

Editor's Cable.

ELLICOTT. A Critical and Grammatical Commentary on the Pastoral Epistles; with a Revised Translation. By Rt. Rev. Chas. J. Ellcott, D.D., Lord Bishop of Gloucester and Bristol. Andover: Warren P. Draper. 8vo. pp. 265. For sale by Smith & English.

Every new work in exegesis put forth by Bishop Ellcott, is a real addition to our apparatus of Scripture interpretation. The great meagreness of the English language in original works of truly scientific character in this branch of theology is now relieved, and Ellcott has contributed largely to the choicest and most purely scientific departments of this work. For critical acumen, profound and comprehensive scholarship, luminous brevity, sound judgment, and the best English good sense, joined with thorough regard for the sacredness of the text, he must be recognized as at the head of English and American interpreters, and as scarcely surpassed abroad.

Bishop Ellcott is not content even with the high degree of merit which was recognized in his earliest books, but aims in each separate undertaking at improvement. His references to the great English theologians of the seventeenth century, in the elucidation of the text and his researches into the originals of ancient versions, particularly the Gothic and Syriac, give special value to his late commentaries. Great pains have been bestowed by the author upon the revised translation which is placed at the close of the volume. While confessing the unripeness of the times for the production of a new authorized English version of the Scriptures, Bishop Ellcott earnestly urges the necessity of preparing for such a work, and speaks severely of those who would "cheat" their souls with the thought that the errors of the present version "are either insignificant or imaginary."

In the celebrated passage, 1 Tim. iii. 16, Bishop Ellcott reads:

BUTLER. St. Paul in Rome. Lectures delivered in the Legation of the United States of America, in Rome. By Rev. C. M. Butler, D.D., Professor of Ecclesiastical History in the (Prot. Epis.) Divinity School, Philadelphia. Philadelphia: J. B. Lippincott & Co. 18mo. pp. 295.

This course of lectures was delivered to a shifting congregation of tourists, with the laudable purpose of connecting with their sight-seeing, the noble personage of Paul, and the great religious truths centering in his name and especially in his relations to Rome. Commencing with the Epistle to the Romans, the author exhibits the antagonism of the Popish pretensions and Popish doctrine to the facts and teachings of this epistle; he then traces the history of Paul's personal relations to the city, his journey, and what led to it; his intercourse with the Jews in Rome, his liberty to preach in his own hired house; Caesar's household; then spends four lectures on Paul's position towards established customs and institutions; gives a chapter to Paul's second imprisonment, and closes with a lecture on the claims of the Church of Rome to sanctity, infallibility and unity, designed as a reply to the position taken by Archbishop Manning, in his thronged Lenten and Advent sermons to English and American hearers in Rome.

Certainly it is matter of gratification that testimony so explicit and undisguised to the pure principles of the Gospel as taught by Paul, could be borne under the very shadow of the Vatican, by the eloquent and faithful representative of the Protestant pulpit of our country. Added to the interest the lectures gain from this fact, is that of the abundant local illustration which the author is in circumstances to give to his text, and which forms an attractive feature of the work. The picture, drawn with scholarly fullness and finish, of the internal condition, habits, sports, and vices of imperial Rome, is one of great instructiveness. But we regret to find Dr. Butler denying to the Church with such emphasis, reiteration, and absoluteness, any proper direct agency in overthrowing established wrongs in the State and society, very much in the fashion of the Southern clergy before the rebellion—it is all altered with them now. Christian prudence of course suggests the proper time for the exercise of such agency, but when the church is universally powerful, and in fact, leads and gives laws to civilization, her Pauls will not be found entertaining such lamentably inadequate views of her duty and sphere of action as "Conservative" clergy may mistakenly derive from the writings of her first Paul.

BEECHER. Autobiography, Correspondence, etc., of Lyman Beecher, D.D. Edited by Charles Beecher; with illustrations. In two volumes, 12mo. New York: Harper & Brothers.

This work, so overflowing with manifold elements of interest and popularity, is now complete. It is not possible fairly to characterize the truly Christian flavor of geniality, raciness, and originality, which distinguish it among books, as Dr. Beecher's life was distinguished among lives. New England, in her primitive freshness and strength, is well represented here. Great and important controversies on theological, moral, and political arenas, now dying out of memory, are here fought over again. A noble nature, a heroic, stalwart, practical Christianity, a far-seeing vision, enhanced by the gift of a most happy temperament, a vigorous and manly intellect, and a glowing imagination, here pass before us, inviting the reader to imitation, and rebuking

the contented pettiness, the small philosophizing, the peevish skepticism, the dilettanteism, and the superficial aesthetics, so fashionable in our day. May the large and healthy views and roundabout good sense of the fathers not utterly desert their children.

MAGAZINES AND PAMPHLETS. THE EVANGELICAL REVIEW. Edited by M. Stever, Professor in Pennsylvania College, January, 1865. Gettysburg, Pa.

Contents:—The Reformation the Work of God. Darwin on the Origin of Species. Lutheran Hymnology. Exemplary Piety in the Ministry. Condition of the Jews in the Time of Christ. The Name Jehovah, by Professor Green, of Princeton. Pennsylvania College. Repose as an element of Christian Character, by Rev. Allen Traver. The Israelites borrowing from the Egyptians, by B. Kurtz, D.D. Notices of New Publications.

A valuable number, with a great variety in the articles, mostly of reasonable length, and on subjects of present interest. A high tone of evangelical piety pervades the Review. The terms, although raised, are still but \$3 per annum.

THE PHILADELPHIA PHOTOGRAPHER. February, 1865. Bennerman & Wilson, Seventh and Cherry.

The illustration, (photograph,) with its accompanying legend, is full of romantic interest. We learn from its pages that the Photographoscope Cataptic Lantern, a description of which, copied some weeks ago from the Photographer into our columns, created so much interest, is now an article of manufacture and sale in our city, costing sixty dollars.

REPORT OF THE GENERAL SUPERINTENDENT OF THE PHILADELPHIA BRANCH U. S. SANITARY COMMISSION, to the Executive Committee, January 1, 1865.

THANKSGIVING SERMONS.

NATIONAL UNION THE TEST OF AMERICAN LOYALTY. An Historical Discourse, Nov. 24, 1864, by George Duffield, Jr., pastor 1st Presbyterian Church, Adrian, Michigan. (Published by request.) St. denique: in scriptum in fronte unumquodque, quod de Republica sentiat. Cicero, Catil. I. XIII. One of the most valuable of late Thanksgiving discourses. With discrimination and care, and without any mere effervescence of patriotic feeling, the author traces the original seminal principle of our Union in the early colonial times, and shows how the grand idea was eliminated as an entirely novel political creation, distinct from any previous known combinations, and with the conscious rejection of those expedients in which rebels and rebel sympathizers pretend our union actually consists. "The Union," says the preacher, "is the historic root of the nation: it is its organic life. The Union is our country."

THE AMERICAN CRISIS. A Discourse delivered on the day of National Thanksgiving, Nov. 24, 1864, by Sherman B. Canfield, D.D., pastor of the 1st Presbyterian Church, Syracuse, N. Y. The following points are ably handed in this patriotic, earnest, and scholarly discourse, based on Joel 3: 14, "multitudes, multitudes in the valley of decision." 1. That it is no new thing for a nation to go through a long and terrible struggle to ward off enormous evils and to gain a better moral and political position. 2. That God has been leading us to decide and to decide aright, questions involving both the being and the well-being of this nation; and 3. That this decision of those momentous questions has been made with such sacrifices, and with such a development and confirmation of the national conscience, as forbid its reversal.

SERVICES AT THE INSTALLATION OF Rev. James P. Bixby, as pastor of the 1st Presbyterian Church, Boston. By the Presbytery of Londonderry, Oct. 27, 1864.

The Sermon, by Dr. Kirk, is not given; only the charges to the pastor and the people.

THE AFRICAN'S RIGHT TO CITIZENSHIP. Philadelphia; James S. Claxton.

Unaccountably this pamphlet has escaped us for some weeks. We owe it a hearty welcome, and regret it was not more prompt. It has all the calmness and conclusiveness of great principle characterizing its argument. Before the titular spear of its logic, prejudice loses its disguise and resumes its true deformity. The simple positions maintained by the writer are thus stated in his analysis: "The right of individuals of any race, subject to a well defined limitation, to inhabit the country of their choice. The inconsistency of a Democracy which excludes them from citizenship for any other cause than their inability to exercise the privilege of the elective franchise with discretion. Conclusion. Applied to the situation of the African race here, who, in addition to the privilege from the exercise of which they have been debarred, have too notable claims upon the gratitude of the American people, whom policy, as well as duty, should constrain to the performance of an act of long-deferred justice."

THE ATLANTIC CABLE. The entire length of the Atlantic telegraph will be 2300 miles. There are seven copper wires to form the conductor, so that there are 16,000 miles of copper wire. Every portion of this copper wire is subjected to electrical tests, to ascertain its quality for conduction before it is allowed to be worked up. The next stage is to coat these wires with eight successive coats of the insulating material, equal to an aggregate length of 18,400 miles. This core is next covered with jute, wound round it from ten strands, making 23,000 miles in length, and each wire is covered separately with five strands of tarred hemp, 135,000 miles of the latter being required, making together an aggregate length of material employed of 215,500 miles.

OBITUARY EXTRAORDINARY.

Much as we dislike the practice of filling up the columns of religious papers with lengthy obituary notices, we very cheerfully copy the following from the Banner of the Covenant, promising that the church referred to is the one best known as Rev. Dr. Wylie's, on South Broad Street.

DIED, January 30th, 1865. TROUBLESOME DEBT, Esq., of the First Reformed Presbyterian Church, Philadelphia, in the 67th year of his age.

Mr. Debt belonged to an ancient and wide-spread family, having a very extensive acquaintance, so that there were few people who had not more or less knowledge of him. Persons of high rank, and even members of royal families, are said to have been his intimate companions. Yet, strange to say, although his associates were so highly respectable, and it is said that great benefits were derived from him, he had very few friends, and, indeed, may be said to have been generally disliked by those who were most familiar with him. Some of his admirers have represented him as a public blessing, but, with surprising inconsistency and astonishing ingratitude, they seem not to have desired his company, and always glad to get rid of him. Little Debt, Esq., Mr. Manageable Debt, and Mr. Absolutely Intolerable Debt, were all connected with Troublesome. Mr. Heavy Burden, Mr. Hard Scraping, Mr. Constant Anxiety, Mr. Always Borrowing, and Mr. Incubus, a descendant of an old Roman family, were also related to Mr. Debt, and it is believed that the Bickerings, the Quarrellings, the Discords, and the Strifes, so extensively known in various congregations, were his offspring. It may be mentioned, as a remarkable coincidence, that on the demise of Mr. Debt these generally disappeared, having gone to parts unknown.

Mr. Debt was strongly attached to the First Reformed Presbyterian Church in this city, and notwithstanding many efforts were made to drive him away, he continued in connection with it until the day of his death. For a long period he occupied a very prominent place in the affairs of the corporation, and received from its members a very large amount of interest. Such, however, is the ingratitude of the world, that only a few have appeared to regret his removal; and it must be confessed, that though so long and intimately connected with the First Reformed Presbyterian Church, there did not seem to be the slightest sorrow at his departure. Indeed, it is reported that his death was the result of a general conspiracy among the members of the congregation, and that as much as \$16,000 were paid to make away with him. In this nefarious transaction most of the members of the congregation took part with astonishing satisfaction, some giving even as much as \$2,500 for the destruction of this venerable adherent to our church. The heartlessness of the people was such, that when it appeared that his death was beyond a doubt, measures were taken to commemorate the event by a magnificent soiree, which was held almost as soon as he expired.

Our debt is dead, that dear old debt, We ne'er shall see it more, And we feel a great deal happier to-night, Than we ever felt before.

NEIGHORLY FEELING.

[We are indebted to the Presbyterian Witness, one of our valuable exchanges, published at Halifax, Nova Scotia, for the following sentiments, excelled in their political soundness only by the noble Christian fraternity which they express.]

To cultivate a friendly feeling with our neighbors, irrespective of geographical boundaries, is at the same time a sacred duty and the soundest policy. That a man is a Republican, or a "Yankee," or a Canadian, or a Frenchman, does not furnish the slightest excuse for our hating him, or sneering at him, or dealing with him in an unneighborly way. We all profess to be Christians, and as such we are bound to love not only those who have given us no offence, and done us no injury, but those that "despitefully use us and persecute us." The rule that applies to individuals extends in its application to communities. We have no more right to hate a nation or a race than to entertain the same feelings towards every individual in detail.

On the broad, high, and holy grounds of Christian principle, then, we condemn the unfriendly and ungenerous tone assumed by a section of the British American press towards neighboring provinces. It is unfair and unchristian. But taking lower ground, we are confident that it is bad policy. The United States are our nearest neighbors and our best customers. We gain nothing and may lose a great deal by quarrelling with them. To be sure, they, too, would lose; but that is poor comfort for us. One year of war with the States would ruin millions of pounds worth of our property, and many of our bravest men would not merely have to face death, but to die. It may seem a luxury to taunt, to jeer, and abuse, but the end of these things is often very serious indeed—cities burned, fields desolated, ships sunk, lives sacrificed. Fools scatter fire-brands, arrows, and death; but wise men may try in vain to undo the mischief.

When reading the mutual iminations and recriminations of parties on each side of the border, we recall Milton's splendid moral appended to his account of the "Stygian Council":

"O shame to men! Devil with devil damned Firm concord holds; but we only disagree Of creatures rational, though under hope Of heavenly grace; and God proclaiming peace, Yet live in hatred, enmity, and strife, Among themselves, and level cruel wars, Wasting the earth each other to destroy; As if (which might induce us to accord) Man had not helix faces now besides, That day and night for his destruction wait."

Why is Canada, in its present troubles, compelled to incur great expense in order to enforce its own laws and preserve its neutrality? Just because a large section of the people delighted to read newspapers that indulged in insults and abuse of the United States, and because reckless adventurers came to believe that the Canadians would protect them and sympathize with them in any attacks on their neighbors.

Thus a crop of "raiders," "pirates," "Fenians," and "Hibernians" have sprung up along the border, threatening to involve two great nations in all the horrors of a bloody war. Newspaper writers are often censured for the tone of their articles; but it must be borne in mind that they generally must, to a great extent, reflect the views and tastes of their readers. The public at large is therefore responsible for the character of the press. Even the New York Herald has a public of its own and a peculiar public opinion to which it appeals and panders, and by which it is supported.

The Canadians will have to pay pretty dearly for the luxury of winking very hard at the mad-cap pranks of George N. Sanders and his fellow-plotters. Not only must the expense of calling out the militia be borne, but trade and travel are interfered with; and the Reciprocity Treaty is in great danger of being abrogated. Gunboats are to be placed on the lakes by the United States Government, and this will make it necessary for Britain to support a similar and equal armament there; and Canada will be called upon to contribute her share.

As British Americans, we should cultivate a friendly feeling towards the United States—towards a people who speak our language, who descend from the same ancestry, who read the same books, and worship the same Creator. As Nova Scotians, we have done our share to irritate our neighbors: let us undo the mischief as far as Christian principle and manly sense of honor demand. The war between North and South was preceded by years of bitter bickerings and fierce paper fighting; let us beware lest the wordy warfare here lead to a like dismal conclusion. Every right thinking man would regard a war between ourselves and the United States as the greatest calamity that could befall the world, and everything tending in so disastrous a direction should be promptly checked. Of course, we should be just and courteous towards the men who in distress seek refuge among us. These men, so long as they respect our laws, must be protected at all hazards. But it should be distinctly understood that no protection is to be accorded to men who aim at involving us in war, and who recklessly disregard our laws. We all sympathize deeply with the Southerners as brave and suffering brother-men; but very many of us disapprove of the cause in which they are fighting and suffering. They are secure under the ample folds of the British flag so long as they respect our laws; but when they, or men pretending to act for them, make our territory a "base of operations" against our neighbors, they at once convert sympathy into contempt and indignation.

A MIGHTY MISCHIEF.

It has been a mighty mischief that religion has been so often divorced from the other modes and ways of men. Men have looked at it as something distinct and peculiar, having its own sphere and its own powers, and not as the foundation and father of all goodness and truth. The man of God has been separated from the man of science, the man of literature, the man of politics, the man of business. The world has helped the separation, and so has the church. A weak and ignorant piety, a strong and shrewd impiety, have done the same work. The general exercises of the intellect, the common charities of the heart, the familiar proceedings of the life, have been too frequently regarded as provinces into which religion has no right to penetrate, or should only come when invited, and be treated as a guest, and not expected to be honored as a sovereign.

Hence literature, art, social life, worldly engagements, have been treated as things which godliness is to possess, and though apart from godliness, and not things which it is to act and be seen. To borrow an expressive illustration, the partnership has been dissolved between religion and other business, and thus it has come to a disastrous bankruptcy. That it is so, is apparent from the fact, that there is a general disposition to regard immoralities connected with money matters in a different light from other immoralities. The same standard is not applied, the same measure is not meted out. There is more gentle treatment of the pecuniary sinner. "It is only the way of business" covers a multitude of sins. A man, in many circles, had better defraud his creditors than deny a single article of the popular creed, or violate a single conventionalism of respectable society.—Home Evangelist.

CHRIST IS SUFFICIENT.

You feed on husks, dear friend, every day you stay away from Christ. Do you want to make yourself better before you come? All the fitness he requires, is to feel your need of him.

Have you strayed away like a lost sheep, and squandered life's most golden hours? Christ came to seek and to save that which is lost. Are you such a greater sinner that you are afraid to come? Then you are just the one. He says, "I came not to call the righteous, but sinners to repentance." Come then, come now. If you wait until you are better, you will never come at all. And there is more joy over one sinner that repenteth, than over ninety and nine just persons that need no repentance.

Dear friend come to Christ to-day.

A NEW FIRE EXTINGUISHER.—An apothecary at Nantes has just discovered, by the merest accident, that ammonia will put out fires. He happened to have about 70 litres of benzine in his cellar, and his boy, in going down carelessly with a light, had set fire to it. Assistance was speedily at hand, and pail after pail of water was being poured into the cellar without producing any effect, when the apothecary himself took up a pail which was standing neglected in a corner, and emptied the contents into the cellar. To his astonishment, the flames were quenched as if by magic, and upon examination, he found that the pail, which belonged to his laboratory, had contained a quantity of liquid ammonia. The result is easy to explain on scientific principles; for ammonia, which consists of 82 parts of nitrogen and 18 of hydrogen, is easily decomposed by heat; and the nitrogen thus set free in the midst of a conflagration must infallibly put out the flames. A large supply of liquid ammonia properly administered would be the promptest fire extinguisher ever imagined.

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