

Banner and Advocate.

PITTSBURGH, JANUARY 30, 1857.

TERMS.—\$1.00, in advance or in Clubs, \$1.25, or delivery at residence of subscribers, \$1.75. See Prospectus, on Third Page. **RENTALS.**—This paper is published weekly, and is sent free of charge to all subscribers. **ADVERTISEMENTS.**—Send payment by mail, when convenient. On, send by mail, enclosing with ordinary care, and enclosing a check with a knowledge of what you are doing. For a large amount, send a Draft, or large note. For small amounts, send Gold or Silver. **TO MAKE CHANGE.**—Send postage stamp, or better still, send for paper sent at \$2 for Seventy numbers, or \$1 for Thirty-three numbers. **DIRECT ALL Letters and Communications to REV. ALEXANDER McKENNEY, Pittsburgh, Pa.**

KEKAMHS.—The proposal is accepted

Dr. JOHN ADAMS' nomination to the professor's chair in the Theological Seminary at Columbia, S. C., vacated by Dr. Palmer, has been confirmed by the Synod of Georgia, by a unanimous vote.

THE PRESBYTERIAN OF THE WEST came to us, last week, considerably enlarged, and announcing an arrangement by which it will be able to present news earlier than usual. It also states that "the services of Rev. John M. Wampler, late of Monticello, Indiana, have been secured as an Associate in the Publishing and Editorial departments." We welcome Mr. Wampler to the fraternity.

Colportage. It will be seen, by the communication in another column, that funds to carry on the work of Colportage, are greatly needed. The Board has not a collecting agent in the field. The reliance is upon PASTORS to bring the subject before the people, and arrange for the reception and transmission of their benefactions. Shall the work be done? You say, "O, there are so many calls." Well, be it so. Work for God in the way in which you can do something for him. Let each regard himself as a steward. Be diligent. Be economical in personal expenditures. Divide your means wisely. You can take nothing out of the world with you. So use it that you shall be estimated a good and faithful servant. Christians must learn to live for usefulness.

Danville Seminary and New York Benevolence.

Rev. Drs. Humphrey and Hill having returned from a visit to New York, where they were engaged in soliciting funds for the Theological Seminary at Danville, publish a report of their success, with an expression of thankfulness. They were most kindly received by the ministers and people of the Presbyterian churches. The peculiar friends of Princeton Seminary were among the largest donors to Danville; three of them give \$500 each. The amount subscribed was \$7,615, with assurances of an increase to \$8,500. Of these subscriptions, \$6,286 were promptly paid.

Acts of kindness, in this line, should be numerous and reciprocal. Christ's true people are one, and should love, honor and aid each other. The Presbyterian Church is a union on principle and by recorded vows, and all its parts and sections, as members of the body, have a mutual interest, and should co-operate and rejoice together.

The Projected University.

The Synods of Ohio and Cincinnati, at their late meeting at Columbus, as reported on our first page, have agreed to locate their University at West Liberty. Of the wisdom of the decision we cannot judge; but it falls in with an early prejudice of ours, that a College will thrive best in a small town; there are fewer temptations, and there is hence likely to be a better morality and more study.

The majority which fixed the location was very small; but the previous resolution, pledging a cordial and unanimous support, assures us that there are to be no divisions; and the very large attendance of ministers and elders, shows the deep interest felt. The renewal of the declaration, that \$200,000 is to be secured before commencing the building, evinces a determination to found the University on a proper pecuniary basis.

We trust that a noble disinterestedness, as regards self, and the purest and deepest interest on behalf of the enterprise, will be every where manifested in these two large Synods; and that the richest blessings from above will be bestowed.

Are All Suffered.

A new year has commenced. Have the duties belonging to the season been performed? It is a proper time for reckoning. Does anything remain to be done?

One of the questions which the anxious Pastor, and the faithful Elders, and the benevolent Deacons will ask, is, are all the people of the charge supplied with all the adequate means of instruction which are practicable? Has each household at least one weekly journal, which faithfully sustains the doctrines and order of their Church? If not, then an important medium of benefit is wanting. And shall not the deficiency be made up, at once? The supply is practicable. There are very few in circumstances so straitened, that they cannot raise money at which are tendered to them. **Are All Suffered?** Are there any who are claiming to be Christians, who could not be induced, by a wise and kind impetus, to give their names as subscribers? And if any are too poor really to spare the amount needed, there is probably no man in which a gratuity to the extent of one hundred and twenty-five cents could be appropriated, which would be productive of more joy to a family, more knowledge, more edification, and more stimulus to both industry and piety.

A Reviving Time.

God has not bound himself to any particular place, nor to any specific day, for season of the year, when and where he will bestow regenerating grace; and, especially, he has not named the place nor the time when he may not be sought advantageously by the sorrowing sinner. The only limitation is, that he will not hear those who have sinned away their day of grace. Previously to that sad hour, men, at any time and in any place and in any way, may call upon the name of the Lord and be saved. Offering the prayer of faith, with true repentance, they shall certainly be accepted. And always the Word of truth in Christ Jesus, whenever and wherever duly preached, shall have its converting and sanctifying influence. Never by Christ's herald, but that there is a soul in the audience which is to be saved and which receives benefit from the message. This is a delightful thought, cheering intensely to the devoted minister.

But still, is there not a time slightly intimated in Scripture, the thought strengthened by the analogy of God's works in the natural world, and the season indicated to the Church by successive outpourings of God's Spirit, which may be denominated the *reviving time*—the harvest time, coming in its appointed order? If there is, the Church should know it, and should improve it, and thus be saved from the sad despairing cry, "The harvest is past and the Summer is ended, and my people are not saved." The subject is worthy an inquiry. Even if nothing can be determined with certainty, we may yet be led to the contemplation of truths which will strengthen our faith and stimulate to activity.

In the Old Testament Church there were special seasons appointed for protracted religious services. In these, God would meet his people and bless them; as at the Passover, Pentecost, and the Feast of Tabernacles. God speaks also of a time when he *will be found, a season when he is near, an accepted time, a day of salvation.* That there were, of old, annual seasons for the enjoying of the Divine favor in religious services, is manifest; and that there is a season of grace, which, if not annual, occurs yet once in the period of human life, is equally clear. And the thought that there may be to the Church, an annual season of a more than ordinary bestowment of reviving grace, is not at all inconsistent with God's ways of goodness.

God works much by seasons. So it has pleased him. He has appointed a seed time and a harvest; a Summer and a Winter. It is not always the one, nor always the other. Men sow, and afterwards they reap. They sow again, and patiently wait the appointed time for gathering. There is the springing forth of the earth's verdure, the harvest of grain, and the Autumnal fruits. Men do not plant and gather, nor sow and reap at the same seasons.

And the recurrence of the season for harvest and ingathering does not, of itself, secure the fruits. There must have been a previous sowing and planting. Human industry, and skill, and watching, must have preceded. Without these, the harvest time, though divinely ordained, would come and depart unheeded. There would still be empty barns and a starving people. Thus it is in the kingdom of nature.

Now, does not all this teach, by analogy, that there may be a harvest season in the Kingdom of Grace? It is the same God who ordains and rules in each kingdom. And nothing is more common in his teachings, and especially in the instructions given by Christ, than to illustrate the one kingdom by the other.

We have the husbandman, the vine-dresser, the sower, the gardener, the fields, the vineyard, the fig-tree, the harvest, the barn, the garner, the early and the latter rain, and the fruit in its season. There is the sowing, and the blade, and the ear, and the full corn in the ear. There are the rains, and the drought, and the heat, and the drouth. There is every vicissitude adapted to the growth, the ripening, and the ingathering. May we not then be justified in carrying out the analogy, and saying, modestly, but in hope, there may be an annual harvest in the Divine economy, for gathering in the fruits of the spiritual laborer's husbandry, in the kingdom of grace—a season for the recurrence of which we shall look in the strong exercise of faith and expectation; for which we shall prepare by a timely sowing of the seed and a diligent attendance upon its culture; and when we shall be prepared, and shall actually set to work, to gather in the harvest? Truly, if we do not expect a harvest time for it, we will not be nothing to gather. But if we sow, we shall reap, and reap in accordance with our sowing; good fruit and bountifully, and the fruit in its season.

Surely, to expect a time, a favored time, a set time for her Lord to visit his Zion in his love, would be a great stimulant to her servants, to make the due preparation. They would strive to have all things ready. She would awake and put on her beautiful garments. To have a wise division of time and the rightly apportioned labor, is immensely important to the husbandman, the vine-dresser, and the steward. Thus we may reason for the importance of a due arrangement and appropriation of time and employment with the ministers of Christ. They are rightly to divide the Word, and dispense its portions in due season.

Now, is there anything in the history of God's dispensations of mercy to his Church—anything in the *History of Revivals*, which indicates a season of the year when the spiritual husbandman, who has sown and planted, and cultivated well, and watched and guarded with diligence and wisdom, may expect to reap and gather in his harvest? Is the Winter, and especially the former part of the Winter such a season? Is it the time of revivals? Our own pastoral experience would indicate it as both a favorable and a favored season. And our observation corresponds with our experience. How is it with others? We have never made it a matter of conference with brethren, nor of inquiry, nor have we noted our reading with this view. The thought has but recently occurred to us; but now, in searching all our reminiscences, the idea is vividly before us, that the early part of Winter has been the season of the year in which, in nearly if not in quite all instances, we have enjoyed, or witnessed in the charges of others the enjoyment of a *reviving time*.

And, in the orderings of Providence, there is reason in this. Man is so constituted that he can attend earnestly to but one thing at a time. And he is so circumstanced that there are many things which claim, imperatively, his diligent care. And a revival is an event which, to enjoy and carry on, absorbs his whole soul. Hence it cannot, in its deep power, continue very long. Neither man's nature in its feebleness, nor his other wants in their importunities, could endure it. We may look for a revival, then, when a people enjoy comparative freedom from other pressing claims; and that time is the season which we have indicated. It is the season of leisure. In the Spring and through the Summer, and in the early Autumn, husbandry, and trade, and business in its various forms, and sometimes politics superadded, demand men's time and anxious care. Scarcely can they find leisure to attend to their daily devotions and their Sabbath-day worship, sufficient to keep alive, and in a strengthening state, the plants of grace which had previously taken a deep root. But early Winter is the season of comparative rest from worldly care. God has so ordered it in his wise dispensations; and he says to his Church, *Now is the accepted time; call upon me, for I am near, and will be found, unobscured, for I am near. I may be found.* Seek me now.

Suppose, then, that pastors and churches shall regard this particular season of the year, as their favored time of ingathering; and shall adapt their labors thereto—their preaching, visitations, catechisings, personal addresses to the young, their business, their leisure, all their arrangements. Have a Pentecost, and expect a Pentecostal outpouring. Are there not intimations in God's Word; and indications in man's nature, wants and circumstances; and facts in the history of God's gracious bestowments of reviving grace, which would justify such an arrangement and such expectations? And would it not be wise in ministers, elders, and people, to cherish the hope?

We can see nothing wrong in the thought we are laboring to present. It would not be a limiting of the Holy One of Israel. He would be regarded still as ready, at all times, to hear the suppliant's cry, and able to save. There would be no encouragement to procrastinate. Every motive, from the value of the soul, the preciousness of religion, the danger of delay, the freeness of the promises, the uncertainty of life, the suddenness of an unexpected death, and the certainty and awfulness of judgment, could be still, and with unabated force, brought to bear upon the sinner.

And while we can see nothing wrong, there are evidently great advantages connected with the suggestion we make. It corresponds with the analogy of God's working in the kingdom of nature; it accords with Scriptural illustrations; it is adapted to human capabilities and the varied duties of life; it would be a rational dividing of time, that the spiritual workman might attend to each of his duties, or parts of labor in season—instructing and establishing the young convert, nurturing the advancing Christian, defending the outposts of Zion, warning the persevering sinner, presenting the invitations of the Gospel, and dwelling on the evidences of regeneration.

God works by system. Look abroad, and behold it. Examine minutely, and admire it. Wise men work by system. Scrutinize the order of their plans, and mark their labors. Pastors should have system in their labors, and what we suggest would lead to it. May we not then ask for the subject a serious thought?

We can readily anticipate an objection. We have alluded to it. Men will say, why, the Winter has come and gone all our lives, and we have seen no special revivals. True, it may be so; and it would be just so with the harvest time of Summer, if no man expected it. There would be the season of the year, but no ingathering, nor replenished barns nor full garner. Why? Because the seed would not be sown, the soil would lie untilled, and the fields would be hedged. No preparation would be made. God's appointed time would come and depart, but man would not be blessed. So it is with the spiritual husbandman. If he is unprepared, or unbelieving, he will not expect the harvest; hence he will not duly sow nor cultivate, and God's time to favor Zion, even the time which he has set, will come and depart; but his heritage will abide unblest.

Now, what is the experience of our churches? The few revivals which we have, come, generally if not always, at the season named. But our people are unbelieving; have no expectation; no pre-adapted arrangement; no specific preparations nor labors. The Winter—the proper if not the appointed season—comes. Men have leisure. Entertainment and excitement are needed. The theatre opens; the opera invites; the ball-room allures; systems of lectures are gotten up; the world tenders the means of gratifying the desire for excitement, and it has the masses. The poor pastor goes on in his old way, laboring in sorrow; the elders lead their little wandering prayer-meetings, and mourn; Christians attend at the folly of men, and sorrow over their straying children. But why is it thus? Why? It is because the pastors, and elders, and Christian people, did not prepare for the season. They have no

measures adapted to its leisure, and to the excitability of the human mind, and to the wants of the multitude. The means of entertainment are unprovided by the Church, and the devil steps into the empty and garnished house, taking with him his wicked spirits, and he has things to his liking! Alas, for the pastors, and rulers, and people of the Church! They are thrown back in those days—thrown back because they have not wisely and boldly put themselves forward.

Oh, when will the children of the kingdom be wise! When will ministers and elders, and Christians young and old; but especially ministers, who are the leaders of the people; when will they be as consecrate as their vow demands, and as judicious as God would make them by his teachings, and as is required by their high calling? It will be a happy day for Zion, when her watchmen shall be all wide awake, and all her children shall wisely discern the signs of the times. They will then sow the seed, and tend it well, and gather in the fruit in its season; in some, thirty; in some, sixty; and in some, an hundred fold.

Home and Foreign Record.

The January number has been before us for several days. It is most interesting, though not the most pleasant contents, have been already presented, by communications and appeals from the Secretaries of the Boards. It is painful to be under the necessity of day and night as it were, importuning Christians to be mindful of Zion's wants, and prompt and liberal in their supply. To plead the Lord's cause is a privilege; but to have joy therein, is the result of success. The preparation of a supply of ministers for the churches, the sustentation of feeble congregations, the distributing of religious books, the erection of church edifices for the poor, and the support of Foreign Missions, all claim increased contributions. These things are the appropriate work of the Church—that is, of ministers and people.

DOMESTIC MISSIONS. We have reports from Kentucky, by Robert Morrison; from Pennsylvania, by D. Hull; from Missouri, by David C. Irwin; and from Texas, by R. F. B. Reports for November: At Philadelphia, \$4,444; at Pittsburgh, \$2,818; at Louisville, \$1,075.

EDUCATION. Reports of visits of the Secretaries to the Synods evince that the cause of Education is dear to the representatives of the churches. May we not hope that, speedily, the liberality of the contributions, and the many consecrations of young men to the work, will show a general desire for greatly multiplying the number of laborers in the ministry? Reports in November: At Philadelphia, for candidates, \$1,627; for Schools and Colleges, \$1,450; at Pittsburgh, \$919; at Louisville, \$162.

FOREIGN MISSIONS. From China, Siam, India, Africa, South America, and the Indian tribes, we have accounts of the progress of the work, without anything of very extraordinary interest. The wants, however, are very great; the facilities for successful operation are increased; the missions should be immensely extended. The Lord invites us to be workers together with him, in enlightening the dark places of the earth. He would use us in the converting of the nations. He calls us, one and all. Who can refuse! Donations in November, \$7,889.

PUBLICATION.

The Corresponding Secretary visited, last Fall, the Synods of Baltimore, Wheeling, Pittsburgh, South Carolina, and North Carolina, and met, as was becoming, a cordial reception. On the subject of Colportage, see the Secretary's letter, in another column.

NEW PUBLICATIONS.—The Board, with commendable zeal, are addressing themselves to the work of furnishing a Juvenile Literature. Ten interesting little volumes are named. For their names and character, see our Literary Notices, from week to week. **Donations** from November 13th to December 17th, \$268; sales from November 1st to November 30th, \$2,769.

CHURCH EXTENSION. The Corresponding Secretary is one of the persevering class of laborers; and all his zeal is needed to awaken the churches. But he labors in a cause which is worthy the highest efforts of the Christian minister. Churches are indispensable, and help to build them, in many places, is a *sine qua non*. Presbyteries will soon come to understand this better.

Reports in November: St. Louis, \$314; Philadelphia, \$387; Pittsburgh, \$385.

Sabbath School Anniversary.

The Sabbath Schools connected with the "Second Presbyterian church," in this city, held their Anniversary on last Sabbath afternoon. The meeting was deeply interesting. It was opened with singing by the children. Rev. Mr. McClung offered prayer. Dr. Howard made a brief statement of the condition of the schools. There are two connected with the church at present; one called the First School, the other the Infant School. The former contains upwards of a hundred pupils; the latter above eighty. The First School has, during the past year, contributed upwards of eighty dollars to benevolent objects; the latter about fifteen. Besides these schools, there are two Bible Classes, one female and the other male, connected with the church. These classes also, have contributed a considerable amount to benevolent objects, and Dr. D. stated that there were quite a number added to the communion from the female class, and that from it teachers were furnished to the schools. Until recently the Sabbath School Association of the church, and supplied with teachers from it, principally; but it has been suspended on account of the dilapidated and unsafe condition of the house in which it was held.

Dr. H. was followed by Dr. Jacobus, who addressed the parents and teachers, particularly the former. He urged the duty of parental instruction, as paramount to all

others, and as being, in the nature of things, more effective than the teaching of any other possibly could. No matter how ignorant the parent, or how gifted another instructor, still, the parent's influence was the greatest. But this, he said, did not relieve the Church of its duty to its baptized children. He said that in these days, when the good old custom of Catechetical instruction from house to house was not practiced, Sabbath Schools seemed, to be Divinely ordered to take its place in some degree; but he urged the duty of parents to prepare their children for the Sabbath School, to know what kind of teachers they had there, and to attend as *teachers themselves*, when practicable; and in no case to let any instruction they may receive there, supersede the Sabbath evening and morning's instruction around their own fires.

The children of the Infant School then were examined by the Superintendent for a few moments, answering in concert, and a hymn was sung. They were then addressed by Dr. Plumer, whose plain and forcible illustrations secured the attention of all, and we doubt not that but even the youngest child there appreciated what was said. His remarks will be remembered by some of those dear children, we doubt not, when he shall have gone to his reward in joy.

After a short prayer, and a collection to aid in support of the schools, and another sweet hymn, this interesting meeting closed. Such Anniversaries have an immense influence for good, upon the children, the teachers, the parents, the pastor and the congregation. We heartily commend them to the churches.

ANOTHER OF THE FATHERS GONE.—We learn, by a letter from Rev. S. M. Templeton, that Rev. James Henry Dick, of Peoria Presbytery, died on the 24th of December, aged seventy-six years and two months. Time hastens all onward. The young become aged, and the aged leave this life of action. But, whether called early or late, the good and faithful servant is approved.

For the Presbyterian Banner and Advocate.

Funds Needed for Colportage. COLPORTAGE DEPARTMENT OF THE PRESBYTERIAN BOARD OF PUBLICATION. There is at this time an urgent need of funds for Colportage. The good providence of God has furnished us, during the past six months, with offers of Colportage service more numerous than in any previous and equal portion of the Board's history. The necessity for Colportage labors, has, on the other hand, been from every section of the country urged on our attention. Under these circumstances the number of Colporters in the service of the Board has been largely increased since last Spring. Owing to this fact, the Colportage Fund is at this time overdrawn July \$5000; and our only hope for paying off these arrears, and sustaining our extended scale of operations, is in the promptness and liberality of the churches.

The Synods and Presbyteries are now through their Fall sessions. They have very generally adopted resolutions urging this, along with the other schemes of the General Assembly, upon the attention and liberality of the churches. Will not pastors and Sessions see to it that the Spirit of these resolutions be carried out in behalf of the Board of Publication by their respective churches? Will they, when they are nothing has yet been done for this cause, during the current year, secure a contribution, and forward it at the earliest practicable day? And let it be remembered that the current fiscal year of the Board extends only to the first day of March next.

Synodical and Presbyterial Colportage Committees are requested to send us full and accurate reports of their proceedings up to the first of March, as early a day afterwards as possible.

WILLIAM E. SCHENCK, Corresponding Secretary.

For the Presbyterian Banner and Advocate.

An Encouraging Prospect.

Dr. McKINNEY.—I was one of a Committee of Peoria Presbytery, who met on the 29th day of November, to organize a Presbyterian church at the village of Dwight, in Livingston County, Ill. The Committee were happy to find the way clear to proceed with the organization, which consists of eight members, one of whom, by their choice, was set over them as a Ruling Elder. This is a little flock in number, but they have a very good prospect of rapid increase. Dwight is a very promising village, situated on the Chicago and Mississippi Railroad, about seventy miles from Chicago, in a rather new but rapidly populating region of country. The land is very fertile, and well adapted to farming. Its remoteness from market has prevented its settlement hitherto, but that obstacle is now removed. Presbyterian families are invited to turn their attention to Dwight. Yours in Christian love, LEWIS DONN.

Eastern Correspondence.

Trial of Huntington—Wonderful Course of Forgery—Strange Defence—Dreadful Depravity—A Physician's Testimony—An Insanity Not Known in Law—Moral Character of Huntington—Reflections—Legal Definition of Insanity—Trial of Law.

NEW YORK, January 3, 1857. MR. EDITOR.—The trial of Charles B. Huntington for forgery, has been the topic of conversation among all classes during the past week. It is pronounced, by the presiding Judge, as "the most extraordinary criminal history of our own country, if not of the world." Without money and without credit, but with unparalleled boldness and self-confidence, this man has gone through the world, from New York, to Chicago and Mississippi, and by his wholesale forgeries has obtained not tens, but hundreds of thousands of dollars from some of its sharpest and most successful leaders. He has secured credits at various Banks, founded on these same forgeries, to the amount of millions of dollars. He has lived in the most prodigal and extravagant manner; in houses, crowded with luxuries and elegances, attended by ten or a dozen servants, with bands of music at his meals, or at other times, and with his horses and carriages of the most expensive kind, and enough to furnish him with a fresh "turn out" almost every day of the week. He has pursued this course, not for days and weeks, but for months and years, without any extraordinary precaution, and with the knowledge, in some instances with the connivance, of the men from whom his money was obtained. With such inaccuracy were some of the papers drawn up, with the names of parties misspelled, for example, or misplaced—that the slightest inspection must reveal their character; while they were actually honored by men who knew them to be forgeries, and who declined to report them to the public authorities. His usual method seems to have been to give his

note for the sum he borrowed, and deposit his forged papers as collateral security. When his note became due, he borrowed from other parties in the same way, paid it, and took away his papers, without exposure, though not always without suspicion, or detection. Yet by borrowing in this manner, alternately from three or four different firms, or individuals, he has been permitted to practice his villainies with impunity for years, and might have continued them for an indefinite period, had he not carelessly suffered one of his papers to go out of his hands, and to be presented for payment to the firm in whose name it was drawn, and by whom it was at once pronounced a forgery.

But the most extraordinary feature of this trial was the theory adopted by the defence, and the testimony in its favor of eminent medical men, who were summoned as witnesses. As his crime was so barefaced and aggravated as to leave no doubt of its commission, it was impossible to dispute it, and therefore it was attempted to explain and excuse it, on the plea of insanity. This plea was as unexpected to the public as it was preposterous in itself, and startled them as though they had received an electric shock, or heard thunder from a clear sky. It encountered immense difficulties, and therefore most damaging and dangerous methods were resorted to in its support. Instead of shielding the character of Huntington, the attack effected was made by his counsel, to blacken and destroy it, and with such success as to leave no question in the mind of most who heard the testimony, of his utter recklessness and depravity. In childhood he was ungoverned on the ground of ill health; in boyhood he was wayward and untrained to industry or self control; while his manhood has been devoted to various fraudulent and unscrupulous schemes for obtaining other men's money without labor or recompense on his part. In other words he was shown to be a most unprincipled and shameless speculator in bogus banks, stocks, securities, etc. So wild and persistent were his schemes, so prodigal were his expenditures, and so reckless was he of consequences, that his extreme criminality was urged as conclusive proof of his insanity. He would not have been so daring, desperate and persevering in his frauds and forgeries. This was the theory of the defence. To give it plausibility, and insure its success, two eminent physicians, Drs. Willard Parker and C. R. Gilman, were induced, by his counsel, to visit and examine him in prison; it is surmised, after he was secretly prepared for the interview. They found him totally insensible to the turpitude of his crime, and to the disgrace attending his condition. No allusion to his wife and children, or his fallen fortunes, or probable punishment, could draw from him an expression of regret or sign of fear. He quietly told them he knew it was a crime to "make paper," as he had done; that he did it because "he liked it"; that he had done it before and escaped punishment, and was perfectly sure he should escape this time. He had no intention of injuring any one by it, and left the impression on their minds that he would repeat the offence should he be set at liberty. He entertained them, too, with a description of his headaches, sleeplessness, noises like trip-hammers in his ears, and sparks as if from a blacksmith's anvil in his eyes. These symptoms of disease, with his callous appearance, his reckless career, and the various cases of insanity that had previously occurred in his family, brought the physicians to the conclusion that he was, in fact, mad. He could not feign the utter insensibility he exhibited; and could not have the therapeutical tendency to crime he manifested on any other supposition. His brain, the organ through which his mind acted, was diseased, and though he could discriminate right from wrong, he could not help doing wrong, and ought not to be held accountable for it. So firmly were these views of the insanity of Huntington, and of his consequent innocence, that he declared he should not consider him responsible were he to rise up and commit murder in open court. This same witness, when questioned on the subject, said, too, "I know little of 'depravity'; it is not a scientific word. I consider a depraved mind a diseased mind!"

But what sort of insanity is this which leaves the intellect unimpaired and only blunts the moral sense or vitiates the moral feelings? It is fortunately unknown in law, if it is recognized in medicine, while it is set forth in its true light in Scripture, and one cannot help regretting that two Doctors of Divinity had not been substituted for the Doctors of Medicine, in this trial, and the Bible been referred to as authority instead of any Medical Jurisprudence, because such confusion could thus have been avoided and much precious time saved. This inquiry into the character of Huntington's insanity, and into the nature of the crime, which he dignifies with the name of novelty to those who have to do with the human heart; while the Bible boldly calls it "madness," though it holds men responsible for its indulgence. What is more common than to see a confirmed criminal indifferent to his crime, and to his condition; or positive in securing his innocence, and confident of escaping his punishment? What more common than to see the successful gambler, in his expenditures and boastful of his triumphs, which he dignifies with the name of virtues or exploits, and which he glories in repeating when there is a prospect of obtaining booty or a chance of escaping punishment? Even those who profess reformation, often return as "the dog in his vomit, and the sow that is washed, to her wallowing in the mire." And if this propensity and purpose to commit crime be proof of madness, it is that which the Bible declares to proceed from a "heart full of evil." The insensibility, which is one of its symptoms, comes from "a conscience seared as with a hot iron," the result of its commission, though not the apology for crime; while the infatuation under which the criminal labors respecting his good intentions or probability of escape, is part of the "strong delusion" which inclines him "to believe, lie that he may be damned," for the pleasure he has had in the practice of iniquity! Are not the Scriptures full and frequent in their descriptions of this form of moral insanity under which term it was sought on this trial to cloak the most heinous crime? Where than in the Parable of the Prodigal Son, whose reformation is described as "a coming to himself," as though his previous career of profligacy, vice, and suffering, had been a state of madness? And then if this form of insanity is the result of a "diseased organization," or "unhealthy brain," in other words, if it has its seat in the body, as was the crime the more guilty the criminal; because the more aggravated his offence the more violent his disease, and the more there fore he is to be pitied rather than more there. He is simply unfortunate, and should be committed to a mad-house, as he is to be held responsible for his crime, and should be over to the physician for recovery as if he were blind or deaf—not to the Sheriff for execution as if he were a criminal. Indeed the commission of crime would on this theory, therefore, mean any stealthy, cheat and com-

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