

Editor's Table.

Lucilla and the Abbe; or, The Reading of the Bible. By Adolphus Monod, D. D. New York: R. Carter & Bros. 16 mo, pp. 240. Philadelphia. For sale at the Presbyterian Book Store, 1334 Chestnut Street.

MESSRS. CARTER, of New York, have issued another 16 mo. series of these unsurpassed books for the young. They are:

STORIES FROM JEWISH HISTORY. pp. 174.

PAYING DEAR, AND OTHER STORIES. pp. 176.

ESTHER PARSONS, AND OTHER STORIES. pp. 173.

These are slighter and briefer than any of the A. L. O. E. stories, hitherto published; but they are stirring narratives illustrating valuable lessons of truth and duty, and must be prized by all youthful readers. They are well bound, uniform, with Carter's Fire-side Library, and illustrated. For sale at the Presbyterian House.

MAGAZINES, REVIEWS, &c.

THE EDINBURGH REVIEW for January, 1864. (New York, L. Scott & Co.; Philadelphia, for sale by W. B. Zieber.) Contains: Thermo-dynamics. The Flavian Cæsars and the Antonines. The Marquis de Dangeau and the Duke de Saint Simon. The Progress of India. Dean Milman and Dean Stanley, on Jewish History. Scottish Religious Houses Abroad. The Negro Race in America. Froude's History of England. Vols. V.-VIII. Ireland.

The first article treats of what we may almost term a new science. The marvellous, not to say invariable relations of heat to power are exhibited in a plain manner. Dean Milman and Dean Stanley's books, are made the text of an article which still more clearly marks the defection of the Edinburgh, already pointed out in those columns, from the line of Orthodoxy in regard to Inspiration.—This Review doubtless represents the sound views of Dean Stanley on Biblical criticism, and approaches the position of the "Essays and Reviews," of Bishop Colenso, and of the Westminster Review. It is a very sad indication of the power and literary eminence which these views have attained in Great Britain, that they have been able to subsidize one of the oldest and most staid of her famous quarterlies, and to fill page after page of the Edinburgh, with much the same matter that we have been accustomed to find in the Westminster.—There are sneers at more Evangelical views, cries of "intolerance" against those who would rid the church of her traitorous sons, and rejoicings at the more "liberal spirit" prevailing and dominating in its affairs. The "Negro Race in America," is a full and appreciative article upon the great changes going on in the condition of the colored race in our country. Large extracts are made from the various documents and newspaper accounts published in this country, exhibiting the free labor movement at the South, the employment of the blacks in the army, &c. The conservative readers of the Edinburgh will have their eyes opened to some remarkable facts by this article, which is free from those obstinate leanings to the "Conservancy" which have hitherto characterized this Review.

"This," says the writer in conclusion, "is not a state of things favorable in any way to slaveholding. Slavery is less like the corner-stone of a national policy than it ever was before. Yet the slaveholders have themselves brought their affairs to an institution which cannot stand shocks. We see thus how inconceivable it is that Slavery can ever again be an established and supreme institution in the Southern States; and unless supreme, Slavery cannot exist. Nothing better could have been desired by the friends of liberty and the deliverers of the negro, than that the end of oppression should be brought about by oppressors themselves. They misapprehended their chances and precipitated the revolution in their labor system, which they intended to prevent. It is

scarcely possible to conceive a more remarkable example of that power which shapes our ends, rough-hew them as we will," than this result of the American Revolution opposed alike to the original intentions of the seceding States and of their antagonists."

THE KICKERBUCKER for March, gives evidence of another change in proprietor or editorship; Mr. Cornwallis, the former editor, having found, as months ago we felt constrained under loyal impulses to wish he would, his literary Yorktown, J. Holmes Agnew, has taken his not very enviable place.

The new editor promises "to satisfy all conservative readers," in the future management of the magazine, and already begins to fulfill the promise in a long article, written for the latitude of Kentucky, on the "Issue between the North and the South." The veil of professed piety and deference to Scriptures in which these half-hearted utterances are wrapped, only renders them more displeasing to Christian patriots. We are curious to see whether a monthly journal in the interests of "conservatism" can be sustained. No doubt the advertisement on the cover, of the best "Irish and Scotch whisky" is of material assistance in solving the problem.

OUR COUNTRY WORTH SAVING. A Thanksgiving Discourse, preached at the Union meeting of the Great Valley Baptist, Radnor Baptist, and Reesville Presbyterian churches, Nov. 29th, 1863, by Rev. John McLeod of Reesville.

This is a clear and comprehensive statement, made in telling words, such as are calculated to produce a distinct popular impression, of the great facts, truths and principles, important to be presented to a Christian audience at this crisis. We give some extracts. pp. 4, 13.

What the North has Done. Some have foolishly asked what has the North done? It is enough for us to answer, we have held all our own, and have crossed the line into the very territory of the men who have arisen to destroy us. Never did the leaders or people of the south imagine that it was possible for an army of Northern farmers, and mechanics and tradesmen, to cross a line defended by the boasted chivalry.

We have been much accustomed to hear from some amongst us the highest eulogiums pronounced upon the power, the resources, and the military genius of the South, and the utter impossibility of any Northern power ever contending successfully with it. If such is indeed the power of the South; and such the weakness of the North; it is a little surprising that the South should permit an army, of what they are pleased to call abolitionists, to enter the very centre of their territory, and to remain there. May I tell you, my friends, why they allow it? Simply because they can't help it. Why is New Orleans, that most important city of the South, with the entire Mississippi, held by the Government of the United States? Only for the reason that the United States has the right and the power to take it, and hold it, and the South with all its military genius, and slavery, and cotton, and chivalry, have no power to prevent it.

Why are not Southern armies now foraging all along the rich valleys of Cumberland and Chester? Because, when the rebel wave came dashing along on the Southern border of our State, a wall of brave Northern breasts stood up to receive it and to hurl it back, broken and powerless. Why is not Philadelphia to-day a beleaguered city, with its people, like Richmond, crying for bread? It is the mercy of God that has given strength to the national arms. These have been some of the noble achievements of our much underrated North.

We are a Nation. The rebellion makes it clear to ourselves and to all foreign powers that we are a nation; and not a mere loose and indefinite confederation of several small and insignificant nations.

The people of the several States themselves formed the nation, and called it the United States. It is our nation. We were born under its laws, as well as under the laws of Pennsylvania. To the nation I have committed my most sacred rights. It guarantees to me the privilege of a republican form of government. To the nation—not the State—is my final appeal, if this right should ever be assailed. And may I not say, where is my final appeal, in case of collision, there is my highest allegiance. Our flag is not the symbol of a State, but of the nation. And while many a one might be unable to recognize the ensign of his State, who does not know—even the most ignorant—the flag of his nation?

It is this flag—not of a State—but the nation, that protects me abroad. What care the foreign powers of the world for Pennsylvania or South Carolina? The symbol of the nation they have all learned to respect, and under the folds of the stars and stripes, the American feels himself secure in every land.

Secession not Easy. This rebellion puts an end to the idea of a right of secession and the ease with which it was supposed it could be accomplished. There will be no flippant talk hereafter in the halls of Congress of withdrawing from the Union. Secession! This war is simply defining the meaning of the word. Congressmen have often used it, but no one comprehended till now its full import. It will need hereafter more than a brave man to throw out the threat. With the right of secession admitted, we have no principle of government at all. If Pennsylvania may secede from the United States, why may not Chester county secede from Pennsylvania, and then little East-town from Chester county, and finally myself and

family from East-town, and all government come to an end? No, if East-town shall attempt to secede from Chester county, then I go against East-town; and if Chester county from Pennsylvania, then I go against Chester county; and if Pennsylvania should attempt to secede from the United States, then I go against Pennsylvania. I am first an American, after that a Pennsylvanian.

HON. B. GRATZ BROWN'S SPEECH IN THE SENATE.

According to promise, we give portions of the brilliant and remarkable speech, oration it might be called, of Hon. Mr. Brown, Senator from Missouri, on his proposal to pass a decree of universal and immediate emancipation. This oration was delivered March 8th, while the Senate was considering the bill to promote enlistments.

The first extract exhibits the vastness of the revolution in which we are involved. Pleading for his immediate emancipation policy, Mr. Brown says:

The rigid argument in behalf of this power best states itself in the imperiled condition of the country. Every battlefield is an annotation fall of meaning, every soldier's grave a link in the chain of evidence. Slavery, containing in itself that antagonism to free institutions which predetermined its appeal to arms in hostility to the national thought and the national being, must perish to make assured any ending both of present conflict and future convulsion. It is from the inherent impossibility of assimilating that system with our free Republic in any State, owing to its violation of human rights, that the supreme reason for direct abolition originates. The outcome of a moral wrong, fostered and encouraged in the social state, is seen in the calamities of to-day. That such calamities may not attach to any other day; that the Republic may be rid of a disease which has brought it nigh to death; that the struggle may be forever ended with those who have taken up arms to make permanent the institution of slavery; and that the American people may repose in undisturbed security, free, prosperous, and cohesive, are the cumulative necessities that impel us now to pass a direct act of universal freedom.

The terms rebellion, used to designate this conflict, unionism, in varied inflections, chosen to generalize our future, and reconstruction, largely adopted to signify projected modes of arrangement, are all half phrases, taking their meaning from obsolete rather than existing attitudes, and afford no correct idea of this era of its outcome. Rebellion may be well applied to denote mere resistance forcibly of a part of our people to the national thought; but when employed to convey a comprehension of and give a name for this great progression and conflict, that reaches for its origin far back into anti-slavery agitation, and looks forth for its consummation far forward to the new time, it becomes totally devoid of aptness or significance. The rebellion is but an incident in the protracted struggle; covers only the idea of appeal to force, and measures not that moral flood-tide that surges on this great movement. As well characterize the events of France of '89 by the resistance of La Vendee, or the birth and growth of the English Commonwealth by the reduction of Ireland, as gauge the meaning of this conflict by such a formula of language. And so of unionisms; those pliant, fearful, mock-modest attempts to cover up these giant, gaunt, naked facts, that are stalking about in the daylight, with the gum-elastic garments of old-time political drapery. The simple unities of the former state unrelated to rights of wrongs, what do they signify now? They are as passionless as algebraic equations, as vain as mythologies. Who cares for the Union of the past—a Union fraught with seeds of destruction—bitter with humiliations and disappointments? Who believes in the grief of these hired mourners, so laezyrrouse before the world? They are not even self-deceived. It is likewise with reconstruction—a free masonry that imagines it has only blocks and stones to deal with, or a child's play, that would build up as they have tumbled down its card-castles, putting affably the court cards on top again. Foolish craftsmen, seeing not that it is the life arteries and the thews and the sinews of a nation's being that are dealt with, and that it must be regeneration or death.

The supremest truth of our time is this; that it is a revolution in whose whirls we are eddying and with whose currents we have to contend; a revolution the grandest ever yet essayed by man, and destined to give its watchword to other lands and peoples; a revolution in all its great outlines of enveloped faith, of continued development, of overturned thralldoms, of liberated hope. The strata of this nation's sediment and coldness and oppression has been broken through. Human nature once more, by the grace of God, has become volcanic and eruptive, and the precious truths of freedom and fraternity are welling up from their deep foundations away below the deceptions of man. It is a revolution full of promise.

NECESSITY OF A CHRISTIAN GOVERNMENT.

Passing to the probable grand results of the revolution, Mr. Brown speaks with the profound wisdom and hopefulness of the Christian statesman. It stirs the heart of the Christian patriot to know that such manly and brave words have been spoken in the Halls of our National Legislature. He says:

The third and completing symbol of the outcome of these times will be found to indicate the instauration here of Christian Government, founded upon the divine justness—Government recognizing that in the affairs of nations, as in those of individuals, there is one

equality of creation, there is one right, avenger on compromises, which is the supreme right, there is one law, which must ever be, as it ever has been, a higher law. And they are to become practice, not merely theory. These are earnest days in the life-experiences of our people, and in this Senate, as abroad throughout the land, the most important fact around and about you is not always your law of yesterday, or your tax of to-morrow, or your conscription of the month hence; it is not the vote here, on the battle yonder; but it is the spirit of this nation that upholds these things, and out of which they flow—the spirit that buoy you, Senators, into this upper air, and without which, or false to which, you will sink as empty, collapsed bladders. It is in obedience to such recognition that you hasten to do that which but lately you refused to do, nay declared by resolution just repealed that you never would do. These are earnest days, let me repeat it, out of which are coming convictions that will not bear to be trifled with; and as it has become an accepted faith, the idea of nationality, that our being and the being of the nation are one and inseparable for good and for evil; so it will further appear that the existence on which we are entering as a people is no half life, made up only of the vicissitudes of protection and the exaction of revenues, but must be blended in with those deeper feelings and outlooks and workings that ennoble and make sublime communities of men, and that entwining enduring hopes with cheering duties.

Not is this simply affirmation, unsupported by substantial experiences of history. On the contrary, it is the very epitome of what is memorable and held in veneration out of all annals. Never yet at any time have the aspirations of a whole people after enlarged liberties been dissociated from the yearning for a more clear affinity between God and Government. And can any fail to see the clear evidence of the same gleamings along our horizon? The voids now that are touched with truest eloquence are they that have come up out of tribulation for conscience' sake in the past. From the pulpit, as in all perils of unrest, proceed the foremost words of guidance—from the pulpit that preaches politics, as some have it; that preaches rather our God-worshiping relation to fellow-men equally with those to a future state, as others more clearly interpret. Those grand old mother words of justice and truth and brotherhood begin to have meaning anew, kindled up in them by the light that is breaking out around. The nation is on its Puritanism. Thanksgivings appoint themselves untidely. Days of supplication are become somewhat more than holidays. The bowing down has ceased to be a mockery in the presence of the multitudinous remembered dead; and even they who heretofore have been accounted most indifferent, begin to hold to a realizing conviction that God does direct the affairs of nations by His special providences. The scoffers have had their generation, and we are retained upon a period of faith. These things are plain before us, to be seen of all. Have they, then, no significance? Do they point to no new time? Are they to be swallowed up in reactions as godless as the past in our Government? Will the endurements through which we have passed leave no moral impress? Is there to be no higher record of the deliverances from great perils than that of the statute-book? Can it be possible that the deep moving of the spirit of this people which has accomplished so much of work and worship, shall take no permanent form that may transmit it to posterity? No! it can not be thus; it never has been thus. It will not be in vain that we have learned so many lessons of humiliation as well as experienced so many signal mercies. The scarlet sins of the past stand revealed and abashed. Is it presumptuous pharisaical vanity of race—how has it been cast down in the necessity of resort to the armed intervention of another and much discredited race to assist in final suppression of rebellion! Is it pride of civilization—how has it been at fault in the presence of so great perils and the appeal for solution to the barbarisms of force, the coarsest methods of untutored nature! Is it reliance upon complex machinery of Government, the balances of political science, the trick of names and forms—how brief has been the delusion, and how complete the un-deceiving, showing that all votings and halotings and adjusting of powers and solemn constitution-making will never neutralize a received falsehood or equalize the scale of right and wrong! Turn where you will, the lesson is the same, that it is not in departure from but in conformity to divine precept that a nation will find its prosperity; that there is a law of retribution for the sin of a people as of a person, and that it is only by cleaving to the right at every sacrifice that any hope of a broad, enduring unity can be justified.

It was a declaration that led up to much thought and was significant of much which has since transpired, that this nation could not endure half free and half slave, that one or the other would be supreme. But it is a truth of far deeper significance that this nation will not long survive as such with no God anywhere in its Constitution, with policies shamelessly substituted for duties, and with a Government the antithesis rather than the exponent of any aspiration of the people for higher development as a free Christian State. The end of such conjunctions must be deolating anarchy, and will be fatal to all respect for authority. What other is the meaning of that strange and stupendous demoralization which has characterized the administration of our affairs in these United States as the result of three-quarters of a century of growth? Without doubt ours has been for many years the worst governed community on the face of the globe, in all aspects of official conduct. Fraud

and peculation and neglect and waste and indolence and nepotism and intrigue and time-serving, and all the calendar of crimes, do our governing Towns and cities and States, with multiplied charters and checks, have all taken the same character, fallen to a large extent under sinister control, become asylums of corruptions, are a jeer and a by-word of reproach. Names of policemen, aldermen, Congressmen, bear a stain. When quit of his vocation the curious ask, "Is he honest?" Politics have become a filthy pool, in whose waters the good and brave shrink to be immersed. And this in its entirety is the result of a practical atheism in government. The ignoring of any moral responsibility in the State entails the absence of any practical morality in its administration. What other could be the outcome of such national apostasy than the national demoralization upon which we have fallen? And from whence are we to expect any reform? Be sure it will not be from continuance in such courses. Half a century more of like degeneration and what of good is left in the land will revolt from such dominion, preferring death to abject disgrace. Human nature cannot stand it. This, then, is the momentous question of our people in the present hour, and how best to return to better ideas of government, and other bases of public administration, challenges all their forethought and endeavor, all their humility and entreaty. And it is because the evil lies deeper than men or offices that it demands such an inquest. It is not only that purses shall be put in office, or that there be pure offices to put them in; but the controlling thought over men and offices must be of that purity which recognizes a tribunal before which no deceit prospereth. Indeed there is no refuge for any nation out of such a low estate but in Despotism to constrain probity, or Christianity to inspire purity; and for democracy, such as ours, where the rule is with the many, the latter is the only safety. And how true in this, as in all things else, is the instinct of the peoples; how clearly does the great heart of the multitudes in this day of revolution recognize such dependence; and how sternly is it putting in the armor of Faith for the conflict with corruption, and bowing down before God to search out conformity to His eternal laws! The many are not blinded; but clearly see irrepressible conflict between a nation to be saved and a nation to be damned. Not that the obsolete type of Church and State will be revived in our Republic, not that formalisms of creed and ritual shall be enacted or set up in the stead of departed convictions, but something more and other than all this, in the repudiation of those falsities that are the parlance of cabinets and the resorts of administration, in the absolute reception and enforcement of that impartial justice and brotherhood which makes the true social state; and in the elevation to control and authority in the nation of the same moralities and Christianized public thought, which is ever the highest and last appeal among the consciences of men.

THE "TIMES OF INDIA" ON THE PIRATE ALABAMA.

From the issue of the Times of India, published at Bombay, Jan. 23d, a copy of which has been kindly sent us by Rev. R. G. Wilder, of Kolapore, we extract the following manly leader on that disgrace and prospective inconvenience to Great Britain, the pirate Alabama:

It is not unlikely that the Alabama may be flying the Confederate flag in our harbor, before the sun sets this day; and it is a question of some little practical importance to us, how we should receive Captain Semmes and his crew. Shall we receive them as they were received at Cape Town, as heroes in a righteous war? Or shall we hold aloof from them as the supporters of an unholy cause, whom the arm of public law has not yet reached? Great sympathy was felt in England, in the early stages of the American struggle for the Southerners. They showed themselves a gallant people, resisting at fearful odds, a powerful and determined enemy. But as the war has proceeded, and its true bearings have come to be understood, this sympathy is felt to be unworthy of a nation whose policy professes to be guided only by the calm dictates of justice. But even if our sympathies could be rightly claimed for the South, because of her great inferiority in this struggle, Captain Semmes and his crew, at least, have forfeited any title to it on such grounds. He commands a privateer, manned and partly officered by mercenaries. He scourges the seas in search of weak, defenceless vessels; he boards them, removes their crews, possesses himself of what valuables are easily removed, and then burns the goodly ship with her rich freight, in which the fortunes of hundreds of families are directly, or indirectly, interested. We have seen Neapolitan and Roman brigands in Italian prisons the objects of a natural curiosity, and in some instances of misplaced admiration, amongst the vulgar of their countrymen, for that their attacks had not always been upon unarmed passengers; occasionally they had encountered great perils, and were even distinguished, in some cases, for courting the dangers which attend brigandage, and give it a tincture of romance.

But the Alabama does her evil work without peril of any kind. There are thousands of vessels of the United States Mercantile Marine sailing over all seas, and but half a dozen ships of war to be found at any distance from the American shores, at the present time. The Alabama, by coming to cruise in the Indian Ocean, places the greatest possible distance between herself and danger. The vessels of the American Mercantile Marine become prizes the moment they appear in sight. Captain Semmes does not, it is true, cut the throats of his

prisoners; but he would not hesitate to do so if they resisted. In this he does not differ materially from the common pirate. There is no element of danger or difficulty, or privation in the course pursued by the captain of this destructive cruiser. He treats his prisoners neither better nor worse than the pirate outlaw of every civilized nation, in similar circumstances, would do. The character of his conduct is only masked by the courtesy of belligerent rights being extended to the South, while it is doubtful whether Captain Semmes is rightly covered by even this mask. We believe it possible that he has not even a regular Commission, and with the Severn in the harbor, the fact ought to be clearly ascertained.

But leaving these considerations aside and all regard for the substantial justice of the Northern cause, we simply insist here, that if we are to sympathize with weakness, simply for itself, our sympathies cannot rightly be demanded by the Alabama. There is another point of view from which this matter may be considered. It is a new thing to see ships of a Power that has no recognized existence, clearing the seas of vessels sailing under a flag with which we are in amity, and destroying a greater amount of property than ever visited the dreams of the buccaneers of the last century. We ask, is this the beginning of a new era upon which Christendom has entered? And must we bid forever farewell to those peaceful days, when all the seas of the globe could be traversed in safety, by ships under an American or European flag? Shall we allow the principle that the discontented rowdies of all nations, because two powers are at war, may turn their hands against the world and no man's hand be against them? This is the lesson which Captain Semmes is teaching the United States and France, and Russia, and it will be well if its bitterest fruits are not gathered in the end by ourselves. The opinions of Englishmen are changing with regard to the South, as reason re-asserts its power over sentiment. We are beginning to feel with regard to the Confederate cruisers, that it has been a criminal indifference on our part which allowed them the freedom of the seas; and that if the letter of the law gave them an unhappy opportunity, it should have been at once closed, and this great scandal prevented.

Who, we ask, is the better for the 72 ships which have been burned by the Alabama? Is the confederate cause the better? We know not. Or is England the better, for the exasperation which their destruction has raised, and with a great shew of justice, against her throughout the North. What shall we be the better for the 72 ships which have been burned or scuttled if it should turn out that, after all, they are English property; and that we have to indemnify their American owners to the utmost farthing for their loss? And this is not an impossible contingency. The arrest of the Alexandra is an admission that the Alabama ought not to have been allowed to leave Liverpool, and we may be legally responsible for all her deceptions. At least, it is altogether premature to decide that the property Semmes has destroyed is American, for it may yet have to be made good by the British taxpayer. Should the North, in the close of the war, make the demand, our appeal will not be to arms, but to the law. A fine of two millions sterling on this account would be peculiarly poignant to the national vanity; but it would be a cheap sum to pay for nullifying the dangerous principle that Semmes' miserable exploits must introduce into international relations, unless condemned in some such emphatic way, by the conscience of England and Europe. The danger of the principle is at once apparent, if we for a moment contemplate our referring the question of indemnity to the arbitration of France. Would France say—pay, or not pay? If she should award the latter, would not her motive at once be clear, the hope of being able some day to serve us as we have permitted Captain Semmes and his (English) crew to serve the Northern States? We deeply regret that the Alabama should be visiting these shores, and we hope that she will come and go without any notice being taken of her officers, and crew, that might appear to the confederates or to the people of the United States, of the nature of respect or congratulation.



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