Editor's Cable.

THE THREE WAKINGS, with hymns and songs, by the author of the "Scheenberg-Cotta Family." New York, R. Carter & Bros. 16mo., bevelled boards, red edges, pp. 228. For sale at the Presbyterian book store

Great interest attaches to all the works of this writer, who, we believe, is a lady of England, and who has done excellent service with her pen in the cause of evangelical religion. All her writings are imbued with a spirit of deep piety. A graceful and cultivated style; fine powers of analysis and discrimination in character-drawing; skill in the choice of subjects; sympathy with the every-day types of true religion, and a warm appreciation for everything truly noble and good, commend them to general regard. Her poetry is the product of good taste and culture. It takes cheering Christian views of things; it sometimes rises to a lofty lyrical strain; it often flows along in sweet and charming measures, and it is always delightful to the cultivated Christian reader, though not possessing the attributes of true poetic genius to any remarkable degree.

"The Three Wakings" describes the development of the poetic nature in three stages, the last of which is the recognition of Christ as the Redeemer of the world. This is followed by "The Women of the Gospels," in which the author's tine power of discrimination appears; then "Hymns." In the latter department she is by no means the equal of flective element in the compositions to quote some noble verses, entitled

THE GOLDEN AGE IN THE PRESENT.

Why sigh we for the times of yore, The "good old times" that come no more? The oldest day was once to day; Each hour wore in its settled place As every day a garb and face As those which glide from us away.

Nature grows never old: On every dawning soul she dawns anew, And grows and ripens with their growth; Only to spirits which have lost their youth, The heart of love and sense sincere and true, Her living forms seem cold.

Sigh not for ancient days with poetry rife,
To poets is the poetic age not fled;
Go let the dead inter their dead,
For to the living there is always life,
Nature has still fresh founts of art To pour into the artist's heart; To eyes fresh bathed in morning dew. The Golden Age shines ever new. Do ocean billows foam less gladly now Than when the sea-nymphs danced upon the

Curl they less proudly 'neath the swift ship's

Upheaving from the coral cave? Sing they a song less syren sweet, At noontide bathing weary feet, Languidly smiling, Softly beguiling, Like lips that faintly move, Murmuring words of love? Do forest streams less freshly well Dewing with green the grassy dell, Giving the thirsty flowers to drink, Filling their starry eyes with joy,

Than when the wood-nymphs sported there? Or does the waterfall's robe, silver-pale, Wave in the breeze less lightly Than when the Naiad's moonlit veil Gleam'd through the dark trees brightly? Has evening a less golden sheen? Has morning a less rosy glow? Are noon-day's arrowy rays less keer Than when Apollo strung the bow?

Shedding cool fragrance on the air,

And when at morn in spring The sun with kisses wakes the earth. And sun-born showers of golden rain With floods of melody pour forth-Say, are not light and music one again?

Sigh not the old heroic ages back, The heroes were but brave and earnest men Do thou but hero like pursue thy track, Striving, not sighing, brings them back again! The hero's path is straight, to do and say God's words and works in spite of toil and shame: Labors enough will meet thee in thy way,

So thou forsak'st not it to seek for them Canst thou no wrong with courage patient bear, Strength to none weaker than thyself impart? O seek from Him who died the hero's heart, And the heroic age for thee is there. Sigh not for simple days of old, I'he child-like days of love and trust;

There never was an age of gold,
And faith makes gold of all earth's dust.
The Church's youthful strength grows never

Herself a fadeless youth amid the world's decay Canst thou not love? has earth no room For all thy heart would give, With all the blessed depths of home And myriad hearts that weep and strive? Are there no desolate and poor To nourish from thy store?
No songs of joy and glowing praise
Thy voice might help to raise?

No heart long left alone Till it grew stiff and chill; Thy voice might waken with a thrill Ot love, long, long unknown? Is earth too small to hold

The yearnings of thy love? Is there not heaven above As near thee as of old? Does He who came at Pentecost His presence now withhold? That the first works should e'er be lost, Or the first love grow cold. Oh, fill thy heart with God, and thou shalt prov That there is left enough to trust and love!
For what is time past but to day,
Mirror'd in still pools peacefully: The future but the same to-day, Reflected in a heaving sea? Only the present hour has life,

The home of work, the field of strife. Choose not thy bride among the dead, But press the present to thy breast; In her thy soul shall find its bread, Thy mind its sphere, thy heart its rest. Till God shall speak another "Let there be," And time, like darkness before light, shall flee Before the Now of His eternity.

ANDREWS. The Life of our Lord upon the Earth; considered in its Historical, Chro-nological, and Geogrophical Relations. By Samuel J. Andrews. Fourth edition. New York: Charles Scribner & Co. 8vo.,

This volume is rather a critical than a popular history of our Lord's life on the earth, though by no means destitute in a short time, run through three edi-

of the evangelists upon matters of fact. We are glad to see these things so learnedly, ably, candidly, and generally so satisfactorily discussed, notwithstanding we have never rated these difficulties as amounting to much in the conflict between truth and error. They can generally be turned off as one of them was by Dr. Beecher, when in the saloon of a steamer, a pert infidel was treating an auditory to the discrepancy between the evangelists and Peter respecting the manner of Judas' death—the account of the former being that he hung himself, and of the latter, (Act i. 18,) that, "falling headlong, he burst asunder in the midst, and all his bowels gushed out." Dr. Beecher, unknown by any present, replied in his brusque manner, Perhaps the rope broke." "You cannot prove that," rejoined the unbeliever. 'You cannot prove that it didn't," said the Doctor; and, as the company seemed to regard this as a very common-sense way of treating the subject, the argument was summarily concluded. By the way this very natural theory is precisely the one adopted by Mr. Andrews in the book before us. Rejecting the fanciful one of De Quincy, that Peter meant only to state in a figure that Judas died of a broken heart and came to utter ruin, he says :-- "The language is obviously to be taken in its literal sense; and the bursting of Judas may readily have happpened after he had hung himself. Such a thing as the breaking of a Bonar, there being too much of the re- cord, or a beam, or the bough of a tree, is not unusual; or at the moment when allow their coming into popular use. We the body was about to be taken down, it may, by accident or carelessness, have fallen." Further, referring to the suggestion that there was no more likely place of resort for such manner of suicide than some tree overhanging the valley. of Hinnom, it is shown that a fall down the precipice beneath, forty or more feet,

> by Peter. While this name Judas is before us. we commend to attention Mr. Andrew's carefully digested schedule of the particulars of Christ's eating the last Passover with his disciples, and His institution of the eucharistic supper; going to show that the time of the traitor's leaving the company was after the last act, which properly belonged to the Paschal feast, and before the first, which was constituent to the New Testament sacrament. Hence to the communion of this last he was never admitted by our Lord.

upon a rocky bottom, would very proba-

bly be attended with the results named

In his preface to the new edition. Mr Andrews refers to the sceptical "Life of Jesus" by Renan—especially to the Frenchman's assertion that there is no practical value in the question whether the alleged circumstances of our Lord's life on earth are actualities, or a poetic conception sufficient for the purposes of the reality. His notice of this is a sufficient apology for just those careful of a young woman between duty to a investigations into the minute facts in brother and affection of a more tender the history of the incarnation, which the character, duty being represented as body of the work contains. "Time and triumphant. place," he says, "are essential parts of the great fact of the incarnation. The Son of God, in becoming man, must be born at a certain period of the world's history, in a certain portion of its territory, and stand in well-defined relations to certain of its inhabitants. Such limitations belong to the very essence of his humanity. . . . Christianity is a religion of facts, not of ideas. It rests upon the being of a personal God. It stands or falls with the reality of the statements in the Apostles' Creed. Its doctrines are only the explanation of its

facts. The Epistles of the New Testament have no meaning if the Gospels are not thistorically true. We cannot too steadily keep in mind that Christianity is Christ. Jesus did not merely originate a spiritual movement. He is Himself the living, abiding power of the movement. We look back to no sepulchre; we look up to the Living One in glish Opinion of the Inaugural; The the heavens, Jesus Christ risen from the Sense of the Ridiculous; Marriage dead; the same yesterday, to-day, and Among the Savages; Regions Around

lives." We add that the volume has received | Short Articles. testimonials from the highest sources, written with such heartiness of expression as no book of only moderate worth | The Structure of the Old Testament; would secure from such men. Professor Shedd, of Union Theological Seminary, says:-"Taken as a whole, I know of no phy; Atheism, Pantheism, and Mateattempt at harmonizing the accounts of rialism; Principles of Church Union, the Evangelists into a continuous chronological arrangement that, upon the whole, is so satisfactory as this. It would be too much to say that every difficulty has been removed, or that one would agree with the writer in every particular; but I know of no work of the kind with whose conclusions I should be more ready to go along, from beginning to end, than with this one." Like valuable endorsements are given by Professor Smith of the same Seminary, President Hopkins, Dr. Schaff, and the leading Reviews on this continent.

A. L. O. E. Exiles in Babylon, or Children of Light, by A. L. O. E. New York, R. Carter & Bros. 18mo., pp. 388; illustrated. For sale at the Presbyterian book store.

This is one of those truly wonderful creations for the young, which pour in such exhaustless abundance from the of a sufficient amount of popular element | richly endowed mind and heart of the to render it really interesting to the unknown author. With great ingenuity, general reader. The fact of its having, the story of Daniel and his three associates in exile is interwoven with a tions, leaving still a demand for the thrilling tale of suffering and tempted fourth, is of itself evidence that it has integrity, vindicated at last by the most

the discussion of all the difficulties which will find it difficult to leave off, when modern criticism has thrown up, arising they have once begun, until they come from the apparently different statements to the end of the story; and we are equally sure that its influence upon young or old will be in a high degree salutary

> THE MISSIONARY JUBILEE; an account of the Fiftieth Anniversary of the American Baptist Missionary Union at Philadelphia, May 24, 25, and 26, 1864. With Com-memorative Papers and Discourses. New

York, Sheldon & Co. Svo., pp. 500. An elegant and substantial volume. in outward style well befitting the gravity and the memorial character of the occasion which called it forth. From the materials of which it is composed it cannot but be deeply interesting to every friend of missions and of the cause of Christ. Admirable addresses, sermons rich in unction, in Scripture truth, and in intellectual resources; elaborate papers upon special topics of the missionary work of the Baptist Church, were delivered or read by some of the first men of the denomination. One hundred and eighty pages are devoted to historical sketches and biographical memoranda of the missions and missionaries, which appear to be very complete. Other important topics discussed on this occasion were, The Use of the Press in the Missions, Missions in their Relation to Denominational Growth, to Denominational Belief and Polity, to Educational Institutions, Development of the Benevolent Principle in the Baptist Churches during the last Fifty Years, Literature of American Baptists, &c. Rev. Dr. Anderson contributes a paper upon the History of the American Board, which is the best summary of the operations of this institution which we have ever seen. It is much to be regretted that the Commemorative Discourse of Rev. Dr. Williams could not be procured for insertion in the volume, on account of the continued ill-health of the writer. Otherwise it is as complete as could be desired, and is worthy of a prominent place in the literature of missions.

For sale by Smith, English, & Co., Philadelphia.

EMERSON. Essays. By R. W. Emerson; first and second series. Boston, Ticknor & Fields. Blue and gold, pp. 515. For sale by J. B. Lippincott & Co.

In this elegant and compact form the publishers have given us twenty-one of the essays of this gifted but deeply mistaken and dangerous philosopher of New England. We need not stop here more particularly to characterize his writings. We do not think he will be regarded as the representative of the sound thinking of the present, or be accepted as the philospher who anticipated the progress of thought in the future.

KINGSLEY. The Hillyars and the Burtons: a story of two families, by Henry Kingsley, author of "Geoffrey Hamlin," &c. Boston, Ticknor & Fields. 12mo. pp. 419. For sale by J. B. Lippincott & Co.

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PAMPHLETS AND PERIODICALS.

BIBLIOTHECA SACRA, for April, 1865, contains: Works on the Life of Christ, by Rev. Samuel J. Andrews; More re cent Works on the Life of Christ, by Charles M. Mead, M. A., Berlin; Permanence of Christianity in the Intention of its Founder, by Jos. P. Thompson, D.D., New York; Historical Studies in College, by Barnas Sears, D.D.; The Scriptural Philosophy of Congregationalism and of Councils, by Edward Beecher, D.D.; George Calixtus, by Charles M. Mead, Berlin; Notices of Recent Publications.

LITTEL'S LIVING AGE, April 15, 1865. Contents: Willie Baird; A Winter Idyll; Early Years of Erasmus; A Midsummer's Ride in South China; Clever Woman of the Family, Part XVII; Armenian Popular Songs; Enforever. Christianity lives because He the North Pole; Premature Expectation of an American War; Poetry;

THE BIBLICAL REPERTORY AND PRINCE-TON REVIEW, April, 1865. Contents: An Account of Extreme Unction; Census of 1860; Herbert Spencer's Philoso- PHILADELPHIA TO BROOKLYN. and the Reunion of Old and New School Presbyterians; Short Notices.

THE EVANGELICAL QUARTERLY RE-VIEW. April. 1865. Contents: Dr. Luthardt's Contrast of the Two Generic Aspects of the World; Sartorius' Holy Love of God; Elders; Lutheran Hymnology; The Hand of God in the War; Politics and the Pulpit; The United States Christian Commission; The Poetry of the Bible; Notices.

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