

WATER-CURE, corner 5th and 26th-st. By the late Dr. J. C. ...

Financial. DIVIDEND.—THE BROOKLYN FIRE INSURANCE COMPANY has this day declared a dividend of SIX PER CENT. on the capital stock...

NOTICE is hereby given to the Stockholders of the Ohio and Pennsylvania Railroad Co. that on and after the 15th day of FEBRUARY, a dividend of FIVE PER CENT. on the stock...

THE TRUSTEES of this Company have this day declared a dividend of TWENTY PER CENT. on the capital stock...

THE COUPONS on the BONDS of the Boston, Concord and Montreal Railroad Company, can be cashed at the office of J. A. UNDERWOOD...

NOTICE.—The Annual Election for DIRECTORS of the New York and Albany Railroad Co. will be held on THURSDAY, 1st March next...

HOME INSURANCE COMPANY.—OFFICE of the Directors of this Company is at the office of the Registrar of the City of New York...

STATE TREASURER'S OFFICE, FEBRUARY 20, 1855. GOVERNMENT STOCK BANK OF ANN ARBOR has been organized...

THE SEVEN PER CENT. CIVIL FUND.—The interest on the Bonds of the State of New York, for the year 1855, will be paid on the 1st day of March...

NOTICE is hereby given that the Annual Meeting of the Trustees of the Rochester and Meadon Canal Company, for the ensuing year, will be held at the office of the Company...

OFFICE OF THE ROCKY RIVER MINING COMPANY. NOTICE TO STOCKHOLDERS.—Take notice that an assessment of two per cent. upon the capital stock of the Company has been levied...

ISSUE OF GREEN BAY, \$400,000, MILWAUKEE AND CHICAGO RAILROAD FIRST MORTGAGE 4 PER CENT. CONVERTIBLE BONDS.—These Bonds will be sold at the office of the City of New York...

LOAN FOR \$1,000,000.—For the ENLARGEMENT of the Erie, THE OSWEGO, THE CATTARAUGUS, THE CHAMPLAIN, THE BLACK RIVER and GENESSEE VALLEY CANALS, and for the ENLARGEMENT of the LOCKS of the CHAMPLAIN CANAL...

Supreme Court.—In the matter, &c., of the Knickerbocker Bank, &c.—Notice is hereby given that the Knickerbocker Bank, &c., has been organized...

Supreme Court.—In the matter of the Suffolk Bank, in the City of New York.—Notice is hereby given that the Suffolk Bank, in the City of New York, has been organized...

Supreme Court.—In the matter of the Empire City Bank, in the City of New York.—Notice is hereby given that the Empire City Bank, in the City of New York, has been organized...

Supreme Court.—In the matter of the New York City and County of New York.—Notice is hereby given that the New York City and County of New York, has been organized...

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STOCKS AND BONDS AT AUCTION.—REGULAR SALES.—ALBERT H. NICOLAY will sell this day, Feb. 19, at 12 o'clock, at the Merchants' Exchange, for the account of the ...

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New-York Daily Tribune

NEW PUBLICATIONS.

JAMES ON THE PROBLEM OF EVIL. THE NATURE OF EVIL CONSIDERED IN A LETTER TO THE REV. EDWARD BEECHER, D. D. BY HENRY JAMES, D. D. 12mo. pp. 32. Apples & Co.

THE solution proposed by Dr. Edward Beecher in his "Conflict of Ages" is only another proof of the intrinsic viciousness of the prevailing methods. The burden imposed on the thoughtful mind by the problem of evil is not relieved by any plausible efforts to push back the historic beginnings of our responsibility. And the defect of Dr. Beecher's book, considered as a Theodicy, grows out of the specific intellectual disqualification produced by the current theology.

In a few significant paragraphs of the suggestive preface which introduces the volume, Mr. James presents the key to his theological system, and they should not fail to be well studied by the reader before grappling with the main argument of the work.

The distinction between natural religion and revealed religion, according to the author, consists in the different aspects under which they regard morality. The former, affirming the absolute character of morality, supposes that the good and the evil man are intrinsically different persons, and that hence the Divine attitude toward the one is full of benignity and toward the other full of wrath.

Revealed religion, on the contrary, asserts the relative character of morality, maintaining that the revelation of God in conscience was intended to be subordinate to his ultimate revelation in Christ. Moral distinctions, accordingly, are merely a type of pro-found spiritual distinctions, which proceed exclusively from the relation of the soul to Christ.

Natural religion, moreover, affirms the rectitude of human nature; revealed religion affirms the corruption of human nature; the one finds the remedy for sin in the reformation of the sinner; the other holds to a redemption of man from the power of his nature and the consequent renewal of heavenly influence in his heart.

The writer informs us that he has found no help from philosophy in solving the question of human responsibility. With studious effort he has attempted to discover the consistency between evil in the creature and the perfection of the Creator.

But in vain. Neither the lights of philosophy, nor the instructions of his ecclesiastical teachers, could afford him sure guidance. At last, he finds the word of the enigmas in the theology of Swedenborg. Following the hints thus furnished, he has written the present volume, which must be regarded as a more complete exposition of his views than any of his previous works.

They were little more than an outcry against prevailing errors, and a prophecy of advancing knowledge; but the fulfillment of their promise is to be sought in the letter now issued.

The established ecclesiasticism, although inadequate to the spiritual wants of man, and involving a tissue of contradictions in its own character, is not to be superseded by any newer organization. We are all of us, argues Mr. James, more or less in subjection to its influences, and for himself he would be slow to recommend a forcible separation.

If we are to have an ecclesiasticism, let it be with human use, which is associated with the world's best names and memories, which has always, in spite of a thousand infirmities, allowed the reverend head of age, diffused a timely awe in the heart of childhood, nursed the sentiment of human brotherhood until science and truth were intelligent enough to grasp it, and which is still capable of expanding to all the ritual needs likely to be begotten of a larger spirit.

We want no newness of the letter, but only a newness of spirit. Still the popular theology furnishes no rational solution of the problem as to the nature and origin of evil. The chief value of this theology consists in its having offered shelter to certain literal traditions and verities which have hitherto transcended the grasp of human reason.

It has faithfully guarded the literal truths of heaven and perfection, of the essential dependence of man, or the unceasing activity of the Divine providence, of the rightful divinity or lordship of Jesus Christ, of the need of spiritual conformity to him, of the inspiration of the Scriptures, or what is the same thing, the reality of Revelation, and of a future state of existence.

They have failed to permeate the life of humanity, and have found, at best, but an uneasy lodgment in the verbal collections of memory. It is, therefore, incumbent on the honest inquirer for truth to seek for some other path than that which is opened by ecclesiastical theology.

The solution proposed by Dr. Edward Beecher in his "Conflict of Ages" is only another proof of the intrinsic viciousness of the prevailing methods. The burden imposed on the thoughtful mind by the problem of evil is not relieved by any plausible efforts to push back the historic beginnings of our responsibility.

And the defect of Dr. Beecher's book, considered as a Theodicy, grows out of the specific intellectual disqualification produced by the current theology. "This theology," says Mr. James, "against whose stony udders my own infantile gums equally with yours have been long and solitarily pressed, only to be withdrawn again like your own, lacerated and bleeding, not merely makes it impossible to apprehend right any moral problem, but also, when fairly interpreted, flatly denies the possibility of morality, and turns its existence into an illusion."

The damaging charge brought against this theology is the taint of Naturalism, which cleaves to it amid its loftiest spiritual assumptions. It seeks to vindicate divine and supernatural truths by the principles of nature. It looks upon Time and Space, which are the universal elements of nature, as absolute, furnishing also the elements of the Divine existence; and hence, it regards creation as primarily natural, or as a phenomenon of space and time.

It supposes that there was a certain time when creation was not, and a certain space where it was not, until the Deity emerged from an antecedent inertia and commanded into being the whole realm of visible nature. On this theory, God must have been essentially incarnate, or a partaker in his own nature of physical attributes—else he would have been incapable of discerning the difference between natural objects.

The Creator of nature must have himself possessed a natural or physical organization, wherewith to observe the facts of natural order, and pronounce them very good. He must have possessed natural organs of vision wherewith to discern the difference between day and night; He must have possessed natural organs of smell to discern the difference between the rose and the violet; He must have possessed natural organs of hearing to discern the difference between the inarticulate sounds of nature, and the articulate speech of man; and so forth.

But this hypothesis spiritualizes the Divine existence and operation, reduces God to the dimensions of nature, and assuming his alleged incarnation vacates the truth of his alleged historical incarnation in Christ. Indeed, the prevailing theology does more than this. It not only vacates the logical truth of the historic fact, but denies its physical possibility. For if God is essentially incarnate, or subject to nature, his incarnation can never become a historical process.

Still further, the naturalistic or sensual theory of creation supersedes the rational ground on which the historical incarnation of God in Christ is founded. For this ground was the spiritual death of man as evinced in the moral corruption; but the theory in question cuts off the existence of moral distinctions; for if creation be a physical process, the phenomena of the moral world become of God, and in that case the Creator alone is responsible for the creation, and the creature is unable to draw a moral breath.

James expatiates with singular dialectic force, the great question comes up, How can evil exist under the government of perfect goodness and infinite wisdom? The philosophic inquirer is not anxious to prove the justice of the Deity in relation to evil—the divine perfections will take care of themselves—but to prevent the obscuration of those perfections by the anterior fact of the origin of evil. Dr. Beecher, on the other hand, urges his investigation in the interests of a certain ecclesiasticism—wishing to prove the justice of God in the damnation of men, and thus prevent an intellectual revolt against the current creeds and standards of the Church.

The success of the Boston divine in accomplishing this object is submitted to the test of a pitiless analysis. After the cool dissection which his theory receives from the logical scalpel of Mr. James, it loses whatever original symmetry it seemed to possess, becomes a bloodless, ghastly skeleton, unable to stand alone and glaringly horrible dimly on the beholder from the sockets of its eyes' forehead.

But it is time to inquire what conception of the Divine power is entertained by the author, by which the existence of evil is shown to be compatible with the sovereignty of Infinite Goodness. In the first place, the evil whose origin is sought, according to Mr. James, is not a phenomenon of sense, but a purely spiritual condition. The erudition which the problem exacts belongs more to the heart than the head, and the only delectate it confers is upon the regenerate man. Whatever clearness may be attained in the scientific statement of the question—however potent the chain of logic by which it may be sustained—conviction can be carried only to the prepared mind—the mind which has been vitalized by the influence of spiritual discipline.

Moreover, when we speak of ascertaining the origin of evil, we do not mean physical evil, or the evil which one suffers—nor moral evil, or the evil which one does—but spiritual evil, or the evil which one is. Physical and moral evil, like physical and moral good, are constitutional facts with man, originating in the necessities of his finite nature, or inhering in his animal and rational organization. Physical evil arises from the limitation which man is under to the external world. Moral evil proceeds from the limitation which the rational subject is under to his fellow-man. They are merely natural facts, belonging to the necessities of our physical and social existence, and no obscenity attaches to their explanation. The only real evil is spiritual evil, or the conceit of one's finite endowments, and the consequent renunciation of God from the life. The laws of the divine creation, which necessitate man's freedom, incidentally permit the introduction of spiritual evil.

We have no space to follow Mr. James through the exposition of these laws, by which a complete reconciliation, in his view, is effected between the fact of freedom, and the fact of dependence, and the existence of evil in the creature is accounted for without reflecting any disparagement of the Divine Perfection. He subsequently examines the claims of existing churches to have announced the redemption from evil as set forth in the Gospel. The three leading types of ecclesiasticism are Romanism, Protestantism, and Unitarianism. None of these has ever done justice to the conception of Christianity. Each

has reproduced the error of its predecessor. Catholicism regarding Christ's work as insufficient to regenerate man with God, interposes the priestly victimism of an indispensable obligation. No man could draw near to God whom holy Church had not blessed, and any man might draw near unhindered by any heaven of deity, however active, whom she had blessed. This was the simplest form of the error, and in a spiritual though not secular point of view, the most harmless.

There could have been little mischief in such a notion, with a correct view of the Church as embodying the regenerate life of man. But such was not the prevalent view. "The Church meant the visible corporation whose head dwelt at Rome, in the person possibly of some remorseless libertine, while its inferior members were made up of the swarming monks and friars, whose fifty frocks consecrated more vice and idleness than went unwhipped any where else in the universe. Protestantism was unquestionably right therefore in denouncing such a Church, and abjuring its blessing."

But Protestantism itself was blighted to the sufficiency of Christ's work of redemption by postulating the necessity of a spiritual change in man before partaking of the Divine favor. "The Gospel makes the Holy Spirit a free gift of Christ to all mankind, or a purchase of his sufferings and glorification. Protestantism turns it into an exclusive possession of certain persons who are diligently exercised with religious hopes and fears, and hence into a religious basis upon which one man is approved and another condemned by God. Unitarianism may certainly be pardoned for rejecting a gospel so niggardly as this."

Unitarianism, however not content with this, plunges at once into still more devious ways. It attempts to approximate man to God, by vacating Christianity as a supernatural method of salvation, or what is the same thing, by reducing Christ to merely human dimensions, and thus reconstructing a purely natural basis of intercourse between God and man. "Unitarianism is thus a fearful anachronism. It is nothing more nor less than a reversion of the old Paganism, with its sentence of death suspended, and the hue of a wan and wintry life substituted instead. Paganism is good in its place, because it looks assiduously forward to something better to ensue. But take it out of its place, give it the name and the dress of that better thing which is to come, and it becomes to all who fixedly persuade themselves of its truth, a most hurtful masquerade, paying the Divine grasp of the soul, or chilling the energy of regeneration at its very source. This is the exact infirmity of Unitarianism, that it baptizes nature, that it pours its consecrating oil upon the natural selfhood, and bids it aspire to immortal bliss. It is thus preeminently an obscuration of Christian truth. Viewed intellectually, it is a religion adapted only to cultivated people, people in whom their essential nature is not so much obscured by the material, as in the masses, who are crowded into boarding-houses, or families take single rooms in large houses, or pack themselves so densely into towering tenement-houses, which cover nearly every foot of the lot upon which they are built, that the comforts of home-life are not within their reach. Mere shelter is all that they obtain. Cleanliness is scarcely attempted, and, with this abandonment, self-respect is, to a great extent, if not wholly, lost, and the door of vice and degradation is opened. Facilities for religious instruction to counteract these influences are diminishing, and the interposition of Missionary effort is demanded.

The following is an enumeration of Churches which have been sold by the different denominations downtown—say, below a line running from Hudson River with Canal-st. to Centre-st., along Centre, southerly, to Walker-st.; with Walker-st. to the Bowery; with the Bowery, southerly, to Catharine-st., and with Catharine-st. to the East River, viz:

- 1. South Dutch Church, Garden-st., back of the Exchange.
2. Middle Dutch Church, Nassau-st., between Liberty and Canal-st.
3. Reformed Dutch Church, Murray-st., corner of Church-st.
4. Reformed Dutch Church, West Broadway.
5. First Presbyterian Church, Wall-st.
6. Second Presbyterian Church, Cedar-st. (Dr. Mason's).
7. Third Presbyterian Church, Dr. Alexander's). Duane-st., corner of Church-st.
8. Presbyterian Church, Day-st., corner of Washington-st.
9. Presbyterian Church, Chambers-st., opposite the Park.
10. Presbyterian Church, Pearl-st., near Broadway.
11. Orange Church, (Protestant Episcopal). Broadway, corner of Cedar-st.
12. French Protestant Episcopal Church du Saint-Esprit, Pine-st., corner of Canal-st., back of the corner of Church-st., which is the site of the Church above.

The Protestant Episcopal congregation removed to a new and larger edifice which they had erected in Anthony-st., near Broadway, which was within the limits we have designated; but they last year removed to the upper part of the City and the building is now occupied by the Commissioners of Emigration.

This congregation has removed up-town, but their place of worship is occupied by the members of the church last named.

- 15. Protestant Episcopal Church, Motter-st., corner of Cross-st.
16. First Baptist Church, Gold-st., near Johnson-st.
17. First Baptist Church, Nassau-st., corner of Fulton and Canal-st.
18. Baptist Tabernacle, Mulberry-st., near Chatham-st.
19. Quaker Meeting-house, Pearl-st., near Franklin-square.
20. Moravian Church, Fulton-st., near Williams-st.
21. Lutheran Church, (Evangelical), corner of Frankfort-st.
22. Lutheran Church, (Congregational), Chatham-st., near Duane-st.
23. Methodist Episcopal Church, Vestry-st., near Greenwick-st.
24. Methodist Episcopal Church, Pearl-st., near Chatham-st.
25. Unitarian Church, Chambers-st., west of Broadway.
26. Unitarian Church, Nassau-st., corner of City Hall place.
27. Unitarian Church, Houston-st.
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The following is a list of the Churches which remain in the district south of the lines given above. This district embraces the six lower Wards of the City, and notwithstanding the encroachments of business, contains now a larger population than ever it did before.

- 1. Protestant Episcopal, Trinity Church, Broadway.
2. St. Paul's Chapel, Broadway.
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4. French Church, Chatham-st.
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7. Methodist Episcopal, John-st.
8. Duane-st., near Hudson.
9. Madison-st., corner of Chatham.
10. Reformed Dutch Church, William-st.
11. Reformed Dutch Church, William-st.
12. Baptist Church, corner of Spring.
13. Presbyterian Church, (Dr. Sprague's), Beekman-st.
14. Associate Reformed, Franklin-st.
15. Congregational, (Dr. Van Hook's), Tribeca.
16. Friends Meeting-house, (Hicksite), Rensselaer-st.
17. Lutheran Church, Wall-st., near Broadway.
18. Lutheran Church, Wall-st., near Broadway.
19. St. Peter's, Barclay-st.
20. Chambers-st., opposite the Park.
21. St. Michael's, corner of Cross.

Tract distribution, the establishment of Sabbath Schools, and colportage, are recommended as invaluable aids to missionary effort. In proof that no neighborhood is beyond hope, the Journal points to the good which has been effected at the Five Points, by the Ladies' Home Missionary Society, and remarks that what has been done there may be done in any other locality—to which end it recommends the united effort of evangelized denominations.

A KNOW-NOTHING.—The new Governor of Massachusetts has appointed John Eden, of Northampton, a Justice of the Peace. Mr. E. was appointed in consideration of his being a K. N. of the first water. This is a very appropriate appointment, and one which is altogether in keeping with the administration of Governor Lincoln. Massachusetts under the present government is in that State. Eden is an Englishman, and is well known in this vicinity, he having formerly resided in Hartford, where he arrived soon after his emigration to this country. He is one of the original breed of "Know-Nothing"—pure and undefiled. [Hartford Times.]

verses, and is at once the source and the measure of all the life that is felt either in heaven or in hell.

As concerns the future prospects of humanity under the influence of Christian truth, Mr. James takes a broad and encouraging view. The world has been scientifically advancing since the advent of the Messiah. Men have been naturally changed and softened since that day. Nature, which was previously committed to corruption, is now pledged to the largest sanity and health. Its downward tendencies have been powerfully arrested, and unalterably upward tendencies communicated. The Deity is henceforth implicated in human affairs, as prior to the incarnation he was not. He is now the source and origin of the mighty stream of progress, and all its tiny rivulets are beginning to reflect the ample percentage. The world is bound, accordingly, to a career of scientific advancement and prosperity, such as no unimpaired imagination can paint. The various Christian sects will continue to flourish, until the growing intelligence of society lifts them into a larger conception of religious truth, and inaugurates a superb and unitary worship, expressing the instincts of a regenerate human brotherhood.

A grand religious fellowship will at that day take the place of existing sects, fulfilling their essential human uses, by the social organization, which it has been their main purpose to introduce.

Our messenger abstract of this remarkable volume will indicate its general line of reasoning, and some of the most significant points which it brings into prominent discussion; but cannot pretend to give an idea of the peculiar subtlety of intellect, logical acumen and force and beauty of expression which are exhibited on every page. Of its dogmatic character, as we have already said, we do not feel ourselves qualified to speak; but will commend it to the attention of our theological gladiators, who are bound to repel its confident assaults on the faith of ages. The readers of Mr. James's previous works will find a genial filip to their curiosity in comparing the startling expositions therein presented with the avowments of this letter. The apparent inconsistencies of so sincere and admirable a thinker may vanish in the light of a higher identity.

THE MIGRATION OF CHURCHES.

The Christian Advocate and Journal, in an article upon Missionary effort in the City of New-York, gives a list of the down-town Churches which have been sold, and of those which remain. It also speaks of the causes of these removals, and laments that the down-town portion of our population have thus become almost wholly deprived of places of religious worship. Lots in the lower part of the City having become of great value for business purposes, and the wealthy portion of the community having removed to more desirable and less costly locations, in the upper part of the City, the sites of their down town Churches have been sold for secular uses, and convenient to their larger and costlier, the down-town population has been rather than diminished; and on account of the high price of land, and the consequent high rents, the masses are crowded into boarding-houses, or families take single rooms in large houses, or pack themselves so densely into towering tenement-houses, which cover nearly every foot of the lot upon which they are built, that the comforts of home-life are not within their reach. Mere shelter is all that they obtain. Cleanliness is scarcely attempted, and, with this abandonment, self-respect is, to a great extent, if not wholly, lost, and the door of vice and degradation is opened. Facilities for religious instruction to counteract these influences are diminishing, and the interposition of Missionary effort is demanded.

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