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The Evangelist.

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Editorials.

POLITICAL EXCITEMENT.

The intense political excitement through which the country is passing, in reference to the choice of a Chief Magistrate, forms a very striking feature of the times, which cannot be regarded without interest. The spectacle of a whole nation given up to a contest, involving no personal interests, yet so intense that no demands of business, nor urgency of want, nor behests of duty can be allowed to interfere with it, and so comprehensive and penetrating that not a neighborhood or fire-side escapes its tumult, is one which, irrespective of its object or motive, possesses elements of grandeur that belong to but few human concerns. The amount of time, money, and earnest labor expended in this canvass, exceeds literally all computation; and the intensity of feeling, thought, speculation, anxiety, fear and hope which it brings into play, as much surpasses all the ordinary activities of life, as the whirlwind the summer breeze. Nothing of the kind has been witnessed, at least since 1840, and probably not since the fierce political strife of the days of Jefferson; while in some of its elements, there is a bitterness of feeling and a determination of purpose, which no other canvass has ever possessed. If the experience of the past did not demonstrate the safety of these violent contests, and their entire consistency with the peace, good order and friendly relations necessary to a continued political existence, we might well be apprehensive for the fate of our institutions under its pressure.

That these agitations are unattended with evil, can hardly be safely affirmed. No such tension of feeling and passion, and effort, whatever its object, can ever take place, without a friction which must wear fearfully upon some of the wheels of life. If all this fervor and tumult were the product of pure religious feeling, and directed to the highest spiritual good of men, it could not sweep over the community without leaving some traces of evil. It seems to be the condition of our mortal life that there shall be no good without its attendant shadow of evil; and fires like these cannot be permitted to burn, without leaving behind them many a blackened monument of their fury, in the characters of men and of the nation. Yet there are some noble and admirable effects to be expected from it. There must be a vast intellectual and moral impulse given to the public mind by such a comprehensive excitement. The whole nation is put to school by the process—set to the study, in innumerable methods, and with excited attention and earnest practical purpose, of some of the profoundest and most important questions of political science, moral truth and personal duty that belong to human relations. A political campaign is a grand lecture season, bringing unnumbered minds into contact with stimulating truth, earnest argument and quickening impulses, which must leave their effects long after it has passed away. In a popular government, where the whole drift and complexion of public affairs must depend upon the intelligence and virtue of the people, such periods of absorbed and universal study of political questions form an almost indispensable element. That study may neither be very profound nor protracted, but it is inconceivably better than none. The intellectual impulse which it imparts is better than the stagnation and ignorance into which the masses would be apt to sink without these excitements. Men are roused to think, at least for a season and to a degree, of topics and duties higher than their groveling round of every day thoughts, and broader than the circle of their ordinary care. The effort is healthful and may lead to study and thought in other directions.

There are also important moral duties involved in the questions now absorbing the public attention, which deserve to be studied by every man. Not only are the grave responsibilities of citizenship brought impressively home to the apprehension, but the moral character, influence and effect of political measures receive a scrutiny which cannot but enlighten the public conscience, and contribute to that universal love of right which alone makes popular liberty possible. At the present moment, millions of minds are studying, with an earnestness and purpose never before devoted to the subject, and with the advantage of practical illustration never before enjoyed, the ethics of American Slavery—the true genius, tendencies and effects of that vast, complicated, overshadowing system with the fate of which the whole future of our Republic is inextricably involved. It cannot be without immense good that such universal and eager attention is bestowed upon the subject. There must be a large accession to the public mind, of intelligence, right convictions, just estimate, and proper feeling and purpose in respect to it, resulting from the discussions now going on. We shall much better understand it, and be better prepared to act in reference to it, whatever may be the immediate political effect. There can never be again the old indifference to the subject—the system can never rest so quietly and securely among us as formerly. An order of convictions and desires will have been awakened, which will place the Northern mind in a permanently altered attitude towards it; and however the pending issue may be determined, the struggle now begun will never end, until either slavery or freedom is made the dominant

characteristic feature of our governmental policy. An agitation leading to such results cannot but be useful, though it may be attended with incidental evils. It will prepare the public mind for intelligent consideration of other moral topics and the force of other moral truths. If restrained within proper bounds, and kept, as all secular duties, religiously discharged, must be kept, subordinate to and in harmony with their higher spiritual interests, there is nothing in the earnestness with which men pursue political objects, to be deprecated or censured more than in any other of the lawful callings and duties of life. The compatibility of diligence in business with fervor of spirit has long ago been settled; if satisfied that in directing their energies for the time, to the great interests of the country, they are discharging a duty, we see nothing to condemn, but everything to commend and applaud, in whatever excitement and devotion may be necessary to accomplish the object. There is a time for all things, and whatever a man's hands find to do, it is both Scriptural and wise, that he do it with all his might.

THE DEAD CHILD.

"There is no flock, however watched and tended, But one dead lamb is there! There is no fire-side, however defended, But has one vacant chair?"

In almost every family to which we pay our weekly visit, death has been at some time, taking away at least one lamb of the flock, leaving "one vacant chair." The mention of a lost child's name, as Little George, or Charlie, or Harry, will strike a chord in many a breast. Almost every father and mother, who take this paper in hand on Sunday morning, have treasured in their hearts some sacred spot in the village graveyard, some little mound under the willows, where with many tears, they have laid down the idol of their affections. It was a dreary, desolate day when they returned to their dwelling, silent and lonely, and no little form ran to meet them. They heard not the patter of those little feet, nor the ring of that sweet voice that so often thrilled them like the carol of a bird. Could we look into the homes where our messenger is permitted to enter, we should see many a Rachel weeping for her children, and refusing to be comforted, because they are not.

We presume not to check rudely this flow of maternal grief. Nature must have its way. It is good to weep for those we have loved. Nor do Religion forbid this natural sorrow. Yet when the first anguish is past, it gently soothes the mourner's grief by the reflections and the hopes which it supplies. If we may venture into the meditations of that sad heart, we would suggest a thought or two of consolation. If we cannot wholly reconcile a bereaved mother to her loss, we may at least calm her wild lament and render her more submissive to the will of God.

We often wonder that those who mourn the early dead, do not find at least a partial solace in the thought of their deliverance from pain, and from the snares of life. He who enters on an existence in this evil world, has to run a thousand dangers. He is beset by temptations which have ruined many, to the chances of physical suffering and of moral shipwreck. Can a mother look on the face of her young child without fear and apprehension for all that it may have to pass through? To say naught of the dangers to character, to virtue, and to the soul's final safety, the mere physical pains of life are enough to affright a tender and anxious heart. The fact of a child's death is a presumption that it had a frail and delicate organization. When the golden bowl is broken so early, it is because the vessel was fragile, that it was so easily rent asunder. For such a delicate, sensitive being, stepping on the threshold of life, what agonies may be in store!

Let the unhappy mother ask herself, How came this child to die? Perhaps it was sickly from its birth. It may have come into the world with a frame filled with incipient diseases. Had it lived, it might have dragged out a life of pain—its delicate nerves quivering with ceaseless pangs. If it were so—then it has been taken away from the evil to come. How selfish for a mother to wish that a child might live for her comfort, but for its own misery. If indeed her child had died through her neglect—if any care could have saved it—then she might reproach herself bitterly, and say that she had blasted the work of God. But here was a malady implanted in that little body by Him who has power over life and death—a malady which no foresight could have prevented since it was born there—and no skill could remove since it was incurable. It was in the bud, and was latent until the warm sun quickened the germ of disease. Then, as the tender leaves began to unfold, it showed its fatal power. What shall a mother say? Nature may refuse to be comforted. But Reason and Religion say with a firm voice, It is not man, but God, who has taken her child. And painful as it may be, she must submit.

Nor have we a right to say, Here was an incomplete work of nature. She began, but was not able to finish. Here was a human being born in vain!

Many are the lessons taught by that brief existence. A spirit that has entered into life, and instantly departed, seems like a celestial visitant. It came and went, like a bird that flies through a lighted room, coming out of darkness, and shooting into darkness again. It was a bright vision of love and happiness that flashed one moment on the mother's eyes, and vanished into heaven.

Who then shall say of a dying child, that its short existence has been useless—that it was not worth being born. Are all young flowers useless, that do not come to maturity? Those buds, that drop from the parent stem, before they are fully blown—are they not beautiful as they look up so meekly from the sod? And such are the little graves that are strewn over our church yards.

The mother ought to adopt a more cheerful

language. That infant, though it died but a month old, has opened in her heart fountains of affection that will never cease to flow. She has tasted the joy of being a mother. Let her not say, It had better not have lived at all, than live but this brief time. Rather let her say, "This was one of those blessed children whom God loves, and marks for his own. Here perhaps was a spirit all too gentle for this rough world. It had the nature of a seraph, and God gave it wings." Then let her look up from the little mound at her feet, and she may behold a shining form, and a radiant countenance, in which she recognizes her own lost one. In place of tears of bitter grief, she may weep tears of joy and gratitude. One of our American poets has fitly expressed the wonder and surprise, and perfect peace, which fill the heart, when this revelation dawns upon it:—

"Thou bright and star-like spirit! That in my visions wild, I see 'mid heaven's seraphic host— Oh! couldst thou be my child? My grief is quenched in wonder, And pride arrests my sighs; A branch from this unworthy stock Now blossoms in the skies. Our hopes of thee were lofty, But have we cause to grieve? Oh! could our fondest, proudest wish A nobler fate conceive? The little weeped tearless! The sinner freed from sin! The babe to more than manhood grown, Ere childhood did begin! And I, thy earthly teacher, Would blish thy powers to see! Thou art to me a parent now, And I a child to thee!"

RELIGION A BUSINESS.

Whoever wishes to be successful in any enterprise needs to keep in mind the fact that ages, like individuals, have their distinctive characteristics, out of which grows an Age-spirit which governs and characterizes all its movements. There is, so to speak, in every age, a great current along which everything must more or less directly float, partaking of its windings, its velocities, and its moods of sluggishness or violence, as strictly harmonious, and yet preserving its own identity.

Thus it is that in an age of patriarchal repose, in an age of chivalric violence, or in an age of activity—pleasure, business and religion, the three great activities of the human race, will alike take their characteristics from those of the age, and their tone from the age-spirit. The tide of their movement will be either tranquil or tumultuous, fervent or frigid, just as may be the great tide-current of the age, and so in the main throughout all its characteristics.

Now, without pursuing this most interesting and important line of thought in other directions, let us with a practical end in view, apply it in the case of religion in the present age. The spirit of the age is now pre-eminently a business spirit. Men enter into and prosecute whatever interests their interest, whether it be a matter of pleasure or profit, with a business spirit; in short, they make a business of it. They are on the watch for every opportunity; prompt to seize upon every advantage; methodical in action; entire in their devotion to the work in hand, and tenacious in carrying out the chosen scheme. And it is because of this, that so much of what is now undertaken, is triumphantly accomplished, and that so much that is merely projected, languishes into perfect failure. The former is made a business, and the latter is not. The one is prosecuted according to the spirit of the age, and the other is not.

Herein we apprehend, we may discover a frequent and lamentable mistake with regard to religion. We have not learned that it is neither wise nor possible to ignore the characteristics of the age, or the age-spirit. We have not learned that however faulty these may be, it is not so much in nature as application, and that what is requisite to the right result is, not their destruction, but only their sanctification to the right uses. To attempt anything else is wholly vain, for one may as well rebel against the facts of Creation in nature, as those of Providence in history; for the age is but the product of God's ordering in the world's progress.

We should take the age as God has given it, wisely discriminating the good in nature from the evil in the application, and in the light of such a discrimination, labor to compel the great characteristics of the age into the service of God. In other words, a man should bring to the prosecution of his own religious enterprises, whether belonging to personal piety or public beneficence, the same watchfulness for opportunity, promptness in seizing on advantages, system in action, devotion to the work in hand, and tenacity of purpose in carrying out the plans undertaken, which characterize his business life. That is to say, he shall labor to procure his own spiritual progress, as well as to secure the evangelization of the world, with a thorough business spirit; he shall, in fact, make it a business.

Christians make a business of their farms and their merchandise, their trades and their professions, and they are all interest and energy, and success and satisfaction. But they do not make a business of their religion; it is left to chance, feeling, incidental opportunities, and occasional efforts. The result is just what might be expected; their religious life and action become an uncertainty, an eccentricity, a formality, a perpetual dissatisfaction, and a conscious failure. Hence we say again, the age is one of business, and he who does not make a business of his religion, will make business his religion, and will consequently have either little religion, or none at all.

Our readers will find in another column an advertisement of a Post Office Directory for the United States. The great value and importance of such a work are obvious. We need only direct attention to this most recent and complete edition.

THE FOREMOST MEANS.

We all assign to Prayer a place in the process and machinery of doing good; yet how indispensable and pre-eminent a place it has—how entirely all success and achievement depends upon it, is not easily or generally felt. We are accustomed to meet at set times, for prayer for the conversion of the world; the object and the means are both admirable, alike worthy of their Divine author; yet in using that means do we realize its importance? Prayer is not only a divinely appointed means for the world's conversion, but it is the first and foremost means—the means of means—the condition precedent—without which no other means can have efficacy or adaptiveness. We are never prepared to use any means until success and earnest prayer has fitted us for it. Without that preparation, we cannot even begin rightly or hopefully to do anything. There can be no good beginning of that for which there is not a godly preparation; nor without a good beginning in spiritual affairs, can there be a hopeful progress or blessed result. The Christian work, as well as the Christian worker, must be born of God; the former in faith and prayer, as the latter in patience and faith.

Neither are we fitted to go forward in the prosecution of any religious enterprise, without the same preparation of prayer. It certainly can be no less necessary in the body of a work than in its beginning. The holy light which makes the dawn, must make the day. Nay, if the light be needed for the dawn, it is not less, but more needed for the day. Thus it becomes true, that the use of prayer should increase with the advancing growth of any Christian enterprise. "Without me ye can do nothing," is the word; but he who works is with God, and has God with him, only as he prays. How then can he who preaches, or exhorts, or labors, or gives alms, expect to be successful, unless his prayers are more and mightier than all the rest?

Whatever may be the means used, all their truth and vitality and power and prosperity, are determined by the preceding, accompanying and crowning prayer. In the conversion of the world, we may send abroad the ministers of everlasting truth as numberless as the multitude of angels; but unless we send abroad, and with, and after them, prayers still more manifold, we might as well have sown the nations with so many voiceless effigies. We may scatter over the world, as lavish as the leaves of the forest, the printed messengers of life; yet unless we fill the world still more full of prayer, we might as well have strewn it with the fallen foliage of the autumn woods. And so we may pour forth our means until they shall stream a golden flood of beneficence, and unless there go with it to the center of the world, a broader, brighter and more blessed tide of prayer, we might as well have rolled over them the waves of the summer sea. All that we can do is nothing and worse than nothing, except as God's doing it with us; and God's doing keeps pace with our praying. The call then, that borne upon every wind, and sweeping over every continent and sea, comes to us from the perishing nations, is not so much for men or means, as for that which alone both makes them, and makes them mighty—Prayer.

ALCOHOL AND ARSENIC.

We referred last week to an article of the North American Review, in reply to the Westminster. The arguments for alcohol were so ingenious, and made with such a solemn show of scientific wisdom, that we should have been a little disturbed in our Temperance faith, were they not so completely put to rout by the American reviewer. It may be remembered that the English writer had made the wonderful discovery that Alcohol is Food! Pursuing this marvellous hypothesis, he makes a point in this adroit and plausible manner:—

The object of taking food is to give force to the human system. It may be said therefore, that Food is Force. Now alcohol produces the same effect in reviving the exhausted powers of nature. It gives force, and therefore as a nourisher and strengthener of the human system, it may properly be called food.

To this our sober medical writer replies by carefully distinguishing terms: "Every one knows that alcohol, taken in a sufficient quantity, excites force; but this is a very different thing from giving it. The spur on the rider's heel excites force, but does not give it. Hay and grain, moreover, do not excite the force of the horse in this way; and none would contend that the spur is a part of the animal's food." He shows also that the same reasoning would prove Arsenic to be food! It is well known that the peasants in Styria use arsenic in small quantities, precisely as toppers drink whiskey, and with the same effects. Perhaps the next attempt of the Westminster will be to set forth the virtues of this poison. Indeed, it seems prepared for this, for in this very article the writer says, that "Arsenic gives to both horses and men increased beauty, and an enviable rejuvenescence, when taken regularly in minute doses!"

But alcohol has another important effect. The human system is a contrivance not merely for the digestion of food, but for the generation of heat, and alcohol is fuel, and serves a very important purpose in keeping up the steam. The reviewer here quotes Liebig: "Of all respiratory (caloric) matters, alcohol acts most rapidly; and in this rapidity there is great virtue, for starch, very good food in itself, requires some hours before it becomes soluble in the alimentary canal of the bread-eater, so as to enter the blood, and there serve the purpose of respiration. But starch and alcohol are burned, and in burning throw out force; but when the demand for force is urgent, the food which most rapidly creates it is the most valuable!"

This affords a plausible argument for drinking. At ordinary times the engine can be worked with good oak or hickory wood, but when great heat

and terrific speed are to be produced, then oil is to be thrown on the burning flames.

To this the North American replies, that "alcohol is capable of producing three entirely different effects, in proportion to the amount taken into the stomach. If a very small quantity, well diluted, be taken when the stomach is nearly empty (one drachm perhaps in the case of most persons,) it is very rapidly burned up by combination in the blood with oxygen, and thus produces heat, it being converted into carbonic-acid gas and water. Only under these circumstances is Liebig's assertion true. If a larger dose be taken, so as to be felt at all in the head, it has a stimulant, and not a calorific effect. In this case it excites force; in the other, it produces heat merely. In a still larger dose, alcohol becomes narcotic, and produces the stupor characteristic of the narcotic poisons. In this case, it paralyzes force, and at the same time, instead of proving calorific, perceptibly diminishes the heat of the body. It is therefore only when alcohol ceases to be alcohol, or is burned up, that it is calorific; so long as it remains in the blood unchanged, and manifests its real character, it is either stimulant or narcotic, according to the quantity taken."

MERCANTILE ARCHITECTURE.

New York was never growing more rapidly than now. On every side are the signs of remarkable activity and wealth. In passing through the streets, one is struck with the number and magnificence of buildings erected for business and trade. A few years since our most imposing structures were of brick, three stories high. Now they are mounting up to four and five stories, and even six; and in place of the red brick fronts we have long lines of solid brown stone or glittering marble. The internal arrangements are also far more spacious and complete. The rooms are longer, broader and higher; and not only are the upper stories airy and well lighted, but below the level of the street, in place of the old-fashioned cellars, small and dark, are ample floors, stretching far out under the sidewalk, and light as day.

These are the Palaces of Trade. They are among the sights of the city, and are well worth a visit. A description of one of them will give a general idea of the vast improvements in mercantile architecture. Our readers are aware that the grounds of Columbia College have been invaded by the necessities of business. A street has been cut through the old College yard. The venerable trees, under which Alexander Hamilton sat and studied, have been levelled to the earth, and in place of these classic shades, now rises a long row of marble stores. One end of the block is occupied by Mr. S. B. Cluettenden, the other by Mr. Wilson G. Hunt. The latter store is on the corner looking towards Broadway, with a front of a hundred feet on Park Place. The building is five stories high, and built of marble, obtained from the quarries of Lee, Mass. This is the hardest marble in the country, and has been chosen for the new extension of the Capitol at Washington. Its white surface, veined with blue, has a very pleasing effect.

But the great beauty is in the interior, in the high halls, with high ceilings, and the broad corridors and wide stairways. The upper part of the building, story above story, presents the same admirable arrangement. The size and amplitude of the rooms enables clerks and salesmen to move about without noise or commotion, so that while large transactions are going on, business is despatched with quietness and perfect order. The long Northern exposure of the building affords the best light for the rooms—the light which an artist seeks for his studio, free from the glare of the direct rays of the sun. The labor of business is lightened by being done where there is plenty of space and light and air.

Descending from the main store, we come to a large room below the level of the street. This reaches under the sidewalk, and is lighted by glass lights set in iron frames. The construction of this is peculiar. The pieces of glass have a convex surface above, so that the gliding foot of the passer-by brushes away the snow and dirt of the street, while below they are pointed like a diamond, so that from their many sides they scatter light to every part of the room. This is an ingenious contrivance of Mr. George B. Jackson, and it perfectly illumines the whole underground story. Further out under the very street, is built a solid vault of heavy masonry, for the safe keeping of books. Here also is a steam boiler, from which pipes are conveyed to the very top story, and which thoroughly warm the whole building. Below the basement there is still another story, which is cool, yet dry and which is the most valuable place in the building for storing goods. Thus the whole arrangements form top to bottom are complete.

It is a pleasure to visit these vast and airy structures—these halls of trade, where the spirit of liberal and civilizing commerce presides, and industry leads to wealth. Especially is it a pleasure to see riches flowing into the hands of high-minded and large-hearted men. Wealth without intellect and soul is only a degradation. Nothing is more repulsive than a selfish, sordid, vulgar rich man. Merchants who are princes in wealth ought to be princes in liberality. And so they often are. In this city many of them are men of large views and high public spirit. Mr. Hunt has been the chief patron and benefactor of the Mercantile Library Association, having aided very largely in the purchase of the new building in Astor Place—a worthy monument to stand beside the Institute of his friend Mr. Cooper. Such rich men are the pride of a city—the patrons of every good enterprise, the founders of colleges and asylums and every noble institution.

We desire to correct an erroneous impression made by a recent correspondent, respecting the article of Rev. Mr. Manning in the last Bibles of the State, on Chalmers' Theology. The reader of our correspondent's article would infer

that Mr. Manning altogether omitted allusion to this topic; but this is a mistake. Under the old phrase "the work of Christ," Mr. M. cites several passages of Chalmers on the subject of Atonement, some of which were repeated by our correspondent. The citations were not so full, nor as decisive of the peculiar views of Dr. Chalmers as was desirable; but the subject was by no means omitted in Mr. M's analysis of the theological views of this great thinker.

COMMISSIONERS' FUND.

The Central Herald adds to the instances of what it considers the unequal assessments of the plan for raising a Commissioners' Fund, adopted by the last Assembly, the following estimate:

Drawing a line along the Alleghenies, and thus separating the Eastern from the Western portion of our Church, we find that the membership in the former is 91,686, and the sum assessed upon them is \$4,440; while our membership on this side is 41,434, and our assessments amount to \$3,715. With less than half as many members by some four or five thousand, we are expected to bear nearly half the expenses of the Assembly. A Constitutional Presbyterian East of the mountains, in the older States of New York, New Jersey or Pennsylvania, is expected by the Committee, to be able to pay 41 cents per annum, for the sustaining of the Assembly. But a Constitutional Presbyterian in the Home Missionary Churches of Indiana, Iowa or Wisconsin, is expected to pay 9 cents per annum.

Without questioning the accuracy of the above statement, we are yet unable to discover how it can prove anything more than that the assessment was not made according to the principle upon which the Assembly designed to make it, viz: according to the conceded ability of the churches rather than their numbers. The facts which have been or may be adduced, showing an inequality, may prove that the Committee did not properly estimate the relative ability of the churches; they may prove that such an assessment is difficult; but the principle is nevertheless just, and it has always seemed to us the only just one, if it can be faithfully carried into execution. We are glad to discover these instances of unequal assessment, as aiding so far, in the accomplishment of the object—a just and equitable assessment upon the churches according to their ability, and not according to their numbers.

THE REVISION OF THE BIBLE.

The proposed Parliament, for a new revision of the Bible, has drawn out a very general expression of feeling in regard to the subject. Dr. Cumming takes strong ground against any new translation, and asks, "Where at present shall we find fifty-four such men as those who made the version in 1611?" and contends that no fifty-four men in the present day would be unanimous in proposing corrections, or that their version would be so universally accepted as the present. Rev. Francis Barham inclines to a revision. "The truth" he says "must be told and acknowledged at last, without prejudice, passion, or partisanship; and here the truth is clear and demonstrable. It may be thus stated: that though the authorized version is correct in the great majority of instances, especially in the New Testament, there are many hundreds, yea, thousands of texts, susceptible of the most important and indelible amendment. At present there is no English Bible which combines correct translation with correct arrangement; and if this great national desideratum should be executed, or even facilitated by the biblical scholarship of our times, it would exalt in dignity, utility and beauty all the literary works of the age."

Rev. Mr. Trench has published a pamphlet giving a brief History of the present revision. Rev. G. Mason also appears in a pamphlet, in favor of the version; he says: "For my part, I have found from personal study, that the authorized version of the Old Testament is, generally speaking, less pharisaic, and is therefore a more correct reading of the Hebrew, than the Septuagint, and the version which follow them wholly or in part; such as the Armenian, the Ethiopic, the Coptic, the Vulgate, the Arabic, and even the Syrian, for this too bears evident proofs of having been tampered with after the Greek Vulgate; and as regards the New Testament, I find that the English Bible agrees best with the old versions which rank highest in critical importance on account of their age, their faithfulness, and their accuracy. As to the necessity of having a new version, I fear it is a mere apology for a change. If the present version was good enough for those who have gone before during 250 years, it is assuredly good enough for those who come after, and unless these be worse than their progenitors—a fact no one will admit. None of the alterations proposed involve any vital truth; they are not, therefore, necessary."

Many of the papers have taken part in the discussion, the balance of opinion being decidedly against any interference. The Spectator very forcibly states the argument, for and against revision. The article concludes by adverting to the difference which such an attempt would evoke: "Why, in addition to the inherent difficulty of interpreting ancient thought into modern thought, of making allowance for the changes in the associations that cluster round and become a living part of corresponding terms in two languages—of penetrating through the husk of language to the mind of the man who used it—we should have to contend with theological bias, with metaphysical bias, of the most various, contrary, and obstinate character. It would be impossible to counteract it. The present generation might see the opening of the conferences for a revised translation of the Bible, but they would only close when the last Protestant doctor had seen all his colleagues depart for that land where there is no confusion of tongues, and survived to do exactly what De Wette has done in our day for the whole Bible, and many Englishmen for parts of it, and that is, to publish a new translation solely on his own responsibility and by his own lights." The Patriot takes the same ground, objecting also to the settlement of such a question by the authority of the State. The Leeds Mercury thinks that the time has not come, if it should ever arrive, when such a task could be attempted. "Until the advocates of a State revision of the Bible can point to a general consent of the people in this direction, the very fact of their being unable to do so shows that the work which they propose would not meet with that popular affection and esteem which might enable it to displace the present version."

Bishop's Fund.—Among the objects which are expected to engage the attention of the approaching Episcopal Diocesan Convention is the provision for the support of the two Bishops. Last year the rich Trinity Corporation made a proposal to pay \$20,000 "as soon as practicable and convenient" on condition that the other churches would raise \$30,000 by the 26th of September following. The motive of the condition and the limited time defeated the object; and the Standing Committee made an assessment for the purpose, which is much complained of. St. George's church was taxed \$100, and Trinity only \$30. The inequality was too great to be tolerated.

North-Western Department.

By Rev. Charles P. Bush, 16 La Salle Street, Chicago.

MINNESOTA.

By a mere trip to St. Paul and St. Anthony, one, it is true, can see for himself but a small portion of this great Territory of the North-West; and yet by meeting and conversing not a little with intelligent citizens from different parts of the Territory, we feel as though we had brought away some just ideas of the country, which we propose briefly to give.

The name Minnesota, means turbid waters—so applied because Minnesota is the Indian name for St. Peter's River, now more commonly called Minnesota River; and this stream is sluggish and turbid for a considerable distance before emptying into the Mississippi, as it does, at Fort Snelling, six miles above St. Paul.

[Another interpretation is, that it means sky tinted water, or waters which have the whitish blue appearance of the clouds.—Evs. Ev.]

Few perhaps have realized the extent of this embry state, and some, we are sure, will be surprised to know that it contains as many square acres as three of New-York State, or four of Pennsylvania—extending from Lake Superior on the East to the Missouri river on the West; and from latitude 43° 30' to 49°. The Act of Congress which in 1849 created the Territory, reserved however the right to divide said Territory hereafter, or annex any portion of it to any other State or Territory.

A mere glance at the map shows us also that this Territory is one of the most perfectly watered portions of the whole country. It abounds in lakes and streams and mighty rivers, with frequent water falls, exhaustless water powers, and beautiful town sites.

The surface of the country generally is the rolling prairie; the soil, a sandy loam, claimed to be as fertile as that of any other State or Territory. There are also the great forests which constitute the Pineeries on the head waters of the Mississippi, and its tributary, the St. Lawrence. There are also belts of woodland upon the streams and around the lakes, besides one great forest of beach, maple, ash, elm and the like, one hundred miles long by thirty or forty miles wide.

The climate of Minnesota has some striking peculiarities; the atmosphere is clear, dry and salubrious. We heard many speak in the highest terms of its purity. Although the thermometer indicates an intense cold in Winter, yet it is generally a clear, dry, still cold, and is more easily borne than a less degree of cold in a damp, changeable climate. High, fierce winds too are seldom known; the snows are not deep, and in the absence of high winds do not drift much. The sun shines clear from day to day, even though the thermometer stands at thirty or forty degrees below zero; and we were assured by many witnesses that men work out doors all winter long, with less of suffering than at the Atlantic coast much further South.

The Landlord of the Winslow House, an excellent hotel at St. Paul, said that he had a man hauling wood to him all winter, who came regularly a distance of eight miles, with his load, every day except Christmas and New Year, even though the last Winter was one of such unprecedented severity. A gentleman from Red Wing, fifty miles below St. Paul, assured us that he suffered less from cold in Winter, in Minnesota, than he suffered further South in New Hampshire and in Michigan, in both of which he had previously resided.

We need hardly add, that the Territory is rapidly settling, and probably by as good a class of people as any other new country can boast. In 1854, there were supposed to be 20,000 in the Territory; in 1855, 70,000; and in 1856, they are estimated at 140,000.

This rapid influx of emigration creates a home market, which makes prosperous times for the farmer. Winter wheat, for seed, was selling in the Spring at \$2.50 per bushel at St. Paul; oats, at the present time, 70 to 75 cents; corn, 85 cents to \$1.10; beef, 12 to 15 cents a pound; potatoes \$1 to \$1.50 per bushel; flour, \$7.50 to \$8.00; butter, 18 to 25 cents a pound; eggs, 20 to 30 cents a dozen. Many a farmer has paid for all the land he has been able to get under cultivation by the crops of the first year. And it would seem as though these prices must continue for some time to come, for beside this rapid influx of settlers, there are several forts of United States troops in the Territory, which must be supplied with provisions from some quarter; there are numerous trappers and traders on the frontier; there are large companies of lumbermen in the pineeries; there are fleets of noble steamers on the rivers; and all must be supplied with the products of the earth. And besides all this, Government supplies to the Indians are yearly distributed in the Territory; and various tribes North and West of the more settled portions of the Territory come in once or twice a year to the larger towns to spend the money they have received from the Government and to sell their furs. A train of half breeds had been to St. Paul just before us. They came from far away, four hundred miles further North, each with his wooden cart drawn by one ox. It was said that their trade in the Territory on this trip amounted to a million of dollars.

This condition of things makes trade also good. Merchants are thriving. Dry goods, clothing, groceries, must find a market where such multitudes of men find employment. One thing is as yet a serious drawback in this remote Territory. In Winter it belongs to another planet. The river navigation closes about the 20th of November, and then there is no getting away to the States for about five months, except by a long route of cold staging. But two years more, we doubt not, will see the iron horse puffing and snorting under the very nostrils of St. Paul itself. The Chicago, St. Paul and Fond du Lac Railroad is already far on its way toward these Winter solitudes. Barring in the Winter, or being buried alive, will soon be no longer necessary.

As evidence that farming is entered upon with interest and intelligence in Minnesota, we may mention that in several counties agricultural societies are already formed and in active operation. And as specimens of successful farming, take the following: A farm was opened on Government land in 1851, in 1855, one hundred and thirteen acres were enclosed and under cultivation. The products of that farm were sold for \$3,998. Forty acres of wheat yielded thirty-four bushels to the acre; thirty-five acres of corn yielded forty bushels to the acre. The wheat what sold for the average; the corn below. The wheat sold for \$1.12 the bushel; the corn for 90 cents; and other things in proportion.

The soil of Minnesota is such that roads are easily opened in almost any direction, and are hard and good, with very little mud in Spring and Fall. The soil light and warm, the Spring short and quick, vegetation comes forward rapidly when once started; the heat of Summer is intense for a few days, but generally mild, with a clear and exhilarating atmosphere. We were also confidently assured, by very many, that chills and fever are hardly known in that region, except by importation from below. Wages for all sorts of labor are high.

And thus much may be said for Minnesota; for, even after making all due allowance for the partiality and bias of any of our informants, it still seems to be one of the lands of promise, and well worthy of the attention of the hardy and enterprising settler, the skillful mechanic, or the intelligent tradesman. And wherever these go, the clergyman and the schoolmaster must also go. So far as we could judge, we should think a noble beginning had been made in all these things. But these will come in more properly in the notice of some of the principal towns of the Territory.

ADVERTISEMENT.

We wish to call attention to the advertisement of S. C. Griggs & Co., Booksellers, of Chicago. We would especially advise our clerical friends in the West to give Mr. Griggs a call, and look at his immense supply of theological works. Teachers also, and school committees, would do well to send in their orders.

And to give our Western readers some idea of the preparation which this house has made to serve its customers, and to give our Eastern readers some idea of the book trade of Chicago, we may state that Messrs. Griggs & Co., in connection with the house of Ivison & Phimey, are publishers of the "American Educational Series" of School Books, including Saunders' Reading Books, and others. Of their own publications they have ordered for this Fall trade, 325,000 volumes, which is more than double the amount ordered for last year; of D. Appleton & Co.'s publications, near 40,000 volumes; and of other houses, 60,000; making a grand total of 425,000.

Among the books ordered of Appleton & Co., are 455 copies of Commodore Perry's Japan Expedition.

The same house has ordered for the Fall and Winter trade, 45,000 quires of blank books, 8,000 reams paper—including 3,100 reams commercial note.

This house has already received 1,800 of Ticknor & Field's Life of Fremont, and also 500 of Derby & Jackson's and Miller, Orton & Mulligan's—all but a few copies of which have been sold.

Chicago, through Messrs. G. & Co., takes more of the Encyclopedia Britannica than any other city in the country. Thirty-seven of the set—twenty-one volumes, costing \$115.50 per set—are taken here.

We notice among the Fall purchases of the same house, two copies of Roberts' Views in Palestine—a large English quarto, costing \$450 per set. It is one of the most magnificent illustrated publications extant, of which there are but four copies in the country.

Also a celebrated French illustrated work—"Musée Français," in four volumes, royal quarto, costing \$358, a rare and beautiful book, of which there is but one other copy for sale in any bookstore in the United States.

They have also the "Royal Galleries of Munich," in five princely volumes, price \$100.

This house sell more school books than any other house in the country save one; and it is perfectly well understood by the Eastern publishers that Chicago is one of the very best book markets they have. Indeed, in proportion to its population it far outstrips any other city.

Does this look as if the West was attentive to material wants alone? Does it look as though we cared for nothing but speculation, and making haste to get rich?

The West is rich; and the book trade shows that a large portion at least of the citizens of these Western States know what to do with their wealth, and how to turn it to the best account. Churches, schools, colleges, universities, books, statues, and pictures are beginning to get their share of public attention, and their share of the wealth which rewards enterprise.

In our columns will be found also the card of William Backus & Co., Architects, Chicago. From personal acquaintance with Mr. Backus, we can commend him as an artist, enthusiastically devoted to his profession, as a man of taste, cultivation and refinement, qualities necessary to the highest proficiency in his profession. Mr. Backus makes church architecture his especial study, and is now engaged on some buildings which will do him credit, and to which we shall have occasion more particularly to allude hereafter.

ITEMS.

THE WESTERN JOURNAL OF MUSIC.—This is the name of a small musical paper published once a fortnight, by R. G. Greene, Chicago; edited by W. H. Currie; subscription price one dollar a year. It takes quarto form, is fairly printed, and presents a readable sheet. Each number contains also one or more pieces of well printed music, beside articles of criticism and instruction in various matters pertaining to music. So far the Journal seems to be well sustained, and is destined, we trust, to do a good work in the west toward promoting the cultivation of a fine musical taste.

Rev. Morrison Huggins, formerly of Savannah, N. Y., was installed pastor of the Presbyterian church in Rockford, Ill., on the 10th inst., Sermon by Rev. A. S. Brooks, of Chicago, from the text "We are Ambassadors for Christ." Installing Prayer by Rev. Mr. Hawes, of Beloit. Charge to the People by Rev. I. E. Carey, of Freeport. The occasion was one of much interest, the exercises being well sustained, and the pastor coming with a well earned reputation to an affectionate people, and a field of great promise.

By invitation of many citizens of Chicago, without reference to any political organization, Rev. A. L. Brooks, pastor of Third Presbyterian Church, repeated on Sunday evening, 14th inst., in the Metropolitan Hall, a Sermon which he had previously preached to his own people, on the Aggression of the Slave Power. It was from the text, "Righteousness exalteth a nation, but sin is a reproach to any people," and was a stirring, eloquent discourse, listened to by twelve or fourteen hundred attentive hearers. Rev. Mr. Curtis was present and made the opening prayer. A number of singers were also upon the platform, and led in the music, the whole congregation rising and joining in a most orderly and delightful manner in the service. The exercises throughout were characterized by a dignity and solemnity such as would ordinarily be found in any church; but the truth was listened to by a great many who would never have heard it in any church, and it is hoped it may therefore do great good. We understand that it is intended to have other discourses preached in the same place, and thus try to reach many that are not reached in our churches with the truth of God, touching public matters.

CHEROKEE MISSIONARIES.—The Van Buren (Ark.) Intelligencer of the 16th ult., says that "much excitement exists at the present time in the Cherokee Nation, in regard to the abolition views of the Board of Home Missions. The missionaries in the employment of the Board may be yet requested to withdraw from the Board, or leave their present field of labor. The next National Council will no doubt determine." This refers probably to the American Board, if it has any meaning at all.

Miscellaneous.

For the Evangelist.

IMMORTAL LIFE. I fall would live away. On earth I but stay; While sin behind me rises, dread in array; The life of joy Heaven that dawns on my sight Expands my soul's pinions, and speeds its glad flight.

I fall would live away. My portal the tomb; That opens to glory, and closes on gloom; It reveals a delight, which this world never has given, The bliss of the holy, the friendships of Heaven.

I fall would live away, beholding my God— The God of salvation—and share his abode; The harp of His praises for aye to employ With limitless ages the range of my joy.

I fall would live away. God's throne is my home; Where the saints and the angels in rapture shall roam; On the mounts of fair Zion, the banks of life's river, Ascribing all blessings to Jesus, the Giver.

Foreign Correspondence of the Evangelist.

SKETCHES OF GERMAN DIVINES. BY REV. PHILIP SCHAFF, D.D.

Dr. Twisten.

The Progress of German Theology in the Direction of Orthodoxy.—Schleiermacher, Neander, Tholuck and Hengstenberg in their Mutual Relations.—The Systematic Divines of the Evangelical Period.—Dr. Twisten—Successor of Schleiermacher—His Personal Character and Social Habits—His Work on Dogmatics—His Standpoint and Merits—His View of Religion—His Relations to Schleiermacher—Fetters and the Union.

Schleiermacher, Neander, Tholuck, and Hengstenberg represent as many steps in the scale of rapid progress, which the evangelical theology of Germany has made within the first half of the nineteenth century. It was a steady movement from an ideal Christianity of religious speculation to the Scriptural faith, and from the Scriptural faith to churchly orthodoxy, yet all within the strict limits of the Protestant principle.

Schleiermacher first built a bridge over the abyss that divides the dismal swamp of skepticism from the sunny hills of faith, and kindled again the flame of religion and of the Christian consciousness. Neander enriched this new theology with the experience of a pious heart and the treasures of church history of all ages and nations. Tholuck and his friend Olshausen refreshed and invigorated it at the fountain of the New Testament as the word of truth and life. All felt the importance and reviewed the feeling of Christian union and communion, but they remained comparatively indifferent to the "pilgrim-dress" of particular confessions and symbols, and greatly preferred the life of Christianity to the forms of the Church. Hengstenberg took his firm stand from the start on the sure word of prophecy as an external testimony and authority, defended especially the claims of the Old Testament, so utterly disregarded or neglected by Schleiermacher and his school, and drew around the interpretation of the Bible and the life of Christianity more and more closely the wall of the Lutheran creed. Theology soared at first so high into the airy regions as to lose sight of the terra firma of the Bible and the Church, and has now exchanged the wings for the strait jacket of denominational orthodoxy, and is in danger of suffering from want of breath and fresh air. Thus we have here a retrogression rather than a progression, a contraction instead of an expansion. But it must not be forgotten, on the other hand, that the restraints of law and authority are necessary to the proper enjoyment of freedom, and that every healthy progress in the Church is conditioned by a revival of the faith of the past, especially by a return to the ever fresh fountain of the holy Scriptures, as the Reformation of the sixteenth century amply proves.

Revival of Systematic Theology.

We now proceed to consider another succession of divines, whose force lies in systematic divinity, especially in dogmatics. Twisten, Nitzsch, and Muller started from Schleiermacher, even more so than this can be said of Tholuck and Olshausen, not to speak of Hengstenberg, who was rather opposed to him from the beginning of his career, but went likewise far beyond his standpoint to a more positive and orthodox position. Yet they still adhere to the principle of the Union, and are their chief doctrinal representatives. A younger generation of dialectic divines, Martensen, Thomaßius, Hoffmann, Kahnis and Philipp went beyond this standpoint into what they regard as the unconquerable tower of symbolical Lutheranism, although they themselves cannot deny altogether the effect of all stages of development which lie between the composition of the Formula Concordiæ and Hoffmann's Schriftbeweis, and which never can be entirely undone.

Dr. August Detlev Christian Twisten is a native of Glückstadt, the capital of the Duchy of Holstein, a thoroughly German Province, which belongs to Denmark, in body only, not in soul. Born in 1789, and for some time professor of languages in one of the Colleges of Berlin, he was one of the earliest followers, and an intimate personal friend of Schleiermacher. After his death in 1834, he was called from the University of Kiel, where he had been professor since 1814, to succeed him in the chair of Systematic Divinity. He is also Oberconsistorialrath and member of the Oberkirchenrath, where he displays considerable administrative capacities.

Coming after the greatest theological genius of modern times, his position was a very difficult one, as in the more recent case of Lehndorf, who succeeded Neander as Professor of Church History. If he failed to satisfy the expectations of the theological public at large, before which he very rarely appears in the shape of books, he has proved a faithful and conscientious teacher, in his immediate field of labor. If he falls behind his predecessor in natural endowments and commanding influence, he certainly has greatly the advantage of him in soundness and orthodoxy of views.

Dr. Twisten is a gentleman of courteous manners, kindly disposition, fine social qualities. Although a close student, he mixes freely with the world in his leisure hours. He resembles in this respect Schleiermacher, and has none of the awkward eccentricities and impracticable habits of Neander. Every Thursday evening and on special occasions he gathers a large class of the very best literary society of Berlin around his hospitable board in the Commandant Strasse on the Donhof-Platz. I gratefully remember many an instructive and delightful hour I spent there in conversation with some of the most learned men and most accomplished ladies of Europe. He does not confine himself to his profession at all; ministers, philosophers, historians, naturalists, philologists, antiquarians, travelers, general scholars, and artists are equally welcome on these social gatherings. There are few men who have more extensive, and at the same time a more solid and accurate information than Twisten. He converses well on almost any topic. He does not speak English himself, but takes much interest in English affairs, and when I saw him last his daughter was engaged, and is married I suppose by this time, to the Prussian Correspondent of the London Times.

His Writings.

As a writer, he is one of the least prolific of all the more eminent German divines. This is owing partly to a certain timidity and conscientiousness. He is unwilling to publish anything, which he has not first thoroughly searched and mastered, and for which there seems to him no urgent need. He wrote an analytical Logic, a critical edition of the three ecumenical creeds and the unaltered Augsburg Confession, an essay on Flaccius Illyricus, on Schleiermacher's Ethics, &c.

But his only theological work of any size, are his Lectures on the dogmatics of the Evangelical Lutheran Church, and even they are not completed. The first volume, containing the introductory chapters on religion, revelation, inspiration, the authority and inspiration of the Scriptures, the use of reason, the history of dogmatic literature, appeared in 1826, and went through several editions since. The second volume, which is dedicated to his dear friend and colleague, Dr. Neander, was delayed till 1837, and embraces only the doctrine of God, the Holy Trinity, creation and preservation of the world, and angelology. The remaining volumes with the anthropology, christology, ecclesiology, soteriology and eschatology, have not made their appearance yet, and as caution, solidity and conscientiousness are wont to grow with years and experience, they will perhaps never be finished. The author must feel, too, that the times have left the work in its original plan behind, and that he himself could not complete it in the spirit and form in which he recommended it. Schleiermacher's system is now a matter of history, and Dr. Twisten's compend, which he followed, as to order and arrangement, is shown out of sight by Hase's *Hutter's Reduciones*, and similar manuals. Nevertheless, even in this unfinished condition the Dogmatics of Twisten have great and abiding excellencies.

Confession, an essay on Flaccius Illyricus, on Schleiermacher's Ethics, &c.

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For he is perhaps the clearest thinker and writer amongst all the systematic divines of Germany. He possesses the gift of didactic exposition and analysis in an eminent degree. His learning is always accurate, minute and thoroughly digested, his style transparent, smooth and polished. The English reader, to whom the original is not accessible, may form a conception from the translation of his chapter on the Trinity, which Prof. H. B. Smith, of Union Theological Seminary, New-York, furnished a few years ago for the pages of *Bibliotheca Sacra*.

His standpoint may be briefly indicated thus: Schleiermacher's system passing over into Lutheran orthodoxy, under a modernized form; or the Lutheran scholasticism of the seventeenth century revived, enlarged and liberalized by the scientific influence of Schleiermacher and the tolerant spirit of the Evangelical Union.

Schleiermacher's View of Religion.

In the first volume Twisten starts from, and ably defends Schleiermacher's view of the nature of religion, namely that it is primarily neither knowledge, nor action, neither theory, nor practice, but feeling, the feeling of absolute dependence upon God, operating afterwards, it is true, upon both the external powers of thought and volition. This definition views religion merely under its subjective aspect, and is liable besides to the very same objection of one-sidedness, which Schleiermacher argues with irresistible force against the other two, which place the peculiar essence of religion, either exclusively in the intellect (*modus Dei cognoscendi*) or as one-sidedly in the will. The former or intellectual theory identifies it with knowledge, and thus makes the degree of piety to depend upon the amount of theoretical insight and theological scholarship, which is evidently contradicted by everyday experience. Even the modification of this view, which lays the main stress not upon religious knowledge as such, but upon the correctness and soundness of knowledge (orthodoxy) is false, since orthodoxy has often been united with ungodliness, and heresy and ignorance with piety. The exclusively practical view on the other hand, would resolve religion into mere morality, as was done in fact by the Stoics, by Kant, and many of the modern Utilitarians, and thus destroy its specific character and mission altogether. Religion properly understood and carried out, must needs lead to virtue and holiness, but there is a great deal of morality in the world, which has no connection with piety whatever. Schleiermacher's ingenious feeling avoids these extremes, it is true, but falls into the error of confining religion too much to the emotions and affections, or rather to an immediate consciousness of the heart, the degree of which is ascertained in a index of true piety as the amount of knowledge of divine things, or a correct moral deportment.

The View Modified by Twisten.

T. D. Morell, who thinks that "no man has ever pursued with greater penetration of mind and earnestness of spirit the pathway of a divine philosophy," has recently endeavored in his Philosophy of Religion, to naturalize his conception of religion. But in doing so, he has made a serious mistake by translating Schleiermacher's *Selbstbewusstsein Abhängigkeit Gefühl*, "the absolute feeling of dependence," instead of the feeling of absolute dependence, "thus replacing the absolute and connecting it with a thing, which is always relative and conditioned."

We hold that religion in the subjective sense, especially under its most complete, i.e., the Christian form lies back of the three psychological faculties, thought, volition, and feeling, in the deepest center of man's personality, and is as comprehensive as life itself. It is the higher, spiritual life of man, the life of Christ in us, the union and communion of the whole man with all his powers and faculties with God, the fountain of life and peace, and tends to interpenetrate and to glorify equally all the parts and powers of the natural man, head, heart, and will, and eventually even the body itself. It is moreover only a life of dependence upon God, as Schleiermacher has it, who shows here his connection with Calvin's supralapsarianism, but fully as much a life of freedom in God, according to the Augustinian maxim, *Deo servitio voluntas est*, or as some ancient liturgies beautifully expressed it, "Thy service, O God, is free freedom."

But Twisten, while agreeing in the main with Schleiermacher's feeling-theory, lays more stress than his master on the element of knowledge, especially correct and sound knowledge of religion, or agreement with the faith of the Church as expressed in her doctrinal standards, and this is the point which connects him with the older Protestant theology.

This appears more fully in the second volume of his Dogmatics, which succeeded the first after an interval of eleven years. Here he falls back upon the Lutheran scholasticism of the seventeenth century, whose principal champions were Gerhard, Hutter, Calov, Quenstedt, and Baler. But he surrounds his skeleton of acute logical definitions and distinctions with the flesh and blood of modern culture and taste, and inspires into it a new life. In the place of Schleiermacher's Pantheistic tendency, his Sabellian view of the Trinity, his skepticism concerning the existence of good and bad angels, his denial of the devil, we have here the Orthodox views on these subjects, clearly stated and ably defended. The same improvements, and such they certainly are in a material point of view, may be expected from the remaining volumes, should they ever be published. The fact is that the peculiar heresies of Schleiermacher have been long thrown aside by his ablest disciples, and there is no doubt that he would do the same, could he lead his life over again in our own age.

The predominance of the Lutheran element is very natural in Twisten. For in Holstein, his native province, Lutheranism enters without a rival.

*The Philosophy of Religion (Am. ed. p. 95.) (See Schleiermacher's exacter definition and his whole explanation in *Der Christliche Glaube*, vol. I. section 4, (p. 12.)

into the life-blood of the people. There labored his friend, the celebrated preacher Harns, than whom no man of modern times bore a stronger constitutional resemblance to the great Reformer of Wittenberg, and whose 95 Theses were a timely and successful translation of the famous Protestant Manifesto of 1517.

But with all his conviction of the essential truth of Lutheranism in its catholic and denominational doctrines, he is perfectly free from all sectarian bigotry and exclusiveness. This is implied already in his relation to Schleiermacher who never denied his Reformed origin; and in his position as theological teacher in a Church and University, where the Lutheran Confession is united with the Reformed. We quote here from his own words which clearly define his position to Lutheranism and the Union:—

"It was the great error of the older Lutheran theologians—but not of the Lutheran alone, but more or less of all alike—that they would only suffer trees of one kind to grow within the enclosure of the Church, at least of the Lutheran Church. No one can more deeply regret than I do that the two evangelical Churches separated from each other; that the Melancthonian type was excluded; that a Calixtus, an Arndt, a Spener, were so bitterly and so violently persecuted. No one can more heartily rejoice than I do, that in this respect a new era has arrived; that in a large part of Germany the Lutherans and the Reformed have come to a mutual understanding. (I assume from real conviction, and not from any compulsion of conscience, to regard their confessional differences as no hindrance to their Church-fellowship; that, where people are assured of agreement in the fundamental articles of the gospel, they do not stand upon the letter of symbolical forms, in order to recognize each other as brethren of one mind and spirit. Only it should not be forgotten that the old Lutheran doctrine has a right to be properly recognized and represented; and that when men claim liberty for every other view, but grudge it to this one, they show the same partiality and intolerance, which they charge upon Lutheranism. The didactic theology here presented, it is true, is by no means a mere reiteration of the old; but while, according to Schleiermacher, a sound and vigorous life of the Church requires that two tendencies should be represented in it—both the conservative tendency which insists upon the permanent importance and reality of the old, so often too lightly set aside, and the progressive tendency which labors to cast everything into a new shape—yet it is more the first of these tendencies than the second, to which this work adheres."

To this position Twisten still adheres. Both as an academic teacher and as a member of the highest ecclesiastical tribunal of Prussia, he defends, in a mild and conciliatory way, the conservative Lutheran interests in the United Evangelical Church of Prussia.

Correspondence of the Evangelist.

THE SENECA INDIANS. Letter from Rev. Anson Gleason.

CATTARAUGUS RESERVATION, SEPT. 12, 1856.

MESSRS. EDITORS:—As there was a little notice in the EVANGELIST some time ago, respecting a new house of worship commenced here on our Seneca hill, located in a very pleasant and convenient place,—I beg leave to add a word or two more on the same subject, as the pastor of this United Mission Church, and say, that the foundation is finished and the corner stone laid, and a public meeting for that occasion was held on the 10th ult. A heavy thunder-shower in the morning doubtless prevented many from coming. And yet, a goodly number were present, both of the white people and our Indians, and several of the neighboring clergy were among the smiling friends who came to cheer us onward, and the exercises were in the following order: 1st. The Seneca Temperance Band gave us a swell from their well tuned instruments; then a part of the 22nd chapter of 21 of Chron. was read by Dr. Wright, who has been so many years a faithful laborer among this people, and that portion of Scripture interpreted, which was followed by an original Hymn, sung by the choir, composed by Dr. W.; then prayer was offered by Rev. Mr. Winslow, who was provisionally present; then another Hymn, composed by the same good bro., after the singing of which, we proceeded to the solemn ceremony of laying the memorable Corner Stone; three distinct knocks of the mason's trowel signified that the foundation was now in readiness for the timbers to rest thereon. It was then in a solemn manner consecrated to Almighty God, the Father, Son, and Holy Ghost. The Rev. L. Wright, of Fredonia, then proceeded to deliver his corner stone address, which was interpreted sentence by sentence by one of our leading Indian brethren, which was listened to with a lively interest by both classes of hearers. This address was followed by a very feeling address by Mr. Krouse, one of our prompt and efficient brethren. The whole scene was so novel to him, he had been much affected by the exercises. After this followed a vote of thanks by the Senecas to Mr. Wright, for his excellent address, and a copy of the same was by them requested to be placed, with a number of their choice articles, in the lead box, for generations to come to read. Among the articles to be thus deposited under that corner stone (a place left there for it) was a piece of *temperance*, which had come down from generation to generation, it being some 200 years old, and was finally presented by its owner, the wife of Mr. Silverheels, my interpreter, as a very choice relic, the history of which might be read many years hence. One fact about its history, is that in its day it was considered of great value, so valuable that it was the only thing that could redeem and save a criminal from merited death! A few friends from Buffalo were present to aid us in the services, and just as dinner was announced, I observed that the orator had not only taken considerable pains to come and deliver the address gratis, but in addition wished me to consider him good for a *five dollar* nail for the temple of God now just commenced, to which Dr. Chester, of Buffalo, responded he was as good for a *temperance nail*, and two others of his church being present, pledged the same each, and then went to their dinner with a good relish.

Our building is to be 70 feet by 45, and a good spire on the end facing the road, and we hope to hear the rich and mellow tone of the Sabbath bell sounding over our Reservation from it. O that some purse or purse had just that amount which was wanted to strike up just such a benevolent ring in the ears of our Senecas! Would to God this poor pen could pleasantly hit that purse or purses so as to make our tears of gratitude fall, and cause us to sing with sweeter strains. Our dear people are now getting quite in earnest, and are struggling hard to go forward in the great and arduous, and they really need help from abroad, and I am confident, if many kind readers of your paper could only see our circumstances, and realize how much good such assistance would render us, and see the march of Christianity and civilization among us, it would be to send us what now seems to be the standing motto, "A nail for the temple." Yes, dear, kind editors; O, yes, ye beloved hearers, favored disciples of Jesus; Ye friends of the red man,

please send us *nails, nails*, the Gospel nails, from a \$1 nail to a hundred, if ye love my Master and we will thank you; we will pray to God for you that He will bless and nail you more firmly to the work of aiding the Missionary in his arduous work. If this *nailing* sound falls pleasantly on your ear, and you would love to cheer us with a nail for the Indian temple, and by faith have it driven in a sure place, inclose it in a letter to Rev. Asher Wright, N. T. Strong, Esq., or your brother in Christ,

ANSON GLEASON, Chau. Co., N. Y.

All of the same post office address, via Irving, Chau. Co., N. Y.

Correspondence of the Evangelist.

SYNOUD OF IOWA. To the Ministers, Ruling Elders and Churches in connection with the Synod of Iowa.

DEAR BRETHREN:—Will you allow one of your number to call your attention to the importance of a full attendance at our next meeting of Synod. Our Synod stands adjourned to meet at the Yellow Spring church, Des Moines County, on Thursday, the 16th day of October. Our Synodical College stands contiguous to the church. That church and congregation, embracing the students of the college, were pre-eminently blessed during the last Spring. God's spirit was poured out; God's people were greatly quickened; they repented of their backslidings, and returned to God with faith and prayer, and a determination to lead lives of new obedience. Almost all of our students professed to be converted to God; as well as members of the congregation. It was only at the last meeting of Synod, that the Yellow Spring College was adopted as the Synodical College, and before the year was half gone, the blessing of God descended upon it in rich effusion. Thus did the great Head of the Church accept your pious intention, and seal it with his blessing.

Now, dear brethren, will you allow me to say, that we earnestly desire that every minister belonging to the Synod should be in his place, and that every church should be represented by an elder. We make this appeal to you because:—

1. We desire and pray, that God's spirit may be poured out upon us at that holy convocation, and that every one of us may receive a baptism of the Holy Ghost, even such a quickening as God's Spirit only can give. We expect a large increase to the number of our students this year, and we much need a revival of God's work; that their souls may be converted and sanctified; that with hearts full of faith, and the Holy Ghost, they may go forth to preach the unsearchable riches of Christ. And we need such a blessing upon our souls, that as ministers and elders we may be prepared to be blessings to the various churches where God has appointed us to labor, and that through our instrumentality the blessing of God may come down upon every church within our bounds during the next Synodical year.

My memory goes back to the time when thirty two years ago the Synod of Kentucky, after having been greatly wronged in their educational interests, resolved to establish a Synodical College at Danville. Their college had only begun when God's Spirit was poured out upon it, and a large number of the precious youth were converted to God, some of whom continue to this day as eminently successful ministers of Jesus Christ. And when the Synod met at the College twenty-nine years ago, a most rich blessing came down upon the body itself, the congregation and the students of the College. And the revival extended to almost all of the churches of Kentucky, so that three thousand were added to the churches during the succeeding synodical year, and the feeble were made strong. My soul bath in remembrance still those years of the right hand of the Most High, and therefore have I hope. Shall we not all come with faith and prayer to this feast, expecting that we shall receive a blessing upon our own souls, and then go home full of faith and the Holy Ghost, to become blessings to our people during the ensuing year.

2. We desire a general attendance, that we may consult together, and devise such arrangements as shall promote the self-development of our body, and secure our highest efficiency as a portion of the Church of Christ. We have some very important matters to lay before you, which will be developed at the proper time.

3. We desire a general attendance, that we may devise such measures as shall secure the endowment and permanent prosperity of our young and rising college. It is superfluous to urge the brethren of the ministry to be in their places; their uniform fidelity in this respect is a guarantee of what they will do. But the eldership are in many cases lamentably deficient, and therefore we would urge,

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CONTAINING THE NAMES OF THE POST OFFICES AND POSTMASTERS in the United States on the 1st of July 1856. Arranged by States and Counties; exhibiting the Revenue of each office, and those at a glance, showing the business of each office; Towns with information in regard to the Routes of Postage to and from each office; the Branch Offices, and other Matters of Interest to Citizens generally. Containing also A COMPRESSIVE CODIFICATION OF THE EXISTING POSTAL LAWS.

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sun. A soft and agreeable dimness pervaded the large old-fashioned room, and a faint ruby tinge glowed through the heavy crimson curtains. Seated in an easy chair, I was reading sleepily, and the words were just blending into that strange prismatic confusion which precedes unconsciousness, when I heard a light step trip by, and almost without thought, I found myself following a little form up the stairs.

In my boudoir stood Mattie, looking at, nay, handling, a small diamond brooch which I had often observed her gaze at with childish admiration. Evidently some struggle was going on in her hitherto innocent mind. She placed it down—lifted it again, held it at arm's length—and finally—O, how my heart sank, cast a hurried glance at her, concealed the brooch in her bosom, and then guiltily took up her simple sewing—she had always sat there up after noon.

At first I felt like confronting her, for my temper is quick—but better thoughts prevailed. I returned to the sitting room, and in a little time sent for Mattie.

She came in slowly—her ingenuousness was gone! The vivacious sparkle of her eye had faded, and, without intending it, she assumed a lowly position.

"I am lonely, Mattie, bring your sewing here; sit on this little stool and keep me company. You were singing a sweet hymn when I came down this morning, Mattie; who learned you to sing?"

"My mother, ma'am," came in a low faint voice.

"Yes, I remember your mother; she was a sweet woman—a good Christian, and is now an angel. I don't believe she would willingly have done a wrong deed, do you, Mattie?"

"No, ma'am," murmured the child, and her cheeks crimsoned painfully.

"I remember"—I went on, as if to myself—"how very beautiful she looked as she laid waste away, and how quiet and happy she felt when she came to die. Ah! Mattie, you and I may have just as sweet a dying pillow if we never do anything wrong—if we only try to obey God's commandments."

I saw the flush deepening, the lips beginning to quiver. The little fingers shook violently as they passed the tremulous needle through; the little bosom heaved; I had touched the right chord.

"Mattie, I love to hear you sing—sing me that sweet hymn, beginning,

"And did my Father's heaven, The poor conscience stricken little creature obeyed my request with a faltering voice. She conquered the first verse, but when she began on the second,

"Was it for me that I— her voice failed, her frame quivered all over, and she burst into a passion of grief, burying her face, in my lap.

Tears were running in swift streams down my own cheeks, as the heavy sobs told her sufferings.

"Mattie," I said, as well as I was able for emotion, "what have you been doing, my child, to make you weep thus?"

She dashed the guilt out of her bosom with the brooch, and throwing it wildly from her, sobbed, "I took it—I stole it—I meant to sell it—O—"

and her prolonged moan was anguish itself.

I took the struggling child to my heart; I laid my hand upon her burning temples, and let her hide the wet, shame covered face in my bosom. God knows I felt fully at that moment something of the divine name of forgiveness, and the compassionate pity for sin, yet love for the sinner, which, methinks in their perfection, proved Christ's divinity. In my mind's eye, I saw a long and sorrowful procession of unfortunates, headed by Mary Magdalen, forgiven and sanctified by the precious intercession and holy benediction of the Savior of sinners—and my prayer was, "Forgive us our trespasses as we forgive those who trespass against us!"

Mattie is braving me at this moment. She is said—Olive Branch.

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MISCELLANEOUS.

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the stalks in the way of the scythe and the rake in hay harvest. Another method has been to sow the grasses alone on a well-tilled and well manured soil, in August or September. This, so far as reported, has been generally successful. Quite recently a practice has been introduced of sowing turnip seed along with the grass seed in July or August. The leaves of the turnips have been supposed to be particularly useful in shading the young grass plants at their first start. To those who hear of this plan for the first time, it will readily occur as an objection to the practice of adding turnip seed to the grass seeds, that wherever turnips grow, a spot bare of the grass must be left. Those who have tried the plan, however, assert that it is not so in reality. The grass is said to do as well or better than when alone, while a crop of turnips is obtained at the mere cost of gathering them. If the harvesting of the turnips should leave the ground uneven, it may be made smooth by the use of a roller at a suitable time in the spring. In one part of Massachusetts this latter practice seems not uncommon. When the farmers wish to seed down a field, they plant an early kind of potato, dig them in August, and then sow with grass and turnip seeds. In this way they get a crop of potatoes and turnips in the same season, and a good crop of grass during the succeeding year.

To determine certainly and authoritatively how far any of these more lately introduced and comparatively rare modes of seeding are improvements upon the more common practice, and which of them is upon the whole preferable, will require that comparative trials should be made in a variety of circumstances, and on a variety of soils. We think the practice of seeding in July and August, or even in September, either with or without turnips, is likely to be found much less liable to failures than seeding with oats or barley in the spring. Sowing grass seeds alone, and in large quantity, will probably do best.—Observer.

Utility of Ground Moles.

Mr. George Wilkins, in the Agricultural Gazette, gives the following statement: 'The Journal of the Royal Agricultural Society affirms that in one year, and every year, full 60,000 bushels of seed wheat, equal at this time to nearly \$150,000 worth, are destroyed by wireworms. If 60,000 bushels of seed are destroyed, full 720,000 bushels of crop are prevented, equal in value, at this time, to upwards of \$1,500,000 a year! If farmers, instead of killing moles, partridges, and pheasants, would protect them, 720,000 bushels of wheat would go every year into the English markets; but the creature designed by a kind Providence to perform the chief part of this immense good is the mole. Some years since I had two fields, one of which was full of wireworms, and the other was infested with them to the extent of more than one third part of it. My crops failed for the first two or three years the land was in my possession, but every year afterwards they improved, and at length rapidly. The cause was this: I bought all the live moles I could obtain first at a dozen, then at one year, and then turned them down in my fields, and one year in which I had 8 quarters of barley on an acre and nearly 7 quarters of wheat, the moles were at work all the summer, and in such number that, as I walked among the growing crops, the ground under my feet was like a honey-comb; but that was the last year I had a mole on my land; their work being done, their food—the former pests to my crops—being all consumed, the little innocent workmen, who had performed for me a service beyond the powers of all them in my parish, migrated to my neighbors to perform for them the same kind of benefit they had done for me; but of course, death met them at every more, and soon the whole colony was destroyed. I will add that now I will allow all farmers in this country to turn upon the globe I myself occupy, all the moles from their farms they can bring, being convinced they would do me no injury; but, if I happen to have a wire-worm they would be destroying him to do me good.'

Accounts like the one just given from an English journal are throwing a new light on the usefulness of animals formerly supposed to be of no value, but looked on as pests to be dreaded by every farmer. Many devices have been resorted to for the destruction of moles. Shall we continue to kill them? Many sections of this country are infested with them and the wire-worm is not entirely a stranger among us.

The Children at Home.

THE MISSIONARY SHIP. I see a bright and beautiful thing, Whatever it may be; It seems a bird with snowy wing, Skimming along the sea. It needs a radiance all around; Old ocean rarely smiles; The waves leap with joyous bound, And hail the distant Isle. The winds are wafting it along; It moves right on its way; It hath a message—hath a song; It will not cease to say: Ten thousand little cherubs play Above it and about it; And in their own sweet cherub way, Utter a cheerful shout. This blessed little ship they love; It is the "Morrison Star," Freighted with tidings from above, And cometh from afar. 'Tis bound for Islands fair and bright, Unhounded in the sea; It carries love, it carries light— Salvation great and free. Beloved youth, and children dear, Come with their little stores, And build this ship, with right good cheer, To bless those distant shores. Is this a vision of the night? Kind children, what say you? Ten thousand tongues, and faces bright, Reply, "What else is true?"

LITTLE MATTIE.

"When I can read my little clear, To manna in the skies," sang a sweet childish voice. I looked within. The little maid of my adoption was busy with the brush and the dust pan—her curly pate bobbing up and down as she went the rounds of her daily task. Mattie was a bright-eyed, happy creature, always singing the good evangelical hymns of the olden time; and I had boasted to my friends of my treasure, till they had almost envied me the possession of the honest little serving maid; and I went up stairs to my toilet, and thanked God that I too could sing, in the language of faith,

"I'll bid farewell to every fear, And wipe my weeping eyes." The blinds were all closed to shut out the hot

the moisture of the soil is readily observable by every farmer. We have had occasion to notice it since commencing this article. Taking up the hoe as an interlude to the pen, we found in spots where the plow had but just skimmed the surface, that the soil was baked and dry at least six inches deep (as far as we dug among the stones), while not three feet distant where well plowed, at two inches deep it was moist and fresh. Passing through the corn-field we found the hills near stone-heaps or stumps were wilted, and almost buried up by the heat, while those on the open and well plowed space around were fresh and vigorous. The fineness of the soil also has considerable influence; anything like lumps, however small, will not retain moisture like that well-pulverized and deep. This may be frequently noticed on head-lands where the soil is always in finer tilth from the more frequent passage of the plow, &c.

Some years since in preparing a piece of ground for the crop, a portion of it was thoroughly subsoiled so that the whole soil was stirred to the depth of eighteen inches, and made fine and mellow. The remainder had only the usual preparation—and to this day a slight drouth affects the shallow part, while one long continued and severe is scarcely felt by the crops where it was deeply tilled. In a greater or less degree, this is found to be the case on all soils, and proves conclusively that subsoiling is not for one year—that its effects will continue for many years. It has been found, we would remark, that plowing ten inches in depth, or even eight, upon a porous subsoil, would act very beneficially in preventing the effects of drouth.

Hoed crops need not suffer so severely from dry weather as spring grains and grass must do. The soil must be kept clean and mellow by frequent cultivation, which all farmers and gardeners know is very beneficial in this respect. It is true that the evaporation of moisture is the greatest from a light soil, but it is also true that it receives moisture more readily and largely from all the sources which supply it. There is little or no dew upon the beaten path, while the grass at its side drips with wet. The fresh turned earth receives a much larger supply than that upon which a hard crust has formed—it penetrates farther, and hence passes off more slowly. Of light shows this is also true. Hence the more mellow the soil the less it suffers from lack of rain when covered with growing plants.

Deep and thorough tillage is the best preventive of the effects of drouth—and the best preparation for growing profitable crops, whatever be the character of the soil or weather.—Rural New-Yorker.

Thorough Tillage.

The most successful farmer I have ever met, in any country, was a man whose entire homestead consisted of but fourteen acres. Like the Roman, Cressian, he managed to admirable advantage everything within the amplitude of his profession, and derived, from this limited scene of operation, a living far superior in point of comfort and respectability, to that obtained by his more laborious neighbors, from farms, or freeholds, rather, of quadruple the extent. We may form something like a correct conception of the actual capabilities of the soil, under proper management, by witnessing the operations of our gardeners. What is done or accomplished on a small scale, may certainly, with due care and effort, be accomplished on a large one; for gardening, which is so profitable, is nothing but farming in miniature.—Germantown Telegraph.

Improving Grass Lands and Grass Crops.

There are several considerations which make all inquiries, suggestions, and experiments relating to improvements of our grass lands, matters of considerable importance and well deserving of attention. Among these considerations is the fact that the grass crop of the United States is one that occupies more acres than any other, and that it is one of the most valuable of the crops of the whole country, while in some of the States its money value is greater than that of any other crop whatever.

The methods commonly followed in seeding grass lands fail of full success so frequently as to be productive of considerable loss in time, in labor, and in amount of annual produce. Here, certainly, there is room for some improvement. The method most generally employed consists in sowing the grass seed with a crop of oats or barley in the spring. In this way failures are not uncommon, either entire or partial. Nor are such failures surprising or hard to be accounted for. The more rapidly growing grain crop uses up the most easily assimilated nutriment in the soil, leaving to the more feeble plants but a scanty supply, while at the same time the more advanced crop deprives the less advanced one of the healthy stimulus of sunshine and a free circulation of air. The grass plants, in a word, are shaded too much, and are consequently feeble and fragile, while at the same time they have but scanty supplies of nutriment, as their neighbors, the grain plants, take to themselves the lion's share of the soil. When the grain crop is harvested, and these sickly and blanching plants are exposed to the scorching sun, they are often overpowered and destroyed. There are probably not as many failures of this kind with barley as with oats, as the former does not send off so many offshoots as the latter; still there is considerable risk of failure, to a greater or less extent, with either of these grain crops. And when a failure does occur, of course there is loss and disappointment. Here, then, an improvement is called for, and some few attempts have been made to answer the call.

To avoid the failures so common when grass seed is sown with spring grain, some have sowed it among corn, at the last hoeing in the latter part of July, or in August. After hoeing and stirring the soil, which is left flat or being hilled up, the grass seed is sown and raked in. The plants have, in this case, a good chance for an early start and thrifty growth. The ground is generally rich or well manured, also mellow and moist, and the corn shades the young plants only enough to protect them from injurious scorching. Though this method has some advantages, it has also some disadvantages, such as the trouble of sowing and raking seed among the rows of corn, and that of leaving the lower end of

heard. The Association at Geneva, the foremost in the number, formally organized in 1852, was the only one which my time allowed me to visit. Its members were apparently heartily pleased to receive my reports, and reciprocated with copies of the publications of the Union, including a volume of beautiful hymns, collated expressly for use at their meetings; which I was requested to convey to you, as a special souvenir of their fraternal love. Like the German Associations those of Switzerland were very quiet, yet with much power; and in the words of a late London report, "There is great hope for the Church of the future of Switzerland, if the Lord continues to multiply organizations animated by the same life and spirit as characterizes the beloved brethren of Geneva." By Prof. Merle d'Aubigne, and the venerable Dr. Malan, both constant friends of the Association, I was pointed to many pleasing indications of the onward march of the true religion, among the young men of Southern Europe. The morning light is breaking on every side.

Touching the number of Associations existing throughout Europe, we extract the following: Taking the London Report of the present year, as the best authority attainable, the number of the Associations now in active operation in Great Britain and Ireland is fifty-five, containing the London branches as distinct organizations. In Australia, the same Report enumerates three of the Associations in efficient existence. One of these was instituted by a late president of the Glasgow Association. In Holland and Belgium there are already several Associations.

The day is not far distant, I firmly believe, when in each city, town, and large village, in England, Scotland, and Ireland, a well sustained Association may be found.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

Among the most important movements of the age, none has made more rapid or successful progress than the Young Men's Christian Association. It is but scarce ten years since the first association of this character (that at London) was organized. Now some hundreds are in active operation, spreading their influences throughout the world, and bearing rich fruits to the honor and glory of our common Master.

From the fourth annual Report of the New-York Association, recently issued, it appears that there is every inducement for the earnest prosecution of the work so faithfully carried on during the past four or five years. The report of Prof. Crosby, the President of the Association, abounds in stirring appeals to the community, to provide a liberal support for an organization calculated to accomplish so much good among our young men; and we sincerely hope that these timely and righteous appeals may not be ineffectual.

In 1854-5 Mr. R. C. McCormick, Jr., well known as a devoted friend of the Association from its start, made an excursion to Europe, during which he visited a large number of the Associations there established. His report now published in connection with that of the N. Y. Association, gives many deeply interesting facts concerning the general character and promise of the work in which our trans-Atlantic brethren are so happily enlisted. A few items from this able and suggestive paper, will undoubtedly be read with pleasure.

London. Referring to the London Association Mr. McCormick speaks as follows: The London Association has ever been favored with a large circle of highly influential friends, from a conviction of the inestimable importance of its scope and promise, and as such, constant and true, and friendly in purse as well as heart, thus freeing it from the pecuniary embarrassments which are so often the source of many annoyances and impediments to the State, and lamentably detrimental to spiritual expansion and energy. The members of the commercial community there, appear to appreciate properly the vast benefits to accrue to young men, and thence to the vital interests of all nations, from the influence of such associations, and are therefore comparatively prompt to their support. Would that our American merchants and tradesmen were less dull to the comprehension of the matter in its true light!

At the present writing, the London Association numbers about 1,400 members, including its various metropolitan branches. Of the branches, I may say, briefly, they all partake of the admirable character of the parent Association, and are entirely self-sustaining. They are superintended respectively by the West, Lexington, Southwark, Bloomsbury, Paddington, East, and Chelsea—though all within the limits of the metropolis—in contradistinction to the quarter (proper) of London, an exceedingly limited district, comprising the "East," and "Bloomsbury." A beautiful building erected for the purposes of the latter was completed just previous to my leaving London. It was consecrated to a more noble feature was that of delegates being present from Switzerland, Australia, and America; Sir Samuel Morton Peto, Bart., another eminent friend of evangelical efforts, supported by a large representation of clergy and ministers, all evincing the warmest desire for the continued success of the institution.

The branches are generally provided with a comfortable suite of rooms in quiet but accessible streets, and are superintended by secretaries appointed by the parent Association, and local committees. Devotional meetings are held on one or two evenings during the week; a morning prayer meeting on the Sabbath, and in the afternoon a Bible class, led by the secretary, and an extremely interesting and edifying series of lectures, essays, addresses, etc., either by the secretaries, clergymen, or ministers of the neighborhood, visiting friends or members, and delivered gratuitously on one evening of every alternate week during the year, as a general rule.

A chief feature of the practical work of the London Association is its Sabbath afternoon Bible classes, ten in number, by which incalculable good has already been accomplished. At the rooms in Aldersgate street, the principal leader, Mr. Tarlton, has a class of some embracing several hundred attendants; and a more interesting body of young men I have never met. The Tenth Annual Report gives several highly gratifying instances of the happy results of the plain but earnest instruction imparted in these classes; and I would refer you to them as encouragingly illustrative of the sure success of faithful labor for Christ.

The Farmer's Department.

The Farmer a Man of Taste. The farmer of to-day should be not only a thoroughly educated man, and possessed of sound accomplishments, but he should be pre-eminently a man of fine taste. He is an in-dweller of Nature's Temple, and is everywhere surrounded by the beautiful creations of Art Supreme. Here he may take lessons from the choicest penicillings of a perfect Master. In matters of taste, order and neatness, the American farmer need be second to none; and these qualifications should be manifested in all his operations. When I see a farm laid out without regard to order or system, the fields taking shape as the convenience of the moment might dictate, I conclude that the owner has never studied taste or economy. When I see the fences of a farm overgrown with bushes, briars, weeds, etc., it is quite clear to me that the man who "stays" there has very little taste, so far as his business is concerned. When in passing the domain of a large farmer, I find his spacious dwelling and his extensive barns and stables side by side—door-yard and barn-yard in close juxtaposition—the latter odoriferous of its fertilizing contents—I at once see that with all his acquisitions, the proprietor has neglected to store his mind with a little humanizing taste—a few ideas and principles of order and propriety—which would have put his barns and stables, with all their unpleasant accompaniments, back, in rear of the dwelling, where they belong, giving the latter prominence and character, showing that the farmer and his household believe themselves superior to the beasts of the stall, and are unwilling to live virtually in their midst. When I see a door-yard overgrown with wild grass and weeds, the fence shabby, no flowers or trees about, I know at once that there is no taste there, in doors or out.—Bett's Agricultural Address.

Deep Tillage vs. Drouth.

One of the most effectual preventives of the effects of dry weather upon the crops, is a fresh and mellow state of the soil in which they are growing. To attain this perfectly, there is but one way—frequent stirring and cultivation—but it can be greatly promoted by a proper preparation of the ground before the crop is sown or planted upon it. If land is deeply plowed and thoroughly pulverized, and at the same time prepared, either by the nature of the subsoil or un-der draining, for the ready passing off of all surplus water, it will remain for a long time in a moist and mellow state. But shallow plowed land, or that with a retentive subsoil at a short distance below the surface, is always found to become comparatively sterile under the influence of dry weather. A heavy rain falls, completely saturating the mellow portion of the surface soil, making it too wet for the favorable growth of plants at first, but the surplus water having no outlet through underdrains or a porous subsoil, it must pass away by evaporation, and the surface becomes baked and hard under the process. Whereas, had the soil been deep and mellow, a larger portion of moisture would have been retained; the surplus would have readily passed off and the earth has been left in the condition most favorable to rapid vegetation.

The effects of deep and shallow tillage upon

They would not mar the beauty of God's handiwork; but they would soil the purity of a virgin soul. If we would see the worst type of man's cruelty to woman, we must not go into the police courts, where women with dishevelled hair and disfigured faces give painful evidence against their husbands, but in the most respectable of city after night-falls where the unspeaking and unspeakable evidence meets us at every turn.

And it cannot be our aim, to conceal that there are often provocations arising from the conduct of the woman herself. Without accepting, in full its significance, the comprehensive excuse that "women are aggravating," we are constrained to acknowledge that they are not always very judicious and conciliatory in their manner of meeting the dissipation of their husbands. Husband and wife too often meet, poor creatures! in a state of common aggravation. The man brings his aggressions home with him from his work; the woman has been nursing them at home. They meet in an ill-humor, natural if not excusable; and, of course, there is a speedy collision.

For the Evangelist.

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The branches are

The Evangelist.

CONTENTS OF THE PRESENT NUMBER: Political and Religious Intelligence, Correspondence, &c. &c.

Our Correspondence.

KANSAS AFFAIRS.

The writer of the following letter is a gentleman of high intelligence and religious character, whose opinions and testimony we can regard as perfectly reliable. The exceeding importance of the pending struggle has induced him to propose to write to us in a clear and candid manner, &c.

St. Louis is now in a singular situation in respect to many questions arising out of the present state of affairs in Kansas. Possessing the deepest interest in the commercial prosperity of that Territory, she yet has been almost entirely silent respecting the strange state of things that exists there.

It is the writer's opinion, that a political party will be formed here at no very distant day, whose rallying point will be the question of freedom in Missouri as well as Kansas.

The arrival of fugitives from Kansas, many of them formerly residents of Missouri, has a constant tendency to awaken sympathy for freedom, and will tend powerfully to arouse the lethargy that has been resting over this city for so long a time.

At all the meetings above referred to, it was made evident, that Christians in New-England are really distressed at the present state of things in our country. They begin to have serious fears for the safety of our Republic, and the noble institutions which have been our boast in former times.

Here in the city, we have had a very remarkable week. The triennial Mechanics' Fair is now open, and as usual, draws its thousands every day.

Besides, the slaves also, may come into the account in a way not shared out by the Ruffian programme. Already they are becoming much excited, and if once aroused they will be an important element in the strife.

May all your readers pray for Missouri as well as Kansas, and not despair for the right.

MISSOURIAN. Correspondence of the Evangelist.

LETTER FROM BOSTON. Boston, Sept. 26, 1856.

EDITORS OF THE EVANGELIST.—As your correspondent from this metropolis, you have requested me to keep you informed of the general aspect and drift of things not only in the city, but through New-England. My commission has special reference to matters religious and ecclesiastical, but leaves me free to touch upon literary and political topics, and, indeed, upon anything of general interest to your readers.

The present is the season of the year, at which we can best take our reckoning as to the ecclesiastical and religious condition and tendency of things in the six New-England States. Within three months, the Congregational churches in each of these States, have had their General Association or Conference, and the results of those meetings have been spread before the public. A brief resumé of those results and of intelligence gathered from those convocations, will not here be out of place.

And, first, the past year has not been one of revivals of religion in New-England. In many places there has been religious interest, and in some very precious seasons of refreshing, while a general absence of the special presence of the Spirit has been deplored in all these annual assemblies. The fact has made a deep impression on many minds, and it is to be hoped will awaken a spirit of prayer for the return of those days, when God in his wrath remembered mercy and gloriously revived his work.

A second feature in these annual meetings, has been the tone of feeling and of action on the subject of slavery. Never before, as it would seem, has the religious mind of New-England been wrought up to such a decision and intensity on the great question which is now shaking the very pillars of this great Republic. Ministers and laymen are agreed in this, that the "peculiar institution" must be kept within its present limits. So strong is this feeling, that some excellent pastors of our churches are in evident danger of bestowing time and thought on political, which are now specially needed in direct evangelical effort for the conversion of souls, and the moderation of human passion and strife.

A third item in this summary is, that more attention than perhaps ever before, has been given to the present relation of Congregationalists to Presbyterians, and to the question of future ecclesiastical intercourse between these kindred branches of the Church of Christ. In some quarters there have been efforts to induce the New-England churches to cease to co-operate and to be one with their Presbyterian brethren, as in former years, in building up churches in the West; while a strong influence has been exerted to cause them to refuse an interchange of delegates at these annual meetings. So far as co-operation through the American Home Missionary Society is concerned, but little has probably been effected. That Society is still dear to the New-England churches, and they will be slow to leave it. Its past course they generally approve, and they have little fault to find with it. As to the interchange of Delegates, one General Association—that of Rhode Island—has voted by a very small majority, to suspend it; while two others—those of Massachusetts and New-Hampshire—have referred the question to the several District Associations. In one other State, Connecticut, the question, so far as it concerns your body, seems to be left open and dependent upon the interpretation of the New School Assembly's Resolution on the subject of Christian rebuke from Delegates.

At all the meetings above referred to, it was made evident, that Christians in New-England are really distressed at the present state of things in our country. They begin to have serious fears for the safety of our Republic, and the noble institutions which have been our boast in former times. Instead of peace and quiet, which were till recently our comfort, we now have strife, and all manner of political commotion, and no one knows where the agitation will end. Slavery is threatening to extend its gloomy shadow over our Western territory; and men of the North are not allowed free speech as to the terrible evil. Such a state of things, it is felt, cannot long continue, and the great majority of New-England Christians are exceedingly tried in view of the present condition of the nation.

In almost every town, collections are being made for the sufferers in Kansas, and the amount thus raised must be very considerable—enough, it may be hoped, to save from distress those who have gone out to that devoted territory.

Here in the city, we have had a very remarkable week. The triennial Mechanics' Fair is now open, and as usual, draws its thousands every day. But chief, and above all, was the inauguration of the Franklin Statue in Court Square, opposite School Street, which took place on Wednesday, the 17th. The day was remarkably fine, and the multitude in the streets was greater than was probably ever before seen in the city which gave birth to the renowned Boston Printer, and the world's renowned Philosopher. The procession which comprised nearly all classes, trades and crafts, it was to have nearly seven miles long. It was two hours and fifty minutes in passing a given point. Altogether, it was such a sight as one can seldom hope to see, even in this day of pageants. The principal address on the occasion, was given by Hon. Robert C. Winthrop, than whom no one could have been better qualified for the high and honorable service. It is printed in full in our city papers, and will be read far and wide with an interest seldom excited by a single oration. His account of Franklin, his early life and struggles, up to the time when he became known and honored throughout the civilized world, is graphic and instructive in a very high degree. The statue now stands in the Square, where it will speak to thousands every week, who have hitherto thought little of this wonderful man. It is a fine specimen of art, and its position and whole appearance give general satisfaction.

Literary News. Of literary matters in this city, considerable may be said that will be of interest to your readers. And first, we have a new edition of the life and writings of the remarkable man, whose singular, useful and splendid career was so eloquently depicted by Mr. Winthrop. This edition, prepared with the greatest care by President Sparks, recently of Harvard University, is in ten large octavo volumes, of not less than 600 pages each. The first volume contains by far the best life of the great subject that has ever been written, and the remaining volumes all his writings which could be gathered up by the most earnest and persistent effort. The series is a store-house of information and of practical wisdom, such as we seldom find in the works of a single man. On whatever subject he writes, whether on morals, politics, or science, he shows a depth of penetration and a practical sagacity, which few even great men have ever exhibited. And even on the subject of religion, he was not so heterodox as many have supposed. He was a fervent believer in a special Providence, and in the efficiency of prayer. As we have looked over these volumes, instilled by the recent occasion, we have been struck with their great value, and adaptation to the wants of the present generation of young men. The ten volumes are sold for the strangely low price of fifteen dollars. They are published by Whittemore, Niles & Hall.

Messrs. Little & Brown are just issuing three new volumes of their British Essayists, containing the celebrated papers of the "Advertiser." They also have now ready a very valuable volume of "Lectures on the Constitutional Jurisprudence of the United States," by William A. Duer, LL.D., late President of Columbia College, New-York. These Lectures were the course formerly delivered annually in that institution. They are now published under the careful revision of the author. The appendix contains the Declaration of Independence; the Articles of Confederation, adopted July 8, 1778; the Constitution of the United States; and the Ordinance for the government of the Northwest Territory; the Proclamation of President Jackson against the nullification movements of 1832; with sundry other papers of much value. This is a learned, thoughtful and admirable work, fitted to be read by intelligent men of all professions and pursuits. One volume, 12mo.

The same house will soon issue an octavo volume, entitled "The Puritan Commonwealth," by the late Peter Oliver.—Their series of British Poets, of which seventy-two volumes have appeared, will soon receive an addition of some twenty volumes: Byron in eight, Thomas Moore in six, and James Montgomery in four, &c. The last issue were Skelton, in three volumes. The whole series will comprise about one hundred and fifty volumes.

Messrs. James Munroe & Co. have just ready the 11th and last volume of Hudson's Shakespeare. This volume contains the life of the wonderful author, prepared with singular care and judgment. This edition, now complete, has no equal in the English language for the excellence of the Introductions and Notes, and the carefully revised text; and no superior in mechanical execution. It is a positive and very valuable addition to our means of communicating with the great spirit of the "myriad-minded man," and every scholar will be ready to thank most heartily the earnest and patient editor for his long and laborious service.

Rev. James Watson, D.D., has been called to the Great Island church, (O.S.) in Lock Haven, Penn.

Rev. E. F. Munday has been called to the O.S. church in Smithtown, L.I.

The corner stone of a new O. S. church in Yorkville, on 86th Street, in this city, was laid on the 23d.

Rev. B. L. Gildersleeve, D.D., son of the editor of the Central Presbyterian, has been elected Professor of Greek in the University of Virginia.

Rev. Henry L. Doolittle has been dismissed from the O.S. church in Troy Pa.

Rev. Dr. Wiggins, of Paterson, has received a call to the Dutch Church in Williamsburgh, L.I.

Rev. Dr. Sprole, late chaplain of West Point, has received an unanimous call to the First Reformed Dutch Church in Jersey City. Dr. Sprole's decision has not transpired; the church is in a very flourishing state, the debt having been so far reduced as to occasion no embarrassment.

Rev. James A. Shanklin, an Episcopal clergyman of Charleston, S.C., died on the 7th with yellow fever. He was editor of the Southern Episcopalian and a contributor to the Parish Visitor.

Rev. William B. Walker, for nineteen years a Methodist preacher in Tennessee, recently united with the Baptists.

Rev. George Dana Boardman, the Baptist clergyman who was driven from Charleston for refusing to approve of the Sumner outrage, has been obliged to decline the call to Philadelphia from Ill.

Rev. James A. M. Laquette, for four years pastor of a Dutch church on Staten Island, has been admitted to Episcopal orders by the Bishop of Ohio, and become rector of a church in Columbus.

RELIGIOUS SUMMARY. THE NEW ENGLAND CHURCHES.—The minutes of the General Associations of Massachusetts, Connecticut and Maine have been published. Their statistics are as follows: In Massachusetts there are 28 district Associations, 475 churches, 356 pastors, 63 stated supplies, 64 vacant churches, 139 ministers without charge, and 67,003 church members. The additions to the churches by profession were 2,444, and by letter 1,790—total, 4,234. The removals were 1,082 by death, by dismission 1,801, by excommunication 101—total, 2,984. The additions exceeded the removals by 1,250. These statistics are for the year ending the 1st of January. In Connecticut there are 15 district Associations, 283 churches, 198 pastors, 38 stated supplies, 46 vacant churches, and 41,422 church members. Sixteen churches made no report. The additions were 2,128, and the removals 1,638—increase 490. In Maine there are 14 county Conferences, 237 churches, 203 ministers, and 16,786 church members. The additions were 829, and the removals 634—increased 195. The whole amount of contributions reported is \$30,618. There are then in the above three States 995 churches, with 125,211 members. The additions to those churches were 7,180, namely, 4,349 by profession and 2,831 by letter, which exceeded the removals by 1,885.

MISSIONARY DEPARTURES.—A large farewell meeting was held in this city week before last, on occasion of the expected departure of six missionaries of the Foreign Mission of the Southern Baptist Convention.—Rev. S. Y. Trimble, of Kentucky, Rev. J. H. Casson, of Tennessee, and Rev. R. W. Priest, of Mississippi, with their wives. They are to be connected with the Yoruba mission, Central Africa. The meeting was opened with prayer by Rev. E. L. Magoon, D.D., and the Scriptures were read by Rev. Dr. Lathrop, the pastor of the church, after which Rev. Jas. B. Taylor, Corresponding Secretary of the Southern Board, was introduced. He gave a brief view of the various stations in these several regions on the coast of Africa. These were all, fourteen in number, represented as under the care of colored men, and within the last two or three years, especially, have shared largely in the Divine blessing. Reference was then made to the Yoruba mission, originated by the agency of Rev. Mr. Bowen, four years since. It is located about one hundred and fifty miles from the coast.

SOUTHERN DESTINATION.—The Southern Churchman gives a melancholy picture of the religious destitution in parts of Virginia: "Few persons are aware of the amount of religious destitution in their own neighborhood, until they examine for themselves. One of the students of our seminary, some twelve months ago, went through the neighboring counties as a Bible colporteur. One night, being belated, he came to the house of some Germans, and asked for a night's lodging, which was cheerfully granted. They all retired to rest in the same room. The student kneeling down previous to getting into bed, was spoken to by the husband; but on returning no answer, the man approached and felt him, as there was no light in the room. He then exclaimed to his wife, "There is something the matter with this man." Our friend, however, arose from his knees, and explained to the family what he had been doing. He found they knew nothing at all of prayer or the position (viz., kneeling) which praying people occupied. Now, this fact occurred within a short distance from churches and ministers and Christians. A colporteur of the Tract Society in the Virginia mountains says, if he should give a true account of the condition of his field, it would scarcely be credited; but if he would say that the half had not been told them. Many neighborhoods in one of the counties are entirely without preaching or anything of a religious character, where the people are, of course, very wicked. Sabbaths are spent in fishing, hunting, gambling, and all kinds of amusements. Many have told me that they have not heard preaching for years."

PROGRESS IN SARDEINIA.—The Hon. Mr. Kimsey, minister at Turin, writes in his paper, the Newark Daily Advertiser, very encouraging statements respecting the progress of religious liberty, education, &c., in Sardinia. He says, "it is the darling policy of the Government of Sardinia to train the people to this great work of self-government, and it has truly accomplished wonders during the six years of its constitutional existence. I notice by the official reports that free schools have been established in every parish throughout the kingdom, and that the people are availing themselves of their benefits. Where in 1850 there were 6,000 schools with 260,000 children, we now have over 9,000 schools with 400,000 pupils, and there are besides numerous classical institutions, and three great Universities with over 6,000 students. A free press is also doing its work in the education of the country. Besides numerous daily journals of every shade of opinion, we have 50 periodicals, including two literary Reviews, three Agricultural Magazines, one devoted to the Mechanic Arts, one to Commerce, two to Jurisprudence, three to Medicine, one Railway and Statistical Bulletin, a Military Gazette, and two devoted to the spread of free religion; and they are widely circulated and read. But perhaps nothing is doing more to awaken public attention than the

Rev. Levi Griswold having resigned his charge in Genoa, Cayuga Co., N.Y., has removed to Clinton, Ct., and may be there addressed.

Rev. C. S. Armstrong, a late graduate of the Union Theological Seminary, having supplied the pulpit of the First Presbyterian church at Lansing, Mich., has received a call to the same.

Rev. Wm. Buffett, of Perrysville, Ia., died at that place on the 29th ult. He was a member of the Crawfordville Presbytery.

Rev. Edward F. Fish has accepted an invitation to supply the Presbyterian Church in Mount Vernon, Ia.

Rev. W. Roosevelt of this city, may be addressed at No. 4 Maiden Lane, New-York, care of Robbins & Spade.

Rev. E. W. Gilman, formerly of Lockport, N.Y., was installed pastor of the First church in Cambridgeport, Mass., of which Pres. Stearns was formerly pastor, on the 9th. Sermon by Dr. Cheever, of New-York.

Rev. Albert Paine, of Amesbury, has been called to North Adams, Mass.

Rev. Mr. Taylor, of Manchester, Mass., has sailed for Europe, for his health. An interesting revival has been in progress in his church for some months past, as the result of which thirty were admitted to the communion recently. The labor falling almost wholly upon the pastor, proved too oppressive for his health.

Rev. Henry Wood, formerly editor of the Congregational Journal, has been appointed a chaplain in the U. S. Navy, in place of Rev. T. R. Lambert, resigned.

Rev. Roswell Foster has been dismissed from Waltham, Mass.

Rev. Oliver Ellsworth Daggett, D. D., of Canandaigua, has received an unanimous call to the Old Church in Northampton, Mass.

Rev. Daniel March has accepted a call to Woburn, Mass., instead of Nashua, to which he was also called.

The house of Rev. H. J. Lamb, of West Suffolk, Ct., was broken open recently on the Sabbath, while he and his family were absent at church. The whole amount stolen was about \$600.

Rev. Thomas F. Randolph Meroin, a Methodist minister of great promise, died at Sheffield, Mass., last week. He published not long since a work on "Natural Goodness" which had great merit.

free discussions of the Parliament, which are reproduced in every neighborhood by a cheap daily press."

UNION OF BAPTIST CHURCHES.—The South Baptist church, of which for thirty-five years past, Rev. C. G. Sommers, D.D., has been pastor, and the church in West Twenty-Third street, lately under the care of Rev. J. S. Backus, have united and purchased the Presbyterian house of worship on 25th st., between the 7th and 8th avenues. Both pastors leave, and the new church has called Rev. A. H. Burlingham, of Boston, who has consented to come. Mr. B. was pastor of the Harvard street church, Boston.

THE MISSION SHIP.—The proposal to build a ship to send to Micronesia, to ply among the Pacific islands, meets with great favor among the churches and children. The amount required is \$12,000. We perceive by the Rochester papers that the Sabbath school of the Brick Church, Rev. Dr. Shaw's, of that city, recently took up a collection of \$125 for the object. The "John Williams," which the London Missionary Society sent out twelve years ago, cost \$30,000, and was wholly built by donations of children. We doubt not the noble work will be accomplished.

MONUMENT TO BISHOP CHASE.—A monument has been erected to the memory of the venerable Bishop Chase, late of Illinois, for which the sum of \$733 was raised by subscription. It is composed of white marble, and is seven feet and six inches high. The "die" is a solid block, two feet and three inches square. It has a deep gothic panel on each of the four sides. The "cap," which rests on the die, is designed to represent the cushions of the reading desk, on which rests the open Bible, supported by the service books, elegantly carved from the solid block.

DEPOSITION OF REV. DR. SHELDON FOR HERESY.—The essential inadequacy of independency for the purposes of church government and guardianship of the truth, has received a striking illustration in the case of Dr. Sheldon, a Baptist minister of Bath, Me. A year ago he published a work on Sin and Redemption, in which the boldest Unitarianism was avowed. The church of which he was pastor met in July last, and formally withdrew from him the hand of fellowship, by a vote of 40 to 41—the only method of excluding or deposing a minister they had, being a strictly independent church. Dr. S. paid no attention to this action, but continued his ministrations as before. The church then called an ex-parte council, since Dr. S. would not unite with them in calling a mutual council. This council met on the 19th ult., and after deliberate examination of Dr. Sheldon's book, &c., (though he was not present) approved the course of the church in deposing him, and resolved to regard him no longer as a Christian minister. Dr. S. replies to this that the council, being ex-parte, had no authority, and he refuses to recognize their action. The minority of the church also, who adhere to Dr. S., have either censured or excommunicated the majority for their conduct. Dr. S. Such is the attitude at present; Dr. S. has occupancy of the pulpit, and the orthodox majority can have their redress by withdrawing from the church.

DEPOSITION.—The O. S. Presbytery of Susquehanna, at its late meeting in Athens, Pa., deposed from the ministry, Rev. Moses Ingals for contumacy.

ITINERACY.—Arrangements were made by the late Vermont General Convention, to employ several ministers to itinerate in those towns and portions of the State where there are no churches, and also to labor in such churches as are too feeble to obtain preaching. These ministers will also act as Sabbath School missionaries.

A MINISTER ROBBED.—Rev. Mr. Danforth, a student in the Newton Theological Institute, while returning from Brookline, Mass., on Sunday evening, where he had been preaching during the day, was accosted in a lonely place by a stout man who threatened to shoot him if he did not give up his money, and presented a pistol at his head. Finding there was no means of escape from so formidable and desperate an enemy, Mr. Danforth at once parted with his money amounting to \$20—every cent which he possessed. The robber then noticed his watch, a gold one, but not of great value, which he also demanded, and it was given up to him. He then required of Mr. D. a promise that he would not speak of the matter for half an hour, and then allowed him to depart.

PRAYER FOR OUR COUNTRY.—The Presbytery of Hudson, at its semi-annual session, held last week at Amity, N.Y., resolved to observe, until the ensuing meeting of the Synod of New-York and New-Jersey, (when they will be together again), a daily concert of prayer at the hour of the evening family worship, with special reference to the state of the churches and of the country. This action is in the right direction, and worthy of imitation. It can hardly be doubted, that the highly excited state of public feeling has great effect in diverting the minds of the people from religious subjects, and in rendering the preaching of the gospel and administration of its ordinances comparatively ineffectual. Of the power of prayer, we have many instances in the Scriptures, and in the history of our nation. And it is cheering therefore to see in any quarter a recognition, in a special manner of the truth that "The Lord reigns," and an agreement among Christian brethren to observe times and seasons for united and special prayer, that He would interpose and "save us out of all our troubles."

THE DUTCH CHURCH.—The following is a comparative view of the Protestant Reformed Dutch Church for 1855 and 1856:

Table with 3 columns: 1855, 1856, and a third column. Rows include: No. of churches, No. of ministers, No. of members rec'd on con., No. rec'd by certificate, Total of communicants, No. of adults baptized, No. of infants baptized, No. in catechetical instruction, No. in Sunday School, Con. to relig. and benevolent purposes.

The Church has made a gain during the year, of 16 churches, 20 ministers, over 1,400 communicants, nearly 8,000 catechisms, 3,500 Sabbath scholars, and nearly \$8,000 in benevolent contributions.

COLORADO PEOPLE'S COLLEGE.—The Methodist enterprise of founding a College for Colored people makes a good beginning. The Agent, Rev. John F. Wright, has been presenting the object in New-England, and finds a strong current of sympathy for the object, and some material aid. The scheme is a noble one, and will certainly succeed if persevered in long enough to awaken public attention to it. It is proposed to locate the Institution at Xenia, O. The Ohio Conference at its recent session, raised \$500 for the object. The other Conferences of that State are expected to take it up.

COLUMBIA THEOLOGICAL SEMINARY.—This Seminary, which is under the care of the O. S. Synods of South Carolina and Georgia, has just erected two new halls, called Simmon's Hall and Law Hall, for the accommodation of students. The capacity of their present edifices will accommodate about fifty students.

ANTI-TOBACCO MOVEMENT.—A correspondent of the Congressional Journal calls attention to the useful labors of Rev. George Trask, of Fitchburg, Mass., for the suppression of the use of Tobacco:—"He has labored in this cause for several years, and has accomplished much. Thousands have abandoned the use of the dirty weed in consequence of his lectures. His tracts upon the subject are admirable. Let those who would do good in their neighborhoods, embrace one, two, three or more dollars, and direct to Rev. G. Trask, Fitchburg, Mass., and receive the value in tracts for distribution. Let others who can spare a dollar or more, send it to Mr. T. to help along his work. It will greatly encourage him and be a blessing to society."

OLD SCHOOL PAPERS.—The St. Louis Presbyterian, and the Central Presbyterian published at Richmond, have recently enlarged their size and improved their typographical appearance. The Presbyterian of the West, at Cincinnati, promises similar improvements at the beginning of the year.

TITLE CONFERRED.—Centre College at the late commencement conferred the honorary degree of D.D. on Rev. W. M. Scott, of Cincinnati.

PRESBYTERIAN ALMANAC.—The Old School Presbyterian Almanac for 1857 has been issued by the Board of Publication.

AFFECTING SCENE.—A few Sabbaths since, Rev. Dr. Hopkins, the Episcopal Bishop of Vermont, officiated in St. Paul's Church, Burlington, assisted by three of his own sons by holy orders, one of them being a priest, and two deacons. The scene was unusual and affecting to the audience, and much more so to the venerable father and his sons.

SUNDAY TRAINS.—We exceedingly regret to learn that the Central Railroad have resolved to commence running Sunday trains again. A stipulation was made some time ago with the Erie road, to discontinue these trains, as they are as unprofitable as they are wicked. But it is now claimed that the Erie road has violated the contract, and so the Central hopes that two wrongs will make a right. It is a useless and expensive affront, both to public feeling and God's law. It which the Directors will yet find "will not pay."

WANT OF MINISTERS.—The Presbyterian calls attention to a striking fact disclosed by the O. S. Minutes of last year, that nearly one-fourth of all the churches of that body are reported as vacant. If every minister of the church now without charge were to go into the field at once, there would still be great destitution. "Ministers, more ministers, such as love to preach the Gospel, this is the present want of our Church"—and ours too.

RELIGIOUS INSTRUCTION OF SLAVES.—The Southern Presbyterian, of Charleston, has been publishing several excellent articles on the more thorough and systematic religious instruction of slaves. The writer considers the field most inviting, not only to ministers but to the laity, and earnestly expects the latter to engage in the work. He proposes a species of itineracy—that four cheap houses should be erected at central points commanding several plantations, in each of which preaching should be had once a month. This would remove the great obstacle of distance which now prevents access to the great mass of the slave population.

Foreign Intelligence. The Asia has brought during the week, European news to the 6th inst. The steamer Indian arrived at Quebec, with news to the 10th.

Great Britain. The incident that has caused most excitement in London, is the stoppage of the Royal British Joint Stock Bank. This bank transacted a large amount of business and had branches at Kingston, in the Borough and Lambeth. Application has been made to the Courts of Bankruptcy. About 300 persons held stock of the Bank, and, as the liability was not limited, they are individually liable to the extent of their means. Reports say that the prospects of the assets are very unsatisfactory, and that the ruin will be total to all concerned.

The London Times, in an editorial on the harvest, says, that, thus far, there is no prospect of prices receding to a point injurious to agricultural interests; but there is little doubt of that plenty which is necessary for the interests of trade and the comfort of the people at large. From the Continent of Europe the accounts of the harvest are still more favorable.

The Parliamentary constituents of Mr. Roebuck lately invited him to meet them, and presented him with 1,100 guineas and his portraits, as marks of their esteem. The English Parliamentary Committee on transportation of criminals favored the revival of transportation of criminals beyond seas. The committee states that the system of "tickets of leave" has not been in operation sufficiently long to afford a fair test, but it is founded on just principles.

It is intended by the citizens of Dublin to give a complimentary dinner to 2,000 Irish soldiers from the Crimea. Sir Richard Westmacott, the sculptor, died in London on the 1st inst., in his eighty-second year. The London Herald, London Chronicle, London Globe, and London Post have written strongly against the policy of President Walker in Nicaragua, and speak of his downfall as certain.

The annual banquet of the ancient corporation of the Cutlers of Halliwellshire, on the inauguration of the newly elected Master Cutler, (Mr. George Wolstenholme, of the Washington Works) took place at St. Field on the 4th inst. The guests numbered about 500, among them the Duke of Newcastle, and Mr. Dallas. After the usual loyal toasts had been honored, the health of the Duke of Newcastle was proposed by the Master Cutler. The Duke responded in eloquent and appropriate terms, happily evincing America, to which Mr. Dallas made a very eloquent reply.

Spain. Advice from Madrid of Sept. 3 say that cholera had entirely ceased in the city, and there were but few cases in other parts of the country. The war steamer Hernandez Cortes has been ordered to cruise between Malaga and the Spanish possessions in Africa. The course decided upon by the O'Donnell ministry is to dissolve the Constituent Assembly, the constitution of 1845 to be re-established, not however, as has been asserted, with modifications in a liberal sense. The question of modifications will be left to the new Cortes, to be summoned according to the electoral law of 1837, with election by provinces instead of districts. The election will probably be held in November. A new Senate is to be appointed. All these measures are understood to be resolved upon.

M. Zambrano is appointed Spanish Minister to Costa Rica; M. Goni, to Chili; and M. Roma to Ecuador. The Epoca says that the Government does not mean to appoint a new Minister at present, and that there is some idea of recalling the Ministers from Berlin and Washington. M. Souza, Minister at Constantinople, has received his letters of recall.

The sales of national and ecclesiastical property in the Basque provinces are going on well. Incendiary fires continue in the country districts of Spain. The Epoca of Madrid, of the 31st ult., announces that the Republic of St. Domingo has given satisfaction to Spain for certain grievances.

Switzerland. Dispatches to the London papers report that during the night of Sept. 3, a royalist insurrection broke out in Nonchal, Switzerland. The royalists seized the chateau, arrested the Councilors of State, and hoisted the Prussian flag. The telegraph was cut. At Chanx de Fonds, and in the Western portion of the canton, the

Religious Reading.

FOR THE EVANGELIST. EARNESTNESS IN PREACHING.

A man's zeal in the communication of truth is usually proportioned to his faith. If he believes strongly, he will feel strongly and speak earnestly and forcibly. Formal service is never hearty.

Sydney Smith says of the preaching of his time, which has probably not altered much within the last ten years:—"The English, generally remarkable for doing very good things in a very bad manner, seem to have reserved the plenitude of their awkwardness for the pulpit. A clergyman clings to his velvet cushion with one hand, keeps his eye riveted on his book, speaks of the ecstasies of joy and fear, with a voice and a face which indicate neither; and pinions his body and soul into the same attitude of limb and thought for fear of being thought theatrical and affected.

There must have been ground for these satirical inquiries by the witty canon of St. Paul's, or he never would have uttered them; for he was an honest if not a devout preacher. He was earnest, too, in certain reforms in which he was deeply interested.

The same stupid mode of uttering the most momentous truths prevailed, generally, in the Established Church, when Whitfield and Wesley broke the peaceful slumbers of the clergy by their ardent zeal and fiery logic.

Dr. Chalmers did this in an eminent degree. His eloquence swept over his audiences like a storm. They bowed beneath its force and when it was over, rose and drew their breath afresh, as if a hurricane had passed by.

His biographer thus describes his manner on one occasion:—"It was transcendently grand, a glorious burst. The energy of his action corresponded. Intense emotion beamed from his countenance. I cannot describe the appearance of his face better than by saying, it was lighted up almost into a glare. The congregation were intensely excited, leaning forward in the pews, like a forest bending under the power of a hurricane, looking steadfastly at the preacher, and listening in breathless wonderment.

A Scotch reviewer asserts that this animated manner has been copied, to a considerable extent, by the Scotch clergy. Whatever they say, they say it with great apparent earnestness. Their eyes are loud, their gestulation violent; their physical effort agitates the whole frame. Preaching with them is a very laborious and exhausting work.

It is said of Rev. John Caird, the most popular of the Scotch clergy since Chalmers:—"He begins quietly but frequently works himself to a frantic excitement, in which his gestulation is of the wildest, and his voice an absolute howl." Such a man, of course, attracts attention. His very earnestness is contagious, and his audiences warmly sympathize with his intense action. In men, of cool temperament this action which is natural in him, becomes acting and loses its power except as a theatrical exhibition.

Other clergymen of that age, often had recourse to the same terrific imagery, to arouse the careless and slumber on the last judgment, depicts the scenes of the great day in language the most sublime and awful. His metaphors startle and appal the solitary reader; intensified by the involuntary sympathy of a crowded audience, together with the burning eloquence of the preacher, they must have been positively overwhelming. That style of pulpit oratory has passed away and

with it much of the wide spread efficacy of popular preaching. There are ministers in our own times, who attract as large crowds about them as did President Edwards or Davies; but their hearers are rather excited than convinced; often more amused than terrified. In some instances they are carried away with the bold imagery and brilliant declamation of the speaker; in others, by his flowing style and polished rhetoric.

The preaching of our day does not make the sinner feel his individual responsibility as did that of Whitfield and Wesley. Men are better acquainted with the sins of others than their own. There are preachers more logical, more philosophical, more learned and possibly more eloquent than the celebrated evangelists of the last century; but they are not so earnest and consequently not so successful in the conversion of souls. Many regard the elder Edwards as a mere metaphysician, an intellectual giant, whose chief power consisted in his passionless logic; but his faith was proportioned to his intellect, and his imagination was as vivid as his faith was strong. To him, the truths of the Bible were as substantial realities as the mountains of Berkshire. Hear him discourse of divine things:—"Sometimes only mentioning a single word, caused my heart to burn within me; or only seeing the name of Christ or the name of some attribute of God. The sweetest joys and delights I have experienced have not been those that have arisen from a hope of my own good estate; but in a direct view of the glorious things of the gospel. When I enjoy this sweetness it seems to carry me above the thoughts of my own estate. It seems at such times a loss, that I cannot bear to take off my eye from the glorious, pleasant object, I behold without me, and turn it in upon myself and my own good estate."

The contemplation of the glorious themes of the gospel often absorbed his whole soul in ecstasy, or melted him into tears of joy, while wandering alone. In the portraits of heaven and holiness which he sometimes drew in his closet, he employed the most exquisite imagery and the most touching pathos, revealing a chastened imagination as well as a loving heart. He writes: "Holiness as I then wrote down some of my contemplations on it, appeared to me to be a sweet, pleasant, charming, serene, calm nature; which brought in inexpressible purity, brightness, peacefulness, and rapture to the soul. In other words, it made the soul like a field or garden of God, with all manner of pleasant flowers, enjoying a sweet calm, and the vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lovingly in the midst of other flowers about it, all in like manner opening their bosoms to drink in the light of the sun."

With such a heart and head, with like faith and love, a preacher of our own times would produce like results, for human nature has not essentially changed in a single century.

FOR THE EVANGELIST. THE FUTURE LIFE IN THE OLD TESTAMENT.

Because it is written that Christ had "brought life and immortality to light through the gospel," there are those who affirm that the doctrine of a future state was not known by the ancient Jews, and that immortality cannot be shown from the writings of Moses and the Prophets. Dean Warburton attempts to prove this, in his learned and celebrated work, "The Divine Legation of Moses;" and Archbishop Whately in a late publication takes the same ground. With all due deference to the opinion of these men, we think that they are in error on this subject; and that though the doctrine of immortality is not as clearly and distinctly revealed in the Old as in the New Testament, yet that it is to be found in various portions of the Hebrew Scriptures. We might reasonably infer, aside from the Old Testament, that the Hebrew believed in a future state of existence, for all nations of which we have any knowledge seem to have had such a belief; the Egyptians, Greeks and Romans; and as Cicero remarks, "The consent of all is the voice of nature." If other nations believed in the reality of a life to come, by an argument stamped by God upon their souls, why should not the Hebrews likewise have had the same conviction? It might be reasonably inferred that they had, until proof was presented to the contrary. Instead however of proof to the contrary, there is positive proof affirmatively, to wit, that the doctrine of a future state was inculcated in their sacred books. "Enoch was translated that he should not see death, and was not found, for God had translated him." Was not this passage of the Patriarch up through the opening skies, proof palpable and impressive to those who beheld it, or were informed of it, of another state? What said Christ to the Sadducees?—"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not the God of the dead, but of the living; for all live unto him." Moses, according to the testimony of Christ, was here taught that the soul perished not with the body. The bodies of these pious men were indeed dead, but not their souls; these were living. Moreover, the Apostle Paul tells us, that "by faith Abraham looked forward to a city which hath foundations, whose builder and maker is God;" and not Abraham only, but that many others "desired a better country, that is an heavenly, and lived as pilgrims and strangers on the earth;" and that Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." How could this be, if these elders believed not in the continued existence of the soul after death? When Jacob arranged his sons around his couch, like zodiacal signs, and told them what should befall them in the last days, "I have waited," was his devout exclamation, "I have waited for thy salvation, O Lord." Salvation from what? what could he mean by that word in that connection, if he believed that his soul perished with his body? Hear, too, Job saying, "Though after my skin, worms destroy

this body, yet in my flesh shall I see God;" and David saying, "As for me I will behold thy face in righteousness, I shall be satisfied when I awake in thy likeness;" and Isaiah saying to the moultering remains of the departed righteous, "Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead;" hear these witnesses, and then say, whether such language is consistent with the declaration that the doctrine of a future state is not taught in the Jewish Scriptures!

Christ appeared, not to reveal for the first time the blessed truth of the soul's immortality, but to illuminate it, to cause it to shine forth more brightly, and to cause the invisible and eternal to seem more real, and be more potential.

FOR THE EVANGELIST. PARENTS AND SABBATH-SCHOOLS.

"So my daughter" said an affectionate parent, "you wish to stay home from Sabbath-School. Can you give me any reason?"

"I had rather be with my parents."

"You are with us six days in a week—and a part of the seventh."

"But papa, you don't seem to understand me?"

"You ought to love the Sabbath-School."

"I think I do."

"You ought to love your teacher."

"I do, papa, but—"

"You hesitate?"

"Is it wrong to love you and mama more than my teacher?"

"No. That is right, but you must love us all."

"Why shouldn't I spend the Sabbath with those I love most?"

"You ought to love God, more than your teacher or your parents, more than yourself, more than everybody else. We think he is present at the Sabbath-School, and would like you to be among those who worship him."

"But while you worship him at home, will he not be with us?"

"My child, speak plainly. Tell me your difficulty."

"Papa, when I staid at home, you used to speak to me of the blessed Jesus and of heaven, but my teacher tells me about the Seribes and the Pharisees, and about the Land of the Jews."

"My dear child! She follows the lesson-book—I suppose. Those things should be understood. We must talk about the Savior more while you are with us."

"That I should like, papa, but when we go to meeting twice and to Sabbath-School twice in a day, we all get so tired that we do not have such sweet talks as we used to."

"Thank you, my child. Go to school to-day—and we will try to have a little sweet talk about Jesus and heaven, and other good things while you are with us."

The child consented. The parent felt gratified and rejoiced. The child was acquiring a relish for divine things—but just then, he had virtually devolved parental responsibilities in this respect upon a youthful friend whose experiences had been comparatively small, and who could not supply deficiencies in parental solicitude. The case is a hypothetical one. Yet in a thousand instances it may have actually occurred. Christian parents should not leave everything to the Sabbath-School. They have a work to do which ought never to be neglected.

FOR THE EVANGELIST. THE MOUNTAIN LAKE.

Many years ago when this country was almost a wilderness, a beautiful lake was discovered lying among a cluster of mountains which overlooked a quiet vale. Its only outlet was a swift stream, rushing down the mountain side into the valley, and across the plain. During the long droughts of mid-summer it was a peaceful sight, lying as if asleep nestled in the bosom of a thickly wooded mountain. Its little stream leaped roaring over the rocks, murmured among the stones, and frolicked through the meadows like a glad, some child.

But, alas! when Spring-time came with its heavy rains, and melting snow, the lake heaved and swelled like a miniature ocean, and the merry stream became an angry torrent, bent on destruction; tearing, and foaming on its way, and bearing on its surface trees and shrubs, stones and earth, and all that came within its passionate grasp.

As the valley became populated, and bridges were built, and barns and out-buildings placed near the stream, all learned to dread the annual descent of the waters of the lake. We to be him who lured by its Summer beauty, placed any thing he valued near its banks. It rushed wildly, madly over flower gardens, fields of grain, tearing workshops, and bridges from their foundations, destroying valuable cattle, desolating happy homes, and even sacrificing human life; stopping not till its wrath was satisfied, and work of destruction complete.

Such was the mountain lake in its early days. Behold it now. The art of man has placed a strong dam across its outlet, restraining its waters, and only liberating them at his pleasure. It rests in its mountain home and reflects the image of the trees upon its banks, and clouds that flit over its surface, as beautifully as in its youth. Its deepened water maintains a steady course down the mountain side carrying with it prosperity, wealth, and happiness. Where once it left its annual trail of desolation and ruin, it now turns the wheels of large mills and factories. Forges, founderies, and saw mills are erected upon its banks, while peaceful dwellings surround them. It stops not with great undertakings, but slakes the thirst of numerous cattle it once destroyed, and by imparting a steady moisture to the earth, keeps the meadows green, and the gardens abundant and flourishing, and does the humble work of turning the wheel that churns the milk, and flowing through the meadow, fills the trough for the refreshment of the weary traveler. This is but a title of the work accomplished by the once feared and dreaded torrent.

The hum of human voices, and the merry laugh of childhood, added to the sound of anvil and hammer, now resound where all was silent and deserted. Delicate flowers nestle in safety by the banks of the refreshing water, as all join in thankfulness to the "Giver of every good thing" for the blessing of the mountain lake.

And what a change! In the summer of youth lying asleep in the mountain's lap, or laughing down the hillside—in the strength and power of spring-time desolating, ruining and blasting all within its reach—dreaded and feared by each dweller in the valley, and showing pity to none. Now restrained by a simple barrier, its great power reserved and controlled, carrying life and blessing in its train, prized and beloved by all.

Who would dare be left to the uncontrolled indulgence of the natural heart? Who can look upon the child in its short summer of innocent peace, or the youth in his first flush of manly strength, without fear and a longing prayer for the restraining grace of God, to control the fiery passions, and hold in reserve the impetuous enthusiasm; that instead of a course of passion and reckless folly, sweeping all before it, and leaving naught but remorse, and broken hearts in its train, peace, joy, and everlasting happiness may be his portion. Fear not the rushing tide of youthful folly, if the barrier be firmly erected. The deeper the water of the torrent, the greater its final success when under control.

A MODEL SERMON ON POLITICS.

Rev. Henry B. Elliott, pastor of the First Congregational church in Stamford, Ct., recently preached a Sermon on THE NATION'S SIN AND REPROACH, which has been published at the request of Governor Minor and other citizens of that place; and which we can commend as a model for its calm statements and high religious tone. There is no attempt to disguise the danger or the shame of our country; and yet there is not one word of bitterness, not a sentence which betrays the political partisan, or which does not fall properly from the lips of a Christian minister. After an ample introduction, showing how righteousness exalts a nation, and sin is a reproach to any people, the subject is thus applied to our own condition:—

Origin of Slavery.

We have fallen upon strange times and have reached an eventful and portentous crisis in our history. Let us look at facts intelligently and dispassionately. At the commencement of our confederate existence, there was found among us a system by which large numbers of our fellow-men were held in involuntary and inexorable servitude. The manner in which it was originated, manifests its nature. In a far distant continent live a people bound to us by no ties except those of a common humanity, harmless and unoffending to us, barbarous and degraded. Thither went the merchantmen of Spain and England and the Colonies. Taking advantage of ferocious wars in which multitudes were brought into the captivity common in savage life; advantage of their ignorance of that law of love, which bids them do to others as they would that others do to them; advantage of their low appetite for intoxicating drink, and their untutored delight in gaudy trinkets, the traders, seeking only gain, and hardened to reckless cruelty, persuaded the most powerful tribes to seize the weaker, or to bring the captives already taken in battle, and transfer them for the horrors of the passage, the remnant whom death did not release, were placed on the farms or in the workshops of America. With no consent asked, no compact made, no obligations acknowledged, no hire offered, no limitations drawn, they were committed to an affrighted, covering, ignorant service; kind it might be, absolute it must be, life-long always. A service not exacted under divine direction as in Canaan of old, not to be relinquished at the 7th year as with the Hebrew bondman, nor even in the 50th, as with the heathen slave, but claimed only by the will and self-interest of man, and irredeemable except at the despotic option or interest of the master.

Action of our Fathers.

At the inauguration of our government our fathers found this system existing among them. Good men and true were engaged in our public councils, in framing constitutions and laws, and they left the system where it was, for they could discover no practicable means for its immediate removal under the circumstances in which they were placed. But the spirit of the gospel, the essential object and tendency of our institutions, and the teachings of experience, were all against it. They recognized this and felt it. They deplored slavery as their sorest calamity, condemned it as unrighteous, never supposed its perpetuity possible, and would have gladly hailed any feasible plan for its abolition. What was their spirit, and what their designs, their language and their acts will testify. The very key to the Revolutionary struggle and its starting point, was the principle awakened and evolved by previous anti-slavery discussion in slave States. Their desire for the freedom of those under their own control kept pace with, and was regarded by them as identical with, the desire for their personal and national freedom. Never did they disguise from themselves or the world, the fact that the true spirit of liberty inevitably embraced both. Hence, the first manifestations of determination to cast off the British yoke were accompanied by equal manifestations of the determination to break the yoke which their own hands held. In that first Congress at Philadelphia, in September, 1774, definite action was taken in favor of the abolition of domestic slavery. Articles of association were adopted, which led the way to our present Constitution, and of these the second article runs thus:—"We do firmly agree that after the 1st day of December next, we will neither import nor purchase any slave," and it was provided that if any person transgress this agreement, "his name shall be published in the papers as a foe to the rights of British America, and an enemy to her liberties." Nor was this the partial action of free States, or forced by them on the others. It was taken with the greatest harmony, and advocated by all the great minds of the North and South. Indeed, it grew out of resolutions passed beforehand at county mass meetings in Virginia, North Carolina, and South Carolina, in which Washington, Jefferson, Patrick Henry, Madison, Rutledge and many others, the statesmen and the wise men of the day, themselves most deeply concerned in the matter, took part. At the meetings in his county of Fairfax, Washington was chairman. At the convention of Virginia, to appoint delegates to Congress, Jefferson advanced the resolution, that "the abolition of domestic slavery is the greatest object of desire in these colonies, when it was unimpeded introduced in their infant state." On many subsequent occasions by addresses, letters, proposals, votes, these men earnestly avowed the same sentiment, and urged the same cause; and throughout the States it was the general expectation and cordial wish, that with the next generation would pass away every vestige of the system from the land. To that end many plans were formed, and many sacrifices made. Then was this a righteous nation, and we were exalted in the eyes of a just Judge, and of all just men. We were poor, the world's mercantile interests little enhanced by us; illiterate, ill-clothed, pointing to few among us who could illustrate its dignity, science claiming few trophies here; weak, our armies but a gathering of undisciplined recruits, our navy unknown. What had we then to life us to honor in the view of contemporaries? And yet we were exalted;

wise men, candid and true, untrammelled by prejudice, the earth over, spoke of us only with reverence, named us only to bless. And why? We were striving for the right—the cause of human freedom was ours, and we were exalted by our connection with it. Nor did a nation ever fail of honor when so enlisted or associated. The instincts of the human soul the developments of Providence, the revelation of the Divine heart, are with a people in such efforts, and shed a glory round them.

Results, if this Policy had been Carried Out. Imagine what would have been our position now, if this spirit had retained supremacy, and these designs been carried into full effect? Slavery would be gone, and a continent where free labor, free thought, free speech are regarded as inviolable prerogatives, would back under the frigid to the torrid zone. Sectional jealousies would be unknown; for geographical lines are no subject divides us, and this gone, the strife of sections would be no more. Legislation would be harmonious; the gospel universally diffused; benevolent effort unimpeded and effective; the Church the fountain of healthful streams that should water the globe; the people of other countries, their thrones crumbling, their superstitions breaking, would be looking to us with veneration and emulation; we should be "a crown of glory in the hand of the Lord, a royal diadem in the hand of our God." Oh, what might we not have been even now! what might not our children be! The thought would, by its contrast with what is, sudden and sicken the heart, did not faith lift up its hand and swear, as God swears, it shall yet be. Aye, the day is coming. We may die, but Christ and His Church shall live to see it.

Sad Changes.

We must turn from the vision, and sorrowfully refer to the changes we have witnessed since that past period. Slavery itself has vastly altered in its aspect, becoming more rigorous, more depressing—developing, as facts, evils which then were only liabilities, or possibilities. Instead of an institution patriarchal in its appearance, the head of the family with his man-servants and maid-servants, one household, inseparable and with mutual protections, it lowers upon us in almost the dark form of Egyptian bondage. Laws which, if proposed in a Southern Legislature eighty years ago, would have caused every member to start in indignation, now blot our statute books; the clang of the auction hammer, announcing the sale of human chattels, marks every daylight hour; con-jugal and parental ties are rudely sundered; the master's own flesh and proud blood are bartered for gold; weary fugitives are tracked, and captured, and driven to severer toil; and men, good men, excuse, yea, justify it, the gospel is arrayed in its defence, the Divine favor challenged for it, and the sun does not hide its face, nor the heavens clothe themselves in sackcloth. I cannot indicate the reasons for this change. Some have ascribed it to irritating pressure on the part of those who seek to abolish the institution. The violence of some of its opponents may have contributed to make more determined the course of its advocates, but not justly. What has the North said which the South did not say as strongly before? They have departed from the spirit of their honored sires, and repudiated their sentiments. We have but striven to bring them up from their backslidings. Shall they complain because we re-echo to them the language of their boasted ancestors?

Nor have I yet stated the chief difference between the posture of affairs now and formerly: there is another sin, and a deeper reproach. This system, which, if confined to its original limits, would have inevitably died a natural death, has been most assiduously and boldly extended, one barrier after another thrown down, one principle after another yielded, until, when we had fancied it in a decrepit age, it seems to have returned to a monstrous manhood, and, swinging its arms on every side, audaciously proclaims its determination of universal control; declares that it will call its rolls from Bunker Hill, issue its commands from Faneuil Hall, bend our supple necks to its foot, and our wills to its behests. Let it beware, a step further may bring on terrible re-acton.

The Country's Shame.

Here again is crimson sin, and dire reproach comes with it, compacts, pledges, oaths, and laws have been trampled on. Each step has been met with stern cries of reprobation from every quarter of the world; England and Scotland, and Switzerland, and Hungary, and Italy, and France even, have in turn lifted the voice of warning and rebuke. Herein is our great national crime, that what, in less enlightened days, when the dimmest rays of truth had fallen on the nations, we, in advance of all others, denounced as a mortal evil, and avowed our intention to speedily banish, we should now be hugging to our hearts, fostering and fattening; all the machinery of government, all the power of the executive, all the tricks of law, all the drill of armies, all the baits of bribery employed for its expansion and perpetrance. Oh, how it dishonors us!

Our Duty.

And here is an anomaly: The sin of the nation does not fairly represent the wishes of the people. If a general vote were taken on this single point, undisguised by other issues which hide the object from the popular apprehension, it would be overwhelmingly against such schemes and their abettors. And yet this does not and cannot, until it is actually so manifested, prevent the sin, nor remove the disgrace. It is in view of this fact that I speak to you to-day, desiring to contribute some influence that shall induce you to such measures as shall demonstrate the people's will, and make that will felt as law. The public conscience must not be suffered to sleep over national iniquities. You who profess the fear of God, and I whom you have appointed to study and expound the teachings of the Lord on every moral question, must not be indifferent or silent. Harken, my brethren, "God sitteth on the throne of his holiness—the Lord is governor among the nations—He shall not fail till He shall have set judgment in the earth—He executeth judgment for the oppressed." This is no mere political matter, nor sectional interest; if it were, I would not touch it. It is in the highest, most solemn, most Scriptural sense, moral, for which Jehovah will bring us to account, and upon which His retributions will be based. Standing in awe of Him, would that I might stir the depths of your souls, and prompt you to acquit yourselves, as in the last day ye shall wish that ye had done.

CHRISTIANITY AND THE AGE.

We have no faith in the view that Christianity will suit the age. We do not believe its Author would attempt it. The word must revolutionize the age. It must have a resurrection of its pristine power and purity and independence, that its utterances may reach the hearts of men—that its voice may be heard in places of exchange and commerce, and in social life—that its disciples may be true men and exemplary—that its pulpits may speak in tones of manly, Christian freedom, that the world may know whither points the finger of Christ, and what is the import of His great words. The order of procedure must be inverted. The Christianity which is to live, and bless the race, must conquer the world to itself, to its high integrity and nobleness, and holiness; and not seek a victory by the degradation of its truths to the policy of worldliness. It must be a

chief among the true and loyal—not a mere sutler to sell proponder to a foreign army. It will achieve this eminence; through what changes and perils is known only to God.—Five Points Monthly.

THE BOLDNESS OF FAITH.

To be permitted to enter the holiest—the presence of God—at all, surely rank us among the highest of the privileges which man can enjoy. But to be permitted to enter with boldness—to come without slavish fear, but animated rather by the spirit of adoption, and confiding in the Holy God who cannot look on sin, constitutes one of the chief wonders of redeeming love, yet one in which the contrite soul may most assuredly rejoice. Nay, more; the more boldness he displays, the more is God glorified. To come as if He grudged a pardon, as if He were reluctant to blot out iniquity, or to admit us into the holiest, is to grieve His Spirit, or undervalue His love. But to come perfectly abased as to ourselves, yet confiding in the finished work of Christ, and understanding that God is more glorified in forgiving through Him, than in condemning our race had no Mediator appeared—that is the right evangelical ground, and the right evangelical spirit. As long as I think salvation in any degree depends on me, I cannot but tremble before God with fear and trembling. But when I see that the work was finished in the divine councils before the world began, and actually accomplished at Jerusalem in the fullness of time, then the spirit of bondage disappears. The soul glories now in the Lord; God is honored, and man is at once exalted—abased as a sinner, exalted as one to whose conscience that which cleanses from all sin has been applied. And how is the case with my soul? Let every one who would deal faithfully regarding his eternal concerns solemnly say, have I learned to come boldly through the blood of Jesus? Then my religion is the religion which God has revealed, which came from heaven and which guides us to it. But do I still come haunted by fear, as if God would not hear and answer, even for Christ's sake? Then my religion is not yet God's; I need the union of the Holy One to show me the liberty which the Son of God imparts.—Wonders of Redeeming Love.

THOUGHT NETS.

Dr. Wayland thus speaks of a good plan to become a good preacher:—"A man who intends to become a preacher must devote his attention to the construction of plans of sermons. He should at once make a book, which must be ever at hand, in which he may write down any verse, which seems like a good text, as it occurs to him in his reading of the Scriptures; writing out any thought, or plan, or division that presents itself to him concerning it. These notes will be of great advantage to him when he is looking for a subject, and will frequently save him many hours of valuable time. And besides, in this, as in other cases, our first thoughts are frequently our best thoughts, and a division of a plan suggested, as it occurs, by accident, may be much better than he could have elaborated by long continued effort. But besides this, he must acquire the habit of forming plans of sermons on all occasions, when walking, when riding, when at labor or exercise. These let him write down in a book prepared for this purpose, giving the divisions and sub-divisions as much in detail as possible. Having made a plan, let it lie a few days, and then he may subject it to a second examination. If there be a minister in his neighborhood it would be very desirable to secure his aid. Let him criticize your plan and point out its defects. Take it and try again, and do not leave it till you have made it as perfect as possible. When this is done, however, the work is, in a great measure, completed. When you have such a plan in your mind, you will have no difficulty in speaking from your text. Words will flow readily when you know what you have to say, or, if, at first, you have difficulty in this respect, it will easily be overcome by a little perseverance and practice."

"ONE MORE MAN."

During a heavy storm off the coast of Spain, a dismasted merchantman was observed by a British frigate drifting before the gale. Every eye and glass was on her, and a canvass shelter on a deck almost level with the sea, suggested the idea that there yet might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off, with instructions to bear down upon the wreck. Away after that drifting hulk, go these gallant men through the swell of a roaring sea; they shout, and now a strange object rolls out of that canvass screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shriveled as to be hardly felt within the ample clothes, and so light, that a mere boy lifted it on board. It is laid on the deck; in horror and pity, the crew gather round it; it shows signs of life; they draw near, it moves, and then mutters, in a deep, sepulchral voice, "There is another man." Saved himself, the first effort he makes is to save another. O, learn that blessed lesson. He daily practicing it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to sea level, there is an unconverted one, there is another man; let us go to that man, and lead for Christ; go to Christ and plead for that man the cry, "Lord, save me, I perish!" changed into one as welcome to a Savior's ear, "Lord, save them, they perish!"

RESCUE OF SOULS.

At the late burning on Lake Erie of that magnificent steamer, the Northern Indiana, in the confusion of jumping overboard, a little child, scarcely two years old, got separated from its mother, but floated near a piece of board. It grasped hold with both hands; and, though wave after wave tossed it and the board, its grasp was still firm. The passengers on the deck of the steamer Mississippi, now along side, saw the floating infant, and many were the tears and sobs as the little thing floated away. But at last a boat rescued the baby-voyager, and restored it to the embrace of its mother. There were tears, tears of joy and wild exclamations of delight on deck then. And it was right there should be. But, friends, you have children at sea, floating, sinking, grasping, dying on a sea worse than the waters of Lake Erie. Have you sent out a boat for their rescue? Have they anything on which to keep up and float? Is any sailor out with the life-boat for them, add when picked up and brought on deck the good ship Zion will you not sob, will you not shout, will you not utter exclamations of joy, piercing the heavens? Yes, thank God! you can shout, and you ought to shout, that light on to shout when a sinking sinner is saved. There is joy in heaven over one sinner that repenteth, and surely we in earth have a right also to joy and rejoice together when such an event happens in our midst.—Western Church Advocate.

COMMENTARY FOR THE SOUTH.—The Christian Index states that Rev. Adiel Sherwood, D.D., former President of Shurtleff College, is engaged in publishing a commentary on the New Testament. The Index infers, from a sight of the proof-sheets, that "it will have an extensive circulation in the South."

New Publications.

THE WRATH OF GOD, or Achan in the Desert. By Rev. W. A. Wood, D.D. Philadelphia: Presbyterian Board of Publications.

A series of discourses upon the character, crime and punishment of Achan, written with a purpose of adapting the lessons which they teach to the present time. They were originally preached to the young men of San Francisco. Dr. S. regards Achan's fault as an impressive admonition against the love of money; and against this sin his reasonings and exhortations are directed. The discourses display a spirited, ornate and discursive style, which sweeping in a great variety of illustrative facts and anecdotes, may have been impressive in the pulpit, but detract much from the utility and value when read. They are, nevertheless, earnest and truthful.

THE ANCIENT HEAVENS: With an Introductory Essay concerning the World before the Flood. By Abraham Mills, A.M. Boston: D. D. Appleton & Co.

This is a scientific history of the Hebrew people, from the calling of Abraham to the destruction of Jerusalem, and the dispersion of the Jews. It is almost entirely confined to the external affairs and movements of the nation, with only enough of allusion to their peculiarities of laws, economy, religion, and character, to make the narrative clear. It is composed in a sober style, but the narrative force, and condenses all the principal facts into brief space and in clear manner. It will form an admirable text book, and will convey to any reader a clear outline of the history of that wonderful people, and thus throw light upon the reading of the sacred page. The post-biblical portion of the history is particularly interesting, and is not easily obtained in so compact a form.

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THE HISTORY OF THE UNITED STATES. By the Author of "Wide World View." D. Appleton & Co.

The kind, genial author of "Wide World View" is entitled to a "wide ranging" whenever she may seek it. That article touching law was one of the best of its class, and disclosed qualities both of authorship and character which must have won the personal esteem of every reader. After a large interval Miss Warner appears in another work of her own name and character, and it seems to us of unquestionable superiority. There is a finish in the delineation, a fidelity in the portrayal, a breadth and beauty of description, and an analysis of the hidden springs of character and moral traits, and above all, a deep, consistent religious tone which even her first popular work did not attain to. We know not where we could find in the annals of imaginative writing, a more delicately drawn, noble and affecting picture of a Christian mother, than in the character of Mrs. Landholm. The patient faith, the deep affection, the loving manner, the unselfish wisdom, and the sweet endurance, form a nobler ideal of the true woman, refined by grace, than any Madonna ever painted. The influence of such a woman on her household, and especially upon the sensitive mind of her favorite son, is beautifully and truthfully described. The history, too, of an unimpaired and unimpaired mother, by the loss of a religious principle, as depicted in the sketch of Mrs. Landholm, is a piece of masterly analysis equally instructive and absorbing. In its particular line of excellence we do not think it to be surpassed by any modern work of fiction; while in respect to its high purpose of religious teaching, it certainly is most impressive and successful. The character of Winthrop is a noble study for the young; and throughout the work there is a continually elevating and purifying influence.

THE HISTORY OF GEORGE WASHINGTON. By J. T. Hadley, C. Scribner, 8vo pp. 418.

Mr. Hadley announces his special object in preparing a new life of Washington, to be to popularize this exceedingly important section of our national history. It was written and published in Graham's Magazine, and has much of the air and style of magazine writing. There is but little new in the work, nor is it necessary that there should be, to accomplish the author's purpose. It is brief and comprehensive; yet written with an animation and interest which makes the great story interesting, and adapted for popular use. Mr. Hadley's style, both in respect to its excellent and defects, is pretty well understood. Whatever may be said of it, it cannot be denied that he possesses in a large degree, the faculty of awakening a deep interest in his subject, and of vivid description. Some of the battle-scenes of this book have great energy and life; and the character of Washington has a bold outline and vigorous projection, it is not a careful finish. The work appears at a bad time, since comparisons with Irving's life will be provoked, not all to its benefit. But we doubt not it will find public favor, and will read with an interest that few romances could excite, and with new admiration of the cosmopolitan character it portrays. It is illustrated with rather more profusion than taste.

THE KEYSTONE COLLECTION OF Church Music. By A. N. Johnson, L. M. Merritt, Young & Co. New-York: Sheldon, Bakeman & Co.

The elementary portion of this work has some peculiarities. It presents what the author styles "the Physiological System," and embraces features generally introduced into the brief course of musical study in the ordinary singing schools. It treats of four distinct topics—Musical Notation; the Cultivation of the Voice; Musical Expression and Musical Discipline. These are treated briefly, yet thoroughly, and in a remarkably clear and excellent manner. Mr. Johnson is evidently a model Yankee singing master; he confines the pupil to the essential elements, and makes those as clear as a pike-staff. The idea of embracing a course of instruction on the culture of the voice, on expression, and on the method of singing in choirs under a leader, in elementary schools is novel, but it seems to us exceedingly useful.

THE LIFE OF REV. THOMAS SCOTT, D.D. Including a narrative drawn up by himself. By Rev. John Booth. American Tract Society.

Dr. Scott's reputation as a Commentator so greatly overshadows his history as a preacher, that though familiar as a household word in every capacity, but few are aware of the earnest devotion, lofty fidelity and success with which he declared the truths he so much to illustrate and defend. His ministerial life was one of remarkable wisdom and power, contributing largely to that great revival of evangelical religion in Great Britain in which our modern missionary era had its origin. He was a friend of Simon, Newton, Venn, Berridge, and others, and partook of their spirit. The period embraced by his life, was a remarkable era, full of instruction and high spiritual example. The holy affections, genuine sense and suggestive piety which his life and letters display, make this a worthy companion of the other admirable volumes of religious biography for which we are indebted to the Tract Society.

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