

American Presbyterian AND GENESSEE EVANGELIST.

THURSDAY, JANUARY 2, 1862.

JOHN W. MEARS, Editor.

THE CASE SYSTEM.

We are very desirous of carrying out this sensible and satisfactory method of doing business in the management of our paper, and we look for the hearty co-operation of our subscribers; otherwise it will prove a difficult and one-sided affair altogether.

THE CHRISTIAN'S NEW YEAR.

The Christian's life is one of progress. It is one of adding and completing, of rectifying and remedying. It is a life of spiritual culture. Christianity is a progressive principle. It is heaven destined, by a constant, expansive movement, to affect all human society by its transforming power.

most judicious and happy mode of commencing the New Year. And the list of topics which the alliance has proposed is so various, so full, so judicious, that they must prove true aids not only in the exercises of the week, but also in the cultivation of a spirit of prayer through the entire year.

LIST OF TOPICS.

Sunday, January 5th.—Sermons on the Holy Spirit: his divinity and personality, his offices and operations. Prayer for the Lord's blessing upon the services of the week.

Monday, 6th.—Humiliation and confession of sin: as individuals, as families, as churches, and as a nation. Thanksgiving and praise for recent religious awakenings.

Tuesday, 7th.—Home objects for prayer: The conversion of the heathen, the cessation of intemperance and immorality, and the spread of vital religion in our families and households, among our rulers, the rich and poor, our soldiers and sailors, the authors of our literature, secular and religious.

Wednesday, 8th.—Foreign objects for prayer: The revival of pure Christianity, and the extension of religious liberty in Europe, and the lands of the East; the overthrow of every form of anti-Christian error; the conversion of the house of Israel; the prevalence of peace among all nations, especially in America; and a yet more abundant blessing upon our brethren and sisters engaged in the work of missions, Christian education and literature in foreign lands.

Thursday 9th.—The Church of God and the Christian ministry: The increased spirituality of the Church, and its more decided separation from the world; brotherly love, sympathy, and union of labor among the Lord's people; a higher standard of piety and power among Christian ministers and all their fellow-laborers; the outpouring of the Spirit upon our universities and colleges, and on the rising ministry at large; the conversion of the young, and a large blessing upon Sabbath and other schools.

Friday, 10th.—The Word of God: That it may be received with increased faith, reverence, and love; that its assaillants may be enlightened and brought into the way of truth; that the power of the Divine Spirit may attend its private study, and its circulation throughout the world.

Saturday 11th.—The Lord's day; that its divine institution may be recognized, and its observance at home and abroad may cease.

Sunday, 12th.—Sermons on the signs, dangers, and duties of the present times: motives to personal holiness and Christian activity.

MR. BARNES' CHRISTMAS SERMON.

The First Church was open for public service at ten o'clock, on Christmas morning. The devotional exercises were delightful and solemn, the choir and fine organ lending valuable assistance.

Mr. Barnes entered heartily into the spirit of the occasion, and without notes, preached in his best manner one of the ablest, most philosophical and most instructive sermons which we have ever been privileged to hear. His text was Gal. 4: 4 and 5th verses.

And when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

After waiving, in his preliminary remarks, the question of the precise time of our Lord's advent, and expressing cordially his approval of a demonstration of joy all over the Christian world, in view of the event, he proceeded to the plan of his discourse in which he proposed, to consider the advent of Christ—First, as constituting an epoch in human affairs; Second, as bearing on the religion of mankind; and Third, as the beginning of a new order of things to be perpetual and universal.

originated then. Then the impulse was communicated to these nations under which they have ever since been advancing; and thus it is seen that the advent was the great epoch of man's history.

II. We proceed to consider, secondly, the bearing of this event on the religion of mankind. When Christ came, a fair experiment had been made by man; to see if he could invent a religious system fitted for a being in his circumstances. That experiment had been going on for four thousand years. It had been conducted in a way most favorable to man. A high order of intellect had been employed upon it. No extraneous hindering influences had been brought to bear during the experiment. It would seem as if God created the subtle, acute, profound Greek intellect expressly for this work, and it applied itself diligently and industriously to the problem.

It had all the advantage of a language, marvellously adapted for the expression of theological ideas; the very language, in fact, which God finally adopted as the vehicle for making known the true religion to mankind.

When Christ came this experiment was completed. There was no higher intellect to whom it could be referred; no new sources of intelligence to be opened;—men sunk down exhausted. The system of their invention was a failure. The prevailing views of the time are well represented in the saying: "All religions were regarded by the common people as equally true, by the philosophers as equally false, and by the statesmen as equally expedient." They all died; they have left no representative. They have left abundant monuments, but the religions—the priests are not there. Their temples have been converted into professedly Christian uses, and songs are sung to the Virgin Mary in the remains of the Parthenon.

III. The advent of Christ was the beginning of a new order of things to be perpetuated and to be of universal applicability. Providence has two methods in carrying forward the race. One is that of development, the other that of direct Divine intervention, in starting the race or in lifting it to a higher platform. There is such a thing as development; we may not deny it. The oak is developed from the little germ. There is nothing in all the lofty branches but was once wrapped up in the germ. So mind, in its advanced stages, is developed in some proper sense, from something in the mind of the infant. So society; there is a development of great principles of truth and liberty, going on in an organized form among men. Now the attempt is made to show that in the movement of the universe there is no other mode but that of development.

It is held that the universe itself was developed from fiery particles; that men and all things are developed from inferior orders of creatures without the divine interposition. You know how this theory was advanced some time ago by the author of the Vestiges, and how lately it has been argued with great ability by Darwin. The doctrine is that all creatures have been developed by slow degrees from a single molecule.

But this theory will not account for everything. There is need of a divine interposition. And geologists cut their own throats when they tell us that the world is not a development, but the result of a succession of creations; that one order after another has been brought on the stage and then buried; the last order being that of the human race. Divine interposition is called for on this supposition. So God has not yet withdrawn, but still interposes. We see this when he brings some new plague, unknown before, upon mankind; like the small-pox, or the Asiatic cholera. These are not developments, but the introduction of a new power. So he interposes in the creation of a great mind. A great genius is not a development. The mind of Newton or of Shakespeare was not a development, but was directly of God, and designed to communicate a new impulse to human affairs. So the mind of Faust, of Fulton, of Morse was created, in each case, to put the race upon a new platform of progress. Once on this platform, the principle of development comes properly into play.

Christianity is the very highest form of divine interposition the world has ever known. It was not by creation, but by the incarnation that it took place. Several observations will show its peculiar and important character. (1.) The religion of Christ is universal in its tendency. Ancient religions were local. There was no attempt made to extend them. On the contrary, each recognized the other as true. Even Judaism could never have been a universal religion. But Christianity, as based on great principles which are the same in every portion of the human family. It teaches that God hath made of one blood all the nations of the earth, and it knows no distinctions among them.

(2.) Christianity assimilates to itself everything which really contributes to the advancement of mankind. Not only has it originated a great part of those things which go to make human civilization, but, if anything, it may be directly the result of its own agency, which may be employed on its own errand of good, it presses it into service. A very striking example of this is the Press. Christianity had first held out to us as soon as it appeared. If the Bible was not the very first book printed, it was very nearly so, and it was soon issued in such numbers as to create universal astonishment. Regarding Christianity has made use of it, and ever since it has been a powerful auxiliary. The Press throws off more Bibles to-day than any other book.

(3.) Christianity is never outbid by the world. It does not become obsolete or effete. On the contrary, it is ever in advance of the best and highest ideas of mere human progress. It is ever in advance of the world's history, and its law, of liberty and of justice. There is no page in the world's history to which it has not adopted. This is not the case with heathen systems. They cannot bear contact with the new truth. (Each the principles of modern astronomy in the East, and overthrow the Hindu mythology. The world never was a period in its history when Christianity had so strong a hold upon the civilized mind of the race as now. The colleges and institutions of learning in this country are, through the world, are here. And it would be possible to start a college in this country under any other auspices.)

men guided by a star came from the East to worship him. An angelic host appeared suddenly in the heavens and heralded his birth with songs of rejoicing. Who was he, and how are we to account for the fact, that just at this period, one might appear to change the religion of the world, to give us a religion which would keep far ahead of mankind? The world has never yet come up to it. In its teachings, it is yet far in advance of human attainments. Such an occurrence as the advent of Christ was no mere fact, in a course of development. It was an instance of divine interposition the most marked and decisive in the history of the world.

The celebration of this event is, indeed, a proper occasion for joy, for riot and revelry. It is a season for calm, sober, devout joy. If you would see the ground for rejoicing which it furnishes, go into your own families and behold the happy effects of Christianity upon your homes. Look upon the many peaceful and quiet neighborhoods made such by the influence of the true religion, and behold cause for rejoicing there. Look over a broad land abounding in colleges and schools, and institutions of benevolence, and behold it there. You will find it in the consoling power of the religion, such as you have felt in times of sorrow and trial, and such as you may feel, when you lie upon the bed of death, and look out for some subject to that trying hour. The same exalted cause for rejoicing have we as that which formed the burden of the song of the angels who came to announce the advent of the Redeemer; and with them we may sing:—"Glory to God in the highest, and on earth peace, good-will toward men."

Though the above report is imperfect, yet it fully indicates the course of the preacher's thought, and we could not resist the conviction that our readers would regard themselves as favored in possessing such information of the sermon as it was in our power to give. Well may we join the preacher's ardent wishes and prayers that the time may soon come, when all the nations will recognize the great and joyful and universal significance of the advent of Christ as thus unfolded, and when the festival in its honor, now most widely celebrated of any, may be participated in by the dwellers in every quarter of the world, which he came to redeem: Amen and amen.

RELATIONS.

The correspondence between Earl Russell and Lord Lyons on the Trent affair, with Mr. Seward's reply, were made public late last Saturday. Earl Russell's letter recounts the exaggerated statements of the commander on the Trent, and continues as follows:—

"It thus appears that certain individuals have been forcibly taken from on board a British vessel, the ship of a neutral power, while such vessel was pursuing a lawful and innocent voyage—an act of violence which was an affront to the British flag and a violation of international law. Her Majesty's Government, bearing in mind the friendly relations which have long subsisted between Great Britain and the United States, are willing to believe that the United States naval officer who committed the aggression was not acting in compliance with any authority from his Government, or that if he conceived himself to be so authorized, he greatly misunderstood the instructions which he had received."

Her Majesty's Government, therefore, trust that when this matter shall have been brought under the consideration of the Government of the United States that Government will, of its own accord, offer to the British Government such redress as alone could satisfy the British nation, namely, the liberation of the four gentlemen and their delivery to your lordship, in order that they may again be placed under British protection, and a suitable apology for the aggression which has been committed. Should these terms not be offered by Mr. Seward, you will propose them to him."

This letter is dated November 30th. Mr. Seward's reply, dated December 26th, corrects the mis-statements as to the manner of the seizure, and then argues the whole question in the most dispassionate and dignified manner. He proves that the persons seized, by their despatches, were contraband, that the vessel carrying them was lawfully stopped and searched by Captain Wilkes; and that he had a right to capture them, but that the mode of capture was open to objection on the part of Great Britain; and contrary to the avowed principles of the United States, because it made the captor the sole judge whether the persons seized were contraband or no. Where property is thus seized, it must be brought to a neighboring port, and submitted to adjudication, and though Mr. Seward finds no law or recognized principle of procedure in the case of contraband goods, yet he thinks Captain Wilkes should have pursued the same course in this case as with goods, unless he could show that it would have risked the security of his captures to do so. Now, Captain Wilkes only partially proves this, and lays stress rather upon the reluctance he felt to inflict inconveniences and loss on so many innocent persons, by carrying the vessel out of her course. Hence, though he acted under the humane promptings, and with the advice of his officers and crew in the valuable prize, he was not the entire beneficiary of the seizure. Mr. Seward says:—"TO GO INTO THE hands of the British, however, did not seem to him that beyond the sacrifice of the private interests (as he calls them) of his officers and crew, there might have possibly been a sacrifice even of the chief and public object of his capture—namely, the rights of his Government to the custody and disposition of the captured persons." This Government cannot capture him for this oversight.

It confesses that the whole subject came before the Government, as doubtless it did upon him, and it is not to be supposed that he assumed now to argue the sake only, that the release of the Trent is voluntary, and that the captured persons, the United States would in that case have no hesitation in saying that the act which has thus already been approved by the Government, must be allowed to draw its legal consequences after it. It is of the very essence of a treaty that the government cannot alter the conditions of its benevolence in past, or call or modify its benefits."

The conclusion arrived at by the Secretary in favor of releasing the captives, turns upon the following admission:—"At present, therefore, it must be held that Captain Wilkes, as he explains himself, acted in accordance with the law of nations, and was not to be censured for his conduct."

combined sentiments of prudence and generosity, and so that the release of the prize vessel was not necessary or involuntary."

The following sentence puts the British Government in an awkward predicament:—"If we claim that Great Britain ought not to insist that a judicial trial has been lost because we voluntarily released the offending vessel out of consideration for her innocent passengers, I do not see how she is to be bound to acquiesce in the decision which was thus made by us without necessity on our part, and without knowledge of conditions or consent on her own." The question between Great Britain and ourselves thus stated would be a question not of right and of law, but of favor to be conceded by her to us in return for favors shown by us to her, of the value of which favors on both sides we ourselves shall be the judge. Of course the United States could have no thought of raising such a question in any case."

In concluding, Mr. Seward congratulates himself that in making this decision, he is defending and maintaining an old, honored and cherished American cause, and quotes from President Jefferson's instructions to Minister Monroe, in 1804, in which it is argued that captures of persons on neutral vessels should be submitted to a court for adjudication. Mr. Seward nobly refuses to yield to the "suggestions that cases might be found in history where Great Britain refused to yield to other nations, and even to ourselves, claims like that which is now before us. Those cases occurred when Great Britain, as well as the United States, was the home of generations which, with all their peculiar interests and passions, have passed away." She could in no other way so effectually disavow any such injury as we think she does by assuming now as her own the ground upon which we then stood. It would tell little for our own claims to the character of a just and magnanimous people if we should so far consent to be guided by the law of retaliation as to lift up buried injuries from their graves to oppose against what national consistency and the national conscience compel us to regard as a claim intrinsic and right."

He gives up the rebel commissioners without regret:—"In coming to my conclusion, I have not forgotten that, if the safety of this Union required the detention of the captured persons, it would be the right and duty of this Government to detain them. But the effectual check and waning proportions of the existing insurrection, as well as the comparative unimportance of the captured persons themselves, when dispassionately weighed, happily forbid me from resorting to that defence."

It seems that France has also lent a hand in this complication. The letter of Throuvenal to the French Minister at Washington, shows extraordinary zeal for the English view of the case, and reads like the special plea of an attorney secured by England, to defend her claim. It denotes point-blank that the commissioners were contraband of war. Even as carrying despatches the French Minister denies them to be contraband, because going from one neutral port to another neutral port. This view he insists upon almost with insolence, in a communication expected and designed to be read by our Government. Mr. Seward in a perfectly courteous reply, intimates that wide differences of opinion exist between the governments, and suggests a correspondence between the leading powers on the whole subject."

FESTIVAL AND ADDRESS OF EX-GOVERNOR POLLOCK.

The ladies of the MANLY PRESBYTERIAN CHURCH, in the vicinity of Philadelphia, turned off a really interesting and successful affair, on the evening of the 18th ultimo. Notices had been scattered about the neighborhood, promising a double entertainment—first, an address from ex-Governor Pollock in the church, and then a supper in the public hall adjoining—the whole being intended to aid in paying for a paragon recently erected.

Of the last, some two hundred and fifty guests partook. It is sufficient to say of it, that it was just one of those entertainments which can be produced in a fat country with sweet pastures, such as lie about Philadelphia, but the excellence of which is little known to those whose ideas of a festival are taken from the city mode of getting it up. The ladies had it in charge, and what is more, it came from their own hands. Here were poultry from their own yards, butter from their own spring-houses, ice-creams from material unalloyed and rich, and contributions from their own patris and cellars of the hundred nameless substantial, condiments, salads, and whatever else goes to make up the completeness of the feast."

Still, with all the excellence of this part of the affair, the address of Governor Pollock was the feature of the evening. Taking up, historically, the political relations of man, he spoke of four grand epochs in that history. In the first, man did not take the contrary position now. A disagreeable surrender of the individuals, who are of no particular consequence, will serve to settle a great international principle, for which we have contended, for all time. The reasoning of the Secretary goes very far to relieve the surrender of its first appearance of a great national humiliation. There still remains the question: Was it no violation of neutrality for a British mail-boat to receive these men as passengers, whose errand was as notorious as it was infamous? Does not Great Britain owe us some reparation for beginning this quarrel for the first unfriendly act? We would have this matter clearly explained that no room shall remain for the slightest sense of national dishonor on the public mind. It would be paralyzing, and under it we would carry on our internal conflict, with a disadvantage as great as that of a foreign war in addition.

Great Britain has been convulsed from one end to the other with excitement and war frenzy, in behalf of two notorious slaveholders and emissaries of a pro-slavery rebellion, whom she allowed to crawl under the protection of her flag, and furthered upon an errand of the direst hostility to a friendly people. This is the record, and a melancholy one it is for a great Christian nation. To us it sounds like a pronouncement of her downfall.

tance over which humanity has slowly worked its way through the ages past. It would return to despotism with a single stride. The speaker thrilled the audience by the eloquence and energy with which he spoke of submission to such a fall purpose, as a thing never, never to be thought of. In such a contest, we must hear no talk of impossibilities, even with the world in arms against us. The interests of universal-humanity are bound up in the issue, and what are our best blood and costliest treasures in comparison with these?

Incidentally, but with great force, he alluded to a firm belief in the Bible as essential to a pure and reliable patriotism. Without such a faith, a statesman may be wise, or a soldier may possess the courage known as bull-dog bravery, but either will desert his country the first moment his selfish interest takes another direction. The speech secured the profound attention of the large audience. After its close, many expressed what all appeared to feel, that it had but one fault—it was too short. OAK.

THE EDUCATION CAUSE.

The Permanent Committee on Education for the Ministry, have the satisfaction of informing the Churches that the Revised Plan of Education adopted by the last General Assembly, received the almost unanimous sanction of the Synods; and that, at recent meetings, that some of these bodies have already conformed their educational operations to it; that others are negotiating with the Committee with reference to a similar result; and that others still have given such favorable assurances, that it is confidently expected, should no unforeseen difficulties occur, the committee will be able to report to the next Assembly that a general union of local interests had been secured. Copies of the new plan, rules, etc., with explanations and directions for carrying it out will be ready for circulation at the early day.

The Committee, as the central agency for the whole Church, are now receiving frequent applications for aid in behalf of students in different parts of the Body, which they are unable to answer satisfactorily for the want of funds. They can engage only to appeal earnestly to the churches, and to make an equitable division of such funds as they may receive, making no specific promises, and incurring no debts. Their work suffers from being in part an incipient, and in part a transition state, at a time when even the oldest and most stable benevolent enterprises are very seriously embarrassed by the unhappy condition of the country. They would, therefore, deprecate their call for help should be postponed, or be superseded by any other however pressing, but would express the ardent hope that an immediate effort will be made to carry out that fundamental feature in the plan which provides for an annual collection in every church; so that if contributions cannot be large, the necessary amount may be made up by the greater number. The wants of many students for the ministry are very pressing at this present time. Quite a number have felt compelled, by the want of support, to interrupt their studies and enlist in military service; others will soon have to suspend for a time, if not discontinue their studies for a similar reason; and a number more will be deterred from commencing, if they cannot be encouraged by the promise of assistance. It would be every way unfortunate should the educational interests of our Church receive a disastrous check at this critical and important period of her history. Our National Government in this hour of imminent peril, cannot afford for any reason, to dispend with its military and naval schools; and our Church can far less afford amid the actual dangers of the present, or the threatening dangers of the time when the war shall be over, to dispend with or cripple her arrangements for bringing forward an adequate living ministry. We most earnestly exhort our brethren to undiminished prayer, exertion and liberality in this cause. Contributions are requested at an early day from churches and individuals, in such amounts as they may be able to give, and the importance of the work demands. They should be sent to J. W. BENDICK, Esq., No. 128 Broadway, New York.

JOHN J. OWEN, Chairman, THORNTON A. MILLS, Gen. Sec'y.

Presbyterian Rooms, Tract House, New York, Dec. 20th, 1861.

THE BRITISH COMPLICATION.

MASON and SIDDELL will be given up by our Cabinet, in response to a courteously worded, but peremptory demand of the government of England. As no insult was designed, an apology, which was also demanded, was refused. Mr. Seward very carefully notes down the procedure as a precedent against Great Britain, who hitherto has insisted, even to war, upon the right to search neutral vessels and remove her subjects from them. The United States has always denied this right, and Mr. Seward says we must not take the contrary position now. A disagreeable surrender of the individuals, who are of no particular consequence, will serve to settle a great international principle, for which we have contended, for all time.

The reasoning of the Secretary goes very far to relieve the surrender of its first appearance of a great national humiliation. There still remains the question: Was it no violation of neutrality for a British mail-boat to receive these men as passengers, whose errand was as notorious as it was infamous? Does not Great Britain owe us some reparation for beginning this quarrel for the first unfriendly act? We would have this matter clearly explained that no room shall remain for the slightest sense of national dishonor on the public mind. It would be paralyzing, and under it we would carry on our internal conflict, with a disadvantage as great as that of a foreign war in addition.

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This "Student and Schoolmate" is a valuable and entertaining monthly for the young, published at very low rates to clubs. See advertisement.

A WEEK OF PRAYER.

The Pastor's Association have resolved to hold the following meetings:—

MONDAY, Jan. 6.—The annual day of prayer observed by our Churches for the conversion of the world. A meeting will be held in Calvary Church, at 104 A. M. The Monthly Concerts will be held in the several churches in the evening.

TUESDAY, Jan. 7.—At Pine street church, at 4 P. M.

WEDNESDAY, Jan. 8.—At Green Hill church, at 4 P. M.

THURSDAY, Jan. 9.—At Clinton street church, at 4 P. M.

FRIDAY, Jan. 10.—At North Broad street church, at 4 P. M.

SAUNDAY, Jan. 11.—At Buttonwood Street Church, at 4 P. M. The Pastors will preside in their several churches.

TO PASTORS AND SESSIONS OF CHURCHES IN THE SYNOD OF PENNSYLVANIA.

Dear Brethren.—Allow us again to call your attention to the late action of the Synod in regard to supporting the AMERICAN PRESBYTERIAN. Encouraging progress has been made in carrying out this action, and a few Churches have quite fulfilled the portion of the work expected of them. Others are diligently at work, and will ere long reach the same result. Others still may be at work, though as yet having reported nothing. Let it be borne in mind that the present season of early winter is, on the whole, the most favorable of the year for such efforts, and it is earnestly hoped that it will not be suffered to pass by without a thorough canvass of every congregation in our bounds. It may safely be asserted that the prosperity of the AMERICAN PRESBYTERIAN will be largely affected by the action of the Churches during the ensuing four or five weeks. With a general co-operation; the work of raising the one thousand subscribers, of which seven hundred are still wanting, will be anything but difficult. Specimen copies of the paper will be furnished at 24 cents each, including postage.

New Publications.

Messrs. TICKNOR & Co., of Boston, have just issued, in two very handsome thick 12mo volumes, on tinted paper, the Memoir and Remains of Alexis de Tocqueville. The memoir is brief, comprising but 107 pages of the first volume. It is followed by unpublished works, chiefly brief essays, and by a copious collection of letters to Gustave de Beaumont, the French editor of the work, to John Stuart Mill, the English logician and political economist, to Count Mole, Amper, Mr. and Mrs. Grote, Baron Bunsen, the London Times, and to many relatives and personal friends. American readers will not be wanting to these "remains" of almost the only foreign philosopher writer whose name has fairly appreciated and generously judged our institutions and our national character. "A Fortnight in the Wilderness," written on board the American steambot Superior, in 1831, is an essay full of the most picturesque description, mingled with profound and philosophical observations upon the character of our country and people, and the peopling of our western domain. The English edition before us is more than a translation. Documents which for political reasons did not appear in the French edition, or which have since been brought to light, are incorporated, giving great additional value to the work. The letters are marked with all the lofty and delicate traits of De Tocqueville's character. For sale by J. B. Lippincott & Co., Philadelphia.

Mr. STROCKTON'S volume of Poems with autobiographic Notes, as announced, has made its appearance. Its external features are very tasteful and attractive. Our friend Wm. S. Young, the printer, has done his work as well as our readers, who have weekly evidence of his skill, might expect. The poems exhibit the wealth of imagination, the copiousness of diction, the intimate sympathy with nature, the soil of reverence for the word of God and for spiritual things which are well known characteristics of the author. There is much that we think must be recognized as genuine, poetry in the volume, much that is resonant of melody, that goes, with its simple pathos, straight to the heart, or that bears the soul's sublimely aloft on the wings of imagination; and the simple, perspicuous and nervous Saxon which is the prevailing tone of the style, only confirms its claim to such a recognition. Published and sold by W. S. & A. Martign, 601 Chestnut street, Philadelphia.

Messrs. HAZEN & BROTHERS have issued in holiday style, Henry Mayhew's book for boys: Young Benjamin Franklin, a story to show how young Benjamin learned the principles which raised him from the station of a printer's boy to the first ambassador of the American republic. The plan of the book is novel and artistic. Benjamin's uncle and god-father is made a prominent personage, and, contrary to the fact, is made the ideal author of the practical good sense and worldly wisdom of the author of "Poor Richard," which he is represented as communicating in kindly lessons to his nephew. Mr. Mayhew frankly admits the derivation from his own plan, but he argues upon the ground of utility for the privilege of giving dramatic form to what is a more process of thought in Franklin's mind. The author makes the book the vehicle of conveying his own opinions upon matters of social science and practical discipline. It is beautifully bound and illustrated. 16mo; pp. 561. For sale by J. B. Lippincott & Co., Philadelphia.

HENRY HOTT, Boston, has published in 18mo; "Aloe Hives, or the Discipline of Life, an original story." "Sowing and Reaping, a capital story, of encouragement for poor boys and widowed mothers." "Leonard Dobbin, or the one million tree." All admirable books for Sunday School and family libraries. For sale by C. S. Luther, Presbyterian House.

The Union Prayer-meeting of our Churches will be held to-day (Thursday) at Kensington Church (Rev. Mr. Eya's).