; drink the balm-inspired breeze; inhale with every breath the invigorating sea-salts that have been manipulated in the great laboratory of nature; rush to meet the league-long roller thundering on the beach as eagerly as if to embrace a long absent friend.
Great as was the blessing and comfort of neighboring sea-shores in the times of stage and steamboat merely, it is much enhanced by the progress of railroad communication with the watering-places. Cape Island is worth double, in a hygienic point of view, to our citizens, since the West Jersey and connected railroads have fully reached the place. The length and fatigue of the journey are reduced one-half, and the frequency of the trips—three a day—make it comparatively easy for business men to spend part, if not the whole of each week with their families, ready at a telegraphic summons to move rapidly in either direction as interest or pleasure may require. Luxurious cars are provided on the route, and scarcely four hours elapse from the time of leaving the foot of Walnut street, until we reach by three railroads, yet without change of cars, the handsome new station-house of the Cape May and Millville Railroad, five minutes walk from the edge of the town. It is partly owing to these facilities that the Island is more thronged this season than for years past. It is computed that there are no less than seven thousand visitors in the place. Hotels and cottages are crammed to overflowing, yet hundreds are still coming daily by rail, and doubtless a goodly number every other day by the boat. Prices range from \$12 to \$25 per week, just double the usual charges. Dress and gayety are very much as usual, no more, no less than in former times. Mere pleasure-seekers are just as numerous doubtless—the atmosphere, on the whole, much as if our nation were in peace and prosperity. Certainly if the war has told upon the national ability or hopes or spirits generally, this is not the place to see it. Amid the gay throng of bathers, riders and promenadeurs, one soon comes to doubt whether anything serious is truly the matter with us. And are we wholly to find fault with this unconquerable elasticity, and to brand it as heaven-defying levity and pour out lamentations upon it, as proof of the ripeness of our people for the destroying hand of the Almighty? To some extent we should doubtless be justified in so treating it; yet not altogether. Many Christian people among these seemingly gay visitors, and many loyal and true men and women, with all their disappointment at temporary reverses, have such an abiding faith in their cause as that of justice and of God, that they can be cheerful and enjoy this enjoyable place.

The truth seems to be, that the nation is settling itself down to the stern work now on its hands. Our business at present, and for some considerable time to come, perhaps, is war. It is a terrible business; it involves great calamities; it brings desolation in its track; it would seem to plunge one side at least into the barbarities of an unenlightened age; its issue, though including the very existence of our country, the perpetuity of Republican government in the world, and—very peculiarly the welfare of four millions of slaves, seems sometimes placed in jeopardy. No man can with certainty predict the end. But God in his providence has laid it, with all its vicissitudes and burdens, upon us, and we are squaring our shoulders and adapting our plans to the business. Shall we therefore expel all enjoyment and recreation from our national existence? Shall we dress our whole land in mourning and make music and laughter a sin? This, at any rate, is not the rule in our armies, and would not be suffered by military authorities to be inculcated upon our soldiers. We do not believe a single army chaplain preaches any such doctrine to his hearers. Nor do we think the nation should put on such an attitude. The very vastness, nobleness and hopefulness of the work in which we are engaged as champions of social order, of republican government and of liberty to the slave, in the greatest conflict for these principles that the world has known, may well fill us with exalted feelings, and with deep joyfulness, inconsistent indeed with frivolity, riotousness and mad excess of every kind, leading often to deep thought, to profound sympathy with every phase of the changing struggle, to prayer and penitence, but also producing a steady hopefulness amid misfortune, and a readiness to catch every favorable aspect, to give a favorable interpretation to every uncertain indication, and perfectly consistent with and even tributary to the common joys and recreations of men. Let secessionists and traitors scowl and denounce these pleasures; true men and Christians should be cheerful while fulfilling their great, difficult yet practicable and glorious work. The Lord is our strength and our song, he is become our salvation. The voice of rejoicing is heard in the tabernacles of the righteous.

POPISH PERVERTS AND ROMISH UNITY.

Most of us remember the flourish of Roman Catholic trumpets over the so-called conversion of Orestes A. Brownson. We who knew him, had only this to say of the bargain, that if they were satisfied, we were. The kind of capital which he has brought in to their trading stock, *unity*, may be estimated by taking up almost any current number of their cis-Atlantic papers. For example the Very Rev. Dr. Moriarty writes as follows in "The Universe," of this city, of July 23:
"This wretched Brownson has been for a considerable time endeavoring in private, by his stammerous talk, to do more harm than he has yet attempted in public. It is true that, like the scorpion, he is stinging himself, but as there is something of the cobra snake in him, it is well to wrench out his fang. I will, when more at leisure, give a twist to the animal; in the meantime, I send you a blow from the Dublin Review, which I beg you will apply with the potency of the Universe, and it will serve to lay out Sir Towser for further operations. Print the entire article, if you can."
In an editorial of the same number, "The Universe," "the oldest Catholic paper in the United States," gives the following additional touches to the portrait, at the close of an article of more than two columns, which, to say the least, is rather uncomplimentary. We may remark by the way, that Brownson's offence this time consists in bearing the Pope on the great question on which he is at issue with the Christian world—civil liberty. *The Universe* exclaims:
"What now is to be thought of Dr. Brownson? He is at once a Voltaire and a Garibaldi. The arch-infidel never surpassed him in irreligious abuse of the Papacy. The arch-revolutionist never suggested worse conduct than he has in regard to Rome. And this reviewer calls himself a Catholic,—an obedient son of the Church! It is false. He is no Catholic. He is no son of the Church. The Church disclaims him. He is a vain, audacious, irreligious, malignant libeller and revolutionist against God's Church, and nothing else. There

is his review to prove. Let all Catholics repudiate him. He is true to nothing but *fortituousness*. To patronize his "*Review*" is to uphold the worst defamation and invasion ever let loose against the Church."
In the personal aspects of the case, we have simply a fresh illustration of what we long since found to be the general fact, that pervasions never add any strength to the cause of the Papacy. In our own country, we have seen no single exception to this fact. These pervasions, just at the time of their occurrence, answer a temporary purpose. They serve for a shout. The papers and altars are jubilant, and the people are told that the days of heresy are soon to be numbered.
But, beyond this, no Anglo-American pervert, has proved any service to Rome: When his quality came to be examined, he was found to be either useless lumber, or, as in the case before us, an unmitigated pest. A man like Brownson, who, in the matter of denominationalism, has pretty much boxed the compass, and everywhere proved himself unbearable, could not be expected to change his restlessness and spirit of domination into the abject servility which is an essential qualification for good service in a church where one alone is to think, while all the others unquestioning perform.
As indicative of the vaunted unity of Rome, this controversy was not needed to show what that claim is worth. The Papacy from its earliest records, has reeled from side to side under the alternate sway of the fiercest factions which have ever embittered the peace of a church. Between rival and often hostile societies and orders, strifes in its internal policy which the secular arm has more than once been invoked to quell, and disputes like the present respecting the character and extent of the Papal prerogative, there has been, no century, from the days of Gregory down, in which it has not been the scene of violent discords—sometimes the most violent of the age in which they occurred. It is true that the most delectable holocaust of the *auto-da-fe* has been reserved as a special compliment for heretics; but intolerance of spirit has been quite as lavish where no taint of heresy lay.
AMERICAN BOARD—A SUGGESTION.
"A friend of the Board," through the *Boston Recorder*, suggests that, in view of the embarrassments into which the condition of the currency is likely to throw the Board, a large portion of the usual expenses of attending the annual meeting be this year diverted to the immediate relief of the Treasury. "Would it not," says the writer "be well for those who contemplate attending the coming annual meeting, to forego that pleasure, and send the money which they would spend in the journey, back and forth, to the treasury of the Board? Let those who would be inclined to extend their hospitality to the attendants on the meeting, contribute the expenses of their hospitality, also, to the treasury of the Board. There can be no doubt, many a Christian delights in being hospitable on such occasions, yet it costs him something. Would he not equally delight to give that something, be it great or small, directly to the Lord's Treasury? Let the Board meet and do its business; and let the would-be-spectators stay at home, and send their would-be-expenses to the Treasurer; and it will do the cause more good than their presence. I would be very much pleased to attend the meeting, but it would cost me at least forty dollars. Now, if I can send this to the Board, it will accomplish infinitely more good than I could possibly do by looking at them. Will not some act on this suggestion?"
SNUBBED.—The would-be negotiator is on a rampage for notoriety. As the following will take pretty much the rounds of the papers, he is likely enough to get it. We submit it as a decidedly "*safe conduct*" to out-of-doors.
EXECUTIVE MANSON,
WASHINGTON, July 13th, 1864.
"Sir: In the exercise of my duty as secretary in charge of the President's correspondence, it is necessary for me to use a certain discretion in the choice of letters to be submitted to the personal inspection of the President. In order to avoid a further waste of time on your part, I have to inform you that your letters are never so submitted. My proceeding in this matter has the sanction of the President.
"I am, sir, very truly, your obedient servant,
JOHN HAY.
"WM. CORNELL JEWETT, etc., etc., etc."

THE ARMY AS A FIELD FOR RELIGIOUS EFFORTS.

The question whether the country could now spare the Christian Commission, has ceased to be one of debate. Its temporal relief aspects would alone be sufficient to settle it. The conception of distributing help on so magnificent a scale, by the immediate hand of the Commission itself, making it, through its delegates, personally cognizant of each individual case of need, and bringing itself into personal contact with each sufferer, is perhaps the grandest which human benevolence ever invoked.
We believe the country is now well awakened to appreciate this feature in the work of the Commission. We only wish that the same amount of interest might follow its higher labors for the salvation of souls in the army. We wish that a deep and active sympathy in this part of its work, were universal among our people; we expect it from christian people.
For whom is it asked? For men whose calling exposes them to the highest spiritual danger. With all the necessity which has driven us into war; with all the justifying elements which we rightly attach to our side of the contest, and with all the loftiness of sentiment which inspires our armies, still it is impossible to ignore the fact that it is war, and that the moral tendencies of war are always bad—superlatively bad. Nowhere else is human nature so loosened from almost all outward virtuous restraints, as in camp-life; no passions towards enemies are so hellish as those which war naturally inspires; and no employments are in themselves so adapted to barbarise our natures, and turn our humanities into Satanism, as the butcheries of war, and the exultation in them—an exultation that is always high in proportion to the amount of slaughter. If, as in the present case, we accept war as an awful necessity, there is no higher christian duty of the hour, than to surround the men whom we thrust into these soul-perils with every possible protecting influence against these corrupting tendencies of war.
That such would be the moral exposures of our soldiers, we might have known, either from the nature, or from all the past histories of war. But sad to say, after three years' experience of our own, the proof is more tangible in the seen results before us. We are proud to say that the world never witnessed the gathering of an army of more magnificent personal qualities than that which has sprung to the defense of our government. But with all our honest glorying in their high standing as men, their intelligence, their patriotism, and their self-consecration to the country, the fact everywhere stares us in the face, that among sinners in the army; the downward course has been awfully rapid. They learn the worst of human vices, and they learn them fast.
We are glad to say that many bright spots rest upon this picture. The success which has attended religious efforts among our soldiers has been wonderfully great. Revivals and conversions have rolled up their records of what has been, as the earnest of a thousand fold more that may yet be, and certainly will be if the church has the faith and heart for effort in such a crisis as the present.
It is the cases which have not been reached by these holy countering agencies, which demonstrate the corrupting influence of war upon the spiritual nature, the morals, and all the gentle amenities of life. Travel in our days when they are crowded with furloughed soldiers, or re-enlisted veterans with their pockets filled with bounty-money; put up at the hotels where they are staying, or attempt to sleep where along the street night is made hideous with their carousals; listen to the language used, and hear scorn expressed toward all that is dear to the christian heart, and you cannot resist the belief that so many could not have carried to the war such wickedness of heart as they have brought away. More than this, you cannot but be impressed with this alternative, that, under God, we must make haste to roll down upon them a tide of salvation, or they will soon roll back upon us, an overwhelming spiritual delation.
The call for such effort as works directly to the eternal salvation of the soldier, is very loud in view of his incessant exposure to sudden death. He knows this well enough, but if he is out of Christ and careless in sin, he obtains calmness under this exposure, by cultivating a recklessness of death. The christian view of the tenure by which the unconquered soldier holds his life, is a terrible one. A column marching into the blaze of a battery, does it, not under the possibility or even probability that some may fall, but under the certainty that more or less of them will, in a few moments, go into the presence of their final Judge. Where, in all the world, is the call for swift, faithful and abundant christian labor so imperative, as for men who so emphatically walk where there is but a step between them and death, and many of whom have sought no other preparation for it, but that of carelessness respecting the issue?
There is one aspect to the spiritual perils of our soldiers, which, in some respects, is the gravest of all. We can but glance at it, but we challenge for it the very earnest thought of evangelical christians. We refer to the false estimate which, in times of high

patriotic feeling, is apt to be placed upon their true perils.
There is no disguising the fact that, whether in a defined or undefined shape, the notion is widely prevalent that patriotism is good religion for the soldier, and that in dying for his country, he dies a sanctified death. The doctrine has a most amiable attire, and we can easily think how strongly it appeals to the sensibilities of people, when they think of those who have died bravely for their country, but who lived without any positive christian character. Still it is a perfect Mahomedanism, and false from every christian point of view. The soldier going to war, changes none of his relations to the law of God, or to the gospel of Christ. For the soldier and the civilian, there is the same one law of religion for the life and preparation for death. There is nothing in the soldierly consecration to make good the same heart which in a civilian would be bad; there is nothing in a shell from a rebel fort to give a claim upon heaven to the departing spirit which, had it taken its flight from a dying chamber at home, would have gone only to meet God's judgment of eternal wrath.
The soldier's delusion that, if he dies in battle, God will accept his devotion to the country as good religion, must be broken up before he will come to Christ for true fitness for death. And here at home we must learn to put the right estimate upon his spiritual responsibilities and perils, or we shall not rightly bear him in prayer before God, or do what the indications of providence at this moment so solemnly require of us for his soul's salvation. So far as effort has been made, success has been wonderfully great. But the field widens; the agencies of sin are thickening in number, and becoming more desperate in character; battles are more and more destructive of life; and the whole history of what has been done, and the whole view of the work now needed, tells that there is no time to lose. Men for whom we may labor to-day, will be in eternity to-morrow.
B. B. H.

MISSIONARY HOUSE, BOSTON,
August 6, 1864.
TO THE EDITOR OF THE AMERICAN PRESBYTERIAN.—Dear Sir: As there is much anxiety, on the part of the friends of the A. B. C. F. M., to receive the latest information in regard to its financial prospects, will you have the goodness to say, that the receipts for July have exceeded \$61,000, but that \$115,000 will be needed within the present month, if the year is to close without a serious deficiency. This may seem to many a very formidable amount; but never has there been such a "willing mind" among the churches as there is now. Within a few days the treasurer has received \$5000 from Providence, and \$5000 from Hartford. Persons of large means and small means, in different parts of the country, seem to be alike desirous of doing what they can. It is quite clear, therefore, that the sum of \$115,000 can be secured prior to September 1. In view of the exceeding desirableness of an unembarrassed treasury, will not the patrons of the Board see that it is received? Very respectfully yours,
S. B. TREAT, Home Secretary.

DR. SUNDERLAND'S DEPARTURE.
DR. SUNDERLAND left Washington on Tuesday morning, and is followed with the gratitude and blessings of many. We all regret the necessity which compels his leaving Washington for a season. I send you some extracts from his sermon on the Sabbath. It was a most eloquent and impressive discourse. On Monday night was held a farewell meeting in the church, largely attended by the clergy of the city and the members of the various churches.
At this meeting the members of the First Presbyterian Church presented to their pastor a purse of five hundred dollars. The addresses from different pastors and ministers of the city were of a character to greatly cheer and comfort the Dr. in the sorrow of separation.
J. J. M.

OUR PUBLICATION ENDOWMENT.
The Treasurer's acknowledgement of receipts in our present number, speaks nobly. We are not at this moment aware of the amount yet wanting to fill up the quota specified by the Assembly, \$50,000,00, but at least two thirds of it must be already secured. For the remainder, the Committee must look to the churches and people who have not yet contributed; and with the examples of punctuality before them, they ought soon to respond. *It must be they will do it.* The enterprise will then have a comfortable working capital, and its usefulness, already well felt, will be greatly enlarged.

News of the Churches.

REVIVAL AT RED WING, MIN.—A correspondent forwards us, through the St. Paul Press, the following account of the labors of Rev. E. P. Hammond, at the place mentioned. The letter is to the Press, under date of July 16:
Rev. E. P. Hammond, the Evangelist.—Mr. Hammond has just spent a week in our place, holding children's meetings every morning, and preaching every night. He came not to labor, but to recreate, being worn out with his unremitting labors for many months. Yet he could not resist, when there seemed such readiness and desire on every hand to listen to his words and yield to the claims of the Gospel he presented. He therefore held Union meetings twice each day, and great good has been done. Our town has been aroused. Backsliders have been reclaimed, the careless and scornful awakened and convicted, and many dear children brought to the Saviour. The good work, we trust, has only begun. Christians have been stirred up to pray and labor, and this is always followed by glorious results. Two open air meetings have been held, and a large number collected at the corners of our two principal streets to listen to earnest words for Christ. Some there heard truths that were a strange sound to their ears.
More meetings are to be held on the same spot, in the very midst of "Satan's seat," that those who neglect the Sabbath and never go to God's House, may hear of the way of salvation.
Mr. Hammond expects to be in St. Paul next week, and will hold a few meetings if the door seems open. Let christians rally around him, and the same glorious results that have attended his labors elsewhere will be witnessed in St. Paul.
Peter preached one sermon, and three thousand were converted to God. The same God now reigns and invites rebel sinners to return to Him. May they return by thousands in St. Paul. Q.

ORDINATION.—The Presbytery of Trumbull, at a regular meeting held in Warren, Ohio, Wednesday, May 4th, after a unanimously sustained examination, ordained Rev. Henry R. Hoisington, Jr., to the work of the ministry as an Evangelist. The sermon on the occasion was by the Rev. Theron H. Hawks, of Cleveland. Brother Hoisington's address is Warren, Ohio.

Installation.—The above Presbytery adjourned to meet the next day at Newton Falls, where it installed Rev. Augustus Cone pastor of the Presbyterian Church in Newton Falls, Ohio. The sermon on the occasion was by President Hitchcock, of Western Reserve College.—Rev. E. B. Miner, of Baraboo, Wis., having been dismissed from his pastoral charge in that place, at the united request of himself and the Church, has accepted an invitation to labor with the Presbyterian Church (N. S.) of Mineral Point, Wis., a "Convention Church."—*Evangelist.*

LIVING FAITH AND ITS PRACTICAL FRUITS.
The extract below, from the address of a prominent English pastor, is very impressive and suggestive to all Christian people. Is not our Christianity becoming fatally *professional* merely? "To build up a church," seems often to mean, securing a goodly sanctuary, out of debt, a fair attendance and general peace in the parish. The words of the eloquent divine across the ocean should be heard in all the churches:
"At the late meeting of the English Baptist Union in London, Rev. Baptist W. Noel made a searching appeal on the state of the churches, in which he insisted that they and their ministers were responsible for this small increase, and among other things he said, 'Do you and I ever weep over sinners? Are we as earnest for them as we ought to be? Do you not think that if we give ourselves up to this sort of work we ought to pray and preach with a great deal of hope? I am quite conscious, not only of a defect as to the amount of labor, but also of a defect in this matter of hoping and believing in God.'"

ACADEMICAL HONORS.
At the late commencement at Amherst College, the following honors were conferred: Honorary A. M.—Dr. Dio Lewis, of Boston; Francis O. Mason, of Geneva, N. Y.; Lebbeus B. Fifield, of Bucks County, Ind.; William C. Collar, of Roxbury. D. D.—Rev. Daniel Bliss, President of Beirut College, Syria; and Rev. Gordon Hall, of Northampton. From Western Reserve, the LL. D. has most worthily fallen upon Prof. H. B. Smith, D. D., of the Union Theological Seminary, New York. Dr. Allyn, President of McKendree College, has received the degree of D. D., from the Wesleyan University.