

Editor's Table.

Bonar. God's Way of Peace; a book for the anxious. By Horatius Bonar. Presbyterian Publication Committee, Philada. 18mo. pp. 206.

THE SAME in paper covers. This is an excellent little manual, simple, direct and evangelical, urging the sinner to the immediate exercise of faith in Christ, as God's way, and the only way of peace. It will be found very serviceable in guiding inquirers to the truth.

The Publication Committee act in this case as the almoners of a pious lady now deceased, as appears from the following on the reverse of the title page: "This volume is stereotyped and perpetuated by a donation from the late Mrs. E. K. Smith, of St. Louis, Mo., as a tribute of respect and affection to the memory of her mother, Mrs. Matthew Kerr." A most wise and Christian use of wealth—to secure the diffusion of evangelical literature, through the known and trusted agencies of one's own church.

BETHUNE. Expository Lectures on the Heidelberg Catechism, by George W. Bethune, D. D. In two volumes. Vol. I. New York: Sheldon & Co. 12mo. pp. 491. Philadelphia: for sale by Smith, English & Co.

The great themes of theology are here treated by a most gifted and competent workman, in a popular form. In fulfillment of a requirement of the Reformed Dutch Church upon all her pastors, Dr. Bethune preached steadily upon one or more of the questions of the Heidelberg Catechism in succession, and we have a portion of the lectures or sermons in the present volume. Dr. B.'s affluence of style, cultivated strength of feeling, and love for the truth have here a wide field for their exercise, and nowhere in the public acts of his life did they appear to greater advantage to himself or his hearers than when thus engaged. Not only his brethren of the Dutch Church, but all persons interested in the able presentation of truth and in the popularizing of doctrinal statements and teachings, will welcome the volume and its successor, and regret that the work was left incomplete at the death of the author.

FAMILIAR HYMNS FOR SOCIAL MEETINGS. Compiled by Rev. Alfred Cookman. New York: Carlton & Porter. 32mo. pp. 120. Philadelphia: Higgins & Perkenpine.

A collection of 155 hymns, well selected, embracing most if not all recent favourites.

WAYLAND. A Memoir of the Christian Laborer, Pastoral and Philanthropic, of Thomas Chalmers, D. D., LL. D. By Francis Wayland. Boston: Gould & Lincoln. 16mo. pp. 218. 90c. For sale by Ashmead & Evans.

Great service has been done by Dr. Wayland in bringing before the Christian public, in a convenient form, the peculiar aspect of Chalmers' character here presented. Many who know the man mainly for his eloquence, need to be acquainted with the real Chalmers—the man who "was more deeply moved at learning that his ministrations had been blessed to the conversion of a soul, than by the rapturous applause elicited by the most successful of his public addresses."

While the eloquence and the ecclesiastical eminence of Dr. C. are not overlooked in this memoir, the principal object of the distinguished author is to set before us the much-needed example of zeal and efficiency presented by Dr. Chalmers' labours among the neglected masses. "The dearest object of my earthly existence," said he, "is the elevation of the common people, humanized by Christianity, and raised by the strength of their moral habits to a higher platform of human nature; and by which they may attain and enjoy the rank and consideration due to enlightened and companionable men."

Every young minister should read the volume, as well as every layman desirous of using his means and strength in the evangelization of the masses.

KIDDER. A Treatise on Homiletics designed to illustrate the true Theory and Practice of Preaching the Gospel. By D. P. Kidder, D. D., Professor in the Garrett Biblical Institute, New York: Carlton & Porter. 16mo. pp. 495.

A very comprehensive and valuable manual for preachers or candidates, young or old: It opens with a chapter on the proper character of homiletics, gives the sources and materials of homiletical science, the various products of homiletics, treats scientifically and skillfully of the sermon, as to its parts and as a whole, of composition and delivery, of habits of preparation, of preaching as a pastoral and a missionary duty, of the proprieties and vices of the pulpit, of power in the pulpit, of divine assistance in preaching, and of public prayer. The appendix contains in brief the results of great labour on the part of the author, who gives a very complete view of the Literature of Homiletics, scholastic and modern, with a summary of the views of leading authors, divines and churches, on preaching; also examples of Scripture under the various heads of Prayer, Invocation, Adoration, &c. The amount of learned and valuable

matter contained within the two covers is really surprising. The theoretical part is rich in references to the best authorities on Homiletics, and the design of illustrating, announced in the title, is fully carried out by large and pertinent extracts from the best modern preachers. The tone of the book is modest and eminently catholic. No sectarian bias hinders the writer from appreciating excellence wherever it is found. Pupils under such instruction as Dr. Kidder's could not but gain expanded views, as well as acquire skill in the noble business of preaching.

For sale by Perkenpine & Higgins, Philadelphia.

WHEDON. The Freedom of the Will as a Basis of Human Responsibility and Divine Government, elucidated and maintained in its issue with the necessitarian theories of Hobbs, Edwards, the Princeton Essayists, and other leading advocates. By D. D. Whedon, D. D.; New York, Carlton & Porter. 12mo. pp. 438. Philadelphia: for sale by Higgins & Perkenpine.

In the great and, as we believe unending, debates on free will and necessity, the Arminian portion of the church must of course put its case, which Dr. Whedon has done in this volume with marked ability, perspicuity and comprehensiveness, yet with many harsh and inappreciable features of style. His position is, that free will involves choice, with power, in each instance, to the contrary. He rejects the doctrine of a necessary connection, as of cause and effect, between the will and the motive. He equally rejects the resort of liberal Calvinists, to a doctrine of Natural Ability joined with Moral Inability. His statement, however, that by natural ability, Calvinists mean ability in the body, is so singularly absurd that we cannot help suspecting a joke. "A most villainous ability, surely," he calls it, with more emphasis than elegance of language. Dr. Dwight in his sermons says: "Our natural powers are plainly sufficient; our inclination only is at fault. There is no more difficulty in obeying God, than in doing anything else, to which our inclination is opposed with equal strength and obstinacy." This is the language of common sense and Dr. Whedon is quite inexcusable for caricaturing a distinction so clearly stated. How absolute freedom of the will consists with the perfection of the Divine government is a grave question, but slightly touched upon in the argument, notwithstanding the promise of the title. We find but one chapter, the last in the book, of but little over two pages, directly addressed to this highly important object. In fact the book is chiefly made up of attempts at refutation of the arguments of Edwards, in which the author displays great boldness, where he fails to impress us with his superiority to the great Theologian. Whatever may be justly said in favour of the absolute freedom of the will, and it is not a little, no system of the divine government can be constructed without conceding the subordination of that, as of every other human power, to the sovereignty of the Creator, Sustainer and Ruler of all.

BANGS. STEVENS. Life and Times of Nathan Bangs, D. D., by Abel Stevens, L. L. D., author of History of Methodism. New York: Carlton & Porter. 12mo. pp. 426. Philadelphia: for sale by Higgins & Perkenpine.

Dr. Bangs was a representative man among the Methodists. Living to the ripe age of eighty-four, during sixty of which he had been a preacher in that body, he witnessed its rise and wonderful growth to ten times its numerical strength as witnessed in his early years. He was identified with its periodical literature and its educational institutions. He was an enthusiastic believer in the peculiar tenets of Arminianism, and in the psychological phenomena attending its diffusion. He knew exactly when he was justified and when, six months after, he was sanctified. He had been struck stiff while exhorting at a camp meeting. He was a decided and unchanging admirer of Adam Clarke. He soberly believed that those features of Calvinism that distinguish it from Arminianism are contrary to the Holy Scriptures and reason, and have a most pernicious influence.

A work of value and interest, particularly to members of the Methodist Church, though the character and life-deeds of a man of his energy and purity of devotion to the cause of the Redeemer have an interest for every Christian reader.

MAGAZINES AND PAMPHLETS. HARPER'S MAGAZINE FOR JULY. Very early, full of enjoyable reading matter in great variety. Some of the illustrations are quite rude, which is the exception, the rule being generally an uncommon degree of finish and beauty. For sale by J. B. Lippincott & Co.

THE DAY OF SMALL THINGS. A sermon preached before the Presbyterian Church at Kilkbourn City, Wisconsin, March 27, 1864, by Rev. Stuart Mitchell. Philadelphia: W. S. & A. Martien.

UNTO WHOM CHRIST is the hope of future glory, unto whom he is the life of present grace.—Owen.

Miscellaneous.

CHIEF JUSTICE HORNBLOWER.

The Hon. Joseph C. Hornblower, late Chief Justice of New Jersey, died at his residence in Newark, on the 11th inst., in the 88th year of his age. In his death the State has lost one of her most eminent citizens, and the Presbyterian Church one of her most valued members. He was born at Belleville, in 1777, educated chiefly at Orange, and after spending some time in the commercial house of James Kip, of this city, entered, in 1798, the law office of David B. Ogden, of Newark. He became a member of the bar in 1803, and at once secured a lucrative and honorable practice; and his integrity and ability made him prominent in the legal profession. In 1832 he was appointed Chief Justice of the Supreme Court of New Jersey, and held the office fourteen years, retiring in 1846. This office he honored, like every other to which he was called, during a long and useful life. His decisions during this period are marked by learning, legal acumen and high moral principle, and occupy several volumes of the New Jersey Law Reports. The Newark Advertiser says of the Chief Justice:

"He was at home in the niceties of real law, and in the technicalities of special pleading; he expounded with skill the rules of evidence; he was master of the common law of contracts; he was familiar with the criminal law, which he administered with the learning of a judge and the tenderness of a father. His opinions are remarkable for their exhaustive treatment of the matters to which they relate. Conflicting cases and innumerable authorities are examined with care, and there is a closeness and precision in his logic that weaves a golden cord of reason across the tangle of his opinions; and there is a beauty of diction which gilds the whole. Many of his judgments will be landmarks in the law."

Chief Justice Hornblower was all his life a practical anti-slavery man. Among the most prominent members of the Convention of 1844, called to frame a new Constitution for the State, he was unwearied in his endeavors to obtain the insertion of a clause to extinguish the last remnant of slavery which still lingered in some portions of New Jersey. Though unsuccessful, he had the pleasure soon after of seeing the Legislature of the State abolishing the relic of barbarism. In politics he was a Whig, and a supporter of Henry Clay's presidential claims. In 1856 he was chairman of the New Jersey delegation, and a vice president of the Philadelphia Convention, which nominated Fremont. He took a warm interest in the last presidential election, and spoke frequently at mass meetings, though over eighty years of age. Up to the very last he retained his interest in national affairs.

The College of New Jersey conferred upon him the degree of LL. D., he was President of the New Jersey Colonization Society, of the Society for Promoting Collegiate and Theological Education at the West, and of the New Jersey Historical Society, besides being officially connected with many of the other great religious organizations.

Judge Hornblower was for many years a ruling elder of the First Presbyterian Church, of Newark, of which Rev. Dr. Stearns is pastor. He was an earnest, devout Christian, and took a deep interest in the various religious and benevolent institutions of the day; and in the relations of social life he endeavored himself to a large circle of friends and relatives.

It is stated in the N. Y. Observer, as an indication of his interest in national affairs, that he died almost at the moment when his relatives were reading to him an account of the recent Baltimore Convention. His last words were: "Convention—convention—for freedom of mankind."

SHAKESPEARE'S DEFECTS.

Such a mind as that we have been contemplating is beyond question the most sublime and impressive illustration afforded upon this world of the creative power of God. To call into existence a being with the endowments of a Shakespeare is, to our thinking, a more wonderful manifestation of creative energy and wisdom than the rearing of a planet.

But not even in contemplating the greatness of a Shakespeare is it worthy of man, or consistent with reverence to God, to overlook those human shortcomings which, in all conceivable cases, justify the Scriptural precept, "Turn thou from man, whose breath is in his nostrils: for wherein is he to be accounted of?" We have said that the very scale on which Shakespeare worked necessitated the occurrence of imperfect passages; and it has to be added that, in accordance with his habit of going always with the great tides of popular feeling, he errs frankly in his English historical plays, wherever the sentiment of his contemporaries was astray. His treatment of Joan of Arc, for example, affords as striking an illustration of the incapacity even of the greatest minds to rise out of their own generation, as the co-operation of Calvin in the execution of Servetus. Nay, if we must be just, we are bound to give the advantage to Calvin. The Reformer was so far beyond his countrymen as to express a desire that Servetus should not die by fire, out in some less inhuman way; Shakespeare lets fall no hint by which we might guess that he saw in Joan of Arc anything better than a vulgar and malevolent witch, whose just doom it was to be burnt to ashes.

It is, however, in respect to the morality of his works that Shakespeare is most open to censure. Let it be distinctly said that, on this point, he cannot be defended. One dark and lamentable vice has left its stain both on his life and on his works. The passion

which, in great natures, has often been intensely strong, the passion which hurried King David into atrocious guilt, and worked the moral ruin of Solomon, was transcendently powerful in Shakespeare. There was incontinence in his writings. We are of course mindful of the fact that conventional usage was different in his time from what it is at this day. We do not find any moral obliquity in the language he assigns to Perdita, though no country girl could now speak with decency as Perdita speaks. What cannot be disguised, and what ought not to be defended, is the fact that among the materials used by Shakespeare to give fascination to his plays occur appeals to lawless passion. He is in this respect no such sinner as Byron; he never makes the base ingredient, the poison sweetness, one chief element in the attraction of his plays. This moral iniquity and aesthetic blunder was committed by the author of the earlier cantos of "Don Juan." But Shakespeare neither restrains his own love of indecent jests, nor scruples to pander to this ignoble taste in an Elizabethan audience. It is a more subtle question how far he sinned in irreligious introduction of the Divine name. In his age, the reverent though familiar use of that name was more common than now; and a multitude of passages might be adduced to prove that he profoundly honored religion, and possessed an accurate knowledge of those doctrines of salvation, by God's grace, through the atoning death of Jesus Christ, which echoed from side to side of Europe during the century of the Reformation. We cannot help thinking that the words he represents Don Pedro as applying to Benedick are a window opened by the dramatist into the character and feelings of the living Shakespeare: "The man doth fear God, howsoever it seems not in him by some large jests he will make." In the Sonnets, speaking expressly in his own person, he laments pathetically that fortune has made him dependent upon "public means which public manners breed," that his name has thereby been branded, and that his nature is almost "subdued to what it works in, like the dyer's hand." In his latest and greatest dramas, the taint of sensuality is gradually worked out, until it almost wholly disappears; and he depends, as artists of the highest order invariably depend, on power to depict and to arouse the nobler passions of humanity, and to embody truth and wisdom in his literary creations.

The way in which the immorality of Shakespeare's plays ought to be treated is not doubtful. With swift and decisive hand, it must be put away, as mere slime upon the flowers. Happily it can be easily separated from the beauty it contaminates and the truth it dishonors, and thrust aside with that indignant loathing, which, in his calmer and better moments, Shakespeare would have admitted it to deserve. No man is perfect; no knowledge is all-comprehensive; Shakespeare knew the natural man; the spiritual man was not known to him. The Shakespeare of the spiritual life has still to appear. Bunyan is our nearest approach to such an one, but Bunyan was not a Shakespeare. The genius of Bunyan and of Milton combined might have given us a Shakespeare of the spiritual life.—London Quarterly Review.

HIGHWAYS IN ENGLAND.

When the Act of Philip and Mary was passed, few roads were more than open spaces along which the public were privileged to travel. The directions given in an Act of the first year of Queen Mary, for the repair of the causeway between the important towns of Gloucester and Bristol show the highest standard of road-making at that period. This "causeway" was to be made "good and substantial; well ayded, pitched, and bottomed with stones and other workmanship, and gutted for avoiding of waters. Goods were conveyed by wagons, where the soil was naturally firm and level, or a road exceptionally hard, but more generally by packhorses. Travelling was performed on horseback. Ladies rode, sometimes on side-saddles, which had been introduced by Anne of Bohemia, the wife of Richard II., but more commonly upon pillion, seated behind their friends or their servants. The aged, the sick, and the delicate were conveyed in horse-litters, such as are still used in parts of Turkey and other primitive countries. The usual rate of travelling did not exceed a foot pace; what progress was made in a day, or whether any at all, depended upon the season of the year and the accidents of the weather. The journey from London to Liverpool was, under ordinary circumstances, reckoned to take fourteen days; a voyage from London to Bristol was looked upon by Queen Elizabeth as a dangerous undertaking. At the period when Cromwell issued his ordinance, pack-horses still offered the only means of transport on cross roads, and in the northern and western counties. Stage-coaches ran or rather crawled at the rate of three miles an hour, from London to many of the principal towns in the kingdom. That from London to Oxford took two days to accomplish its journey of fifty-four miles; that to Exeter, an exceptionally fast one, professed to reach its destination in four days. During the reign of Charles the speed of coaches was accelerated, and the fastest achieved distance of fifty miles a day in summer, and thirty or forty in winter. Thus, the "Flying Coach" went from London to Exeter in a single day, but as late as the year 1742 the ordinary or heavy coach did not reach Oxford till the second day. In the reign of George III., the speed of travelling had so far increased that the journey from London to Oxford was performed in nine hours, instead of in thirteen as in the time of Charles II., while the "Hereford Machine" was advertised to fly to London in a day and a half. At the fourth epoch of our highway legislation, the Exeter coach, conveying fourteen passengers and a load double of that which a wagon was per-

mitted by the Caroline statutes to carry, accomplished its journey in twenty hours and the Exeter mail in eighteen; while the mail went from London to Oxford in less than six hours. The first public coaches travelled at the rate of three miles an hour; this speed was increased at the second epoch to four, at the third to six, at the fourth to ten, and even twelve miles an hour. At this latter period, the pace of one of the fastest French mails, that from Paris to Calais, did not average more than six miles an hour.—Edinburg Review.

FREAKS OF CALORIO.

It is a curious fact that mental depression has a great effect in inducing sun-stroke. I will give two instances. During the rainy season of 1857, a body of European troops, who were engaged in suppressing the sepoy mutiny, encountered an overwhelming force and met with a reverse. They had been for weeks exposed to the sun at all hours of the day without losing a man. But in that retreat the despirited men fell by scores never to rise again, under the burning influence of the solar rays. Again, a much respected police sergeant in Calcutta, who had been for years in India, and accustomed to brave the sun at all seasons, received the intelligence of his wife's sudden death. As he sorrowfully crossed the barrack yard, letter in hand, to communicate the sad news to his superior officer, he fell down, smitten as with a thunderbolt by coup de soleil. It is well known that this baneful effect of the sun's rays varies exceedingly in different tropical and semi-tropical places. In the West India Islands, although they are nearer the line than the northern parts of Hindustan, men expose themselves to the sun with comparative impunity. A Barbadoes planter, who came to settle in Madras, insisted on riding out in the sun, as he had been wont to do in "Little England" (so that island is fondly termed by the inhabitants.) He languished with well-meaning advisers, and lost his life from sun-stroke. Even in Ceylon, though that dependency is nearer the line than continental India, the Europeans do not dread the sun as they do on the other side of Palk's Strait. On board a ship in the open sea, I have lain for hours basking in the full blaze of an equatorial sun without ill effect. Lastly, I have frequently crossed the Hoogly in an open boat from Howrah to Calcutta. While on the water, I could stand boldly exposed to the sun's rays, but the moment I set my foot on shore, unless I raised my umbrella, the solar heat began to bore like a two-inch auger into my skull.—Chambers' Journal.

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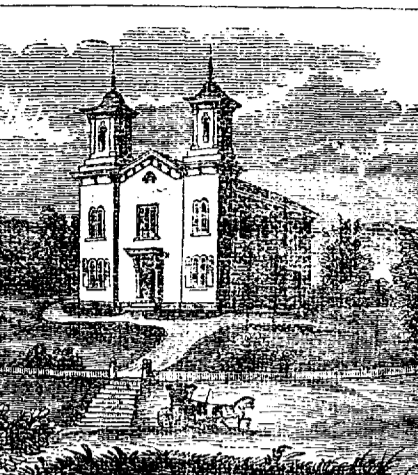
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