

Editor's Cable.

BOOTH Wayside Blossoms. By Mary H. C. Booth. Philadelphia: J. B. Lippincott & Co. 18mo., pp. 160. A volume small but precious; a tiny casket filled with exquisite gems of true poetry.

THE DIADEM. A Collection of Tunes and Hymns for Sunday-Schools and Devotional Meetings. By Silas J. Vail. New York: Horace Water.

MANOAH; or Promise of the Life that now Is. By the author of "The Formation of Christian Belief," &c. Phila.: Geo. W. Childs. 12mo., pp. 105.

PAMPHLETS AND PERIODICALS. THE PEACE WE NEED, and How to Secure it. A sermon preached in the Tenth Presbyterian Church, Phila., on the day of National Humiliation, June 1st, 1865.

THE STATE OF THE COUNTRY. A Discourse delivered in the First Presbyterian Church, Phila., June 1, 1865, on the day appointed as a Day of "Humiliation and Mourning" in View of the Death of the President of the United States, by Albert Barnes.

THE FREEDMEN.—Second Report of the Executive Board of the Friend's Association of Philadelphia and its Vicinity for the Relief of Colored Freedmen. Read at the Annual Meeting of the Contributors, held at Arch Street Meeting-house, Philadelphia, 4th Month 17th, 1865.

THE RADICAL CREED: A Discourse at the Installation of Rev. David A. Wasson, as Minister of the Twenty-eighth Congregational Society of Boston, May 7, 1865. Delivered by the Pastor Elect, with an Appendix containing the Installation Services. Boston: Walker, Fuller & Co.

LITTLELL'S LIVING AGE, No. 1097, June 10, 1865. Contents: The French Bible; Wives and Daughters, Part 2; The Alps of England; Over-taxed Brains; Mother's Characters; A New Phase of the Old Story; End of the American War; Gen. Sherman's Proposed Peace; Poetry; Short Articles.

THE AFRICAN REPOSITORY, Washington, June, 1865. Contents: Efforts at Sherbro Island; The Career of Two Men; Journal of Rev. J. K. Wilcox; The Natives of the Gambia; The Galla Tribe; Cotton Cultivation in Africa; Quinine as a Prophylactic; The Conclusion; A Leaf from Reminiscences of Liberia, No. 2; Aunt Betty; The Hon. Hilary Tege; Monument to Departed Worth; Letter from President Warner; The Country Back of Liberia; Barbadoes and Liberia; Fourth of July Collections; N. Y. State Colonization Society; Intelligence from Liberia; Items of Interest; Receipts of the Society.

THE ATLANTIC MONTHLY.—Devoted to Literature, Art, Science, and Politics. No. 93, July, 1865. Contents: Young Men in History; Around Mull, I.; The Changeling; Ellen; Winter-Life in St. Petersburg; Needle and Garden, VII.; A Paper of Candle-Ends; Dr. Johns, VI.; Deep-Sea Damsels; Skipper Ben; Assassination; The Chimney-Corner, VII.; Accomplices; The Chicago Conspiracy; Reviews and Literary Notices.

THE LOYAL SOLDIER.—A discourse delivered in the First Presbyterian Church of Pen Yan, N. Y., at the funeral of Major John Barnett Sloan, of the 179th Regiment N. Y. S. Infantry, Monday 2 P. M., June 27th, 1864, by Rev. Frederick Starr, Jr., pastor of the church.

THE MARTYR PRESIDENT.—A discourse delivered in the First Presbyterian Church, Pen Yan, N. Y., Sabbath morning, April 16th, 1865, on the death of Abraham Lincoln, by the pastor Rev. Frederick Starr, Jr.

THE HOME AND FOREIGN RECORD of the Presbyterian Church in the United States of America, June, 1865.

THE SAILORS' MAGAZINE, and Seamen's Friend. June, 1865.

LITERARY ITEMS.

MESSRS. HURD & HOUGHTON propose to reprint the works of the most distinguished theologians and preachers of England, previous to the middle of the eighteenth century, under the title of "Library of Old English Divines." The republication will include the writings of Barrow, Bates, Baxter, Bull, Bunyan, Butler, Charnock, Chillingworth, Clarke, Cudworth, Davenant, Donne, Flavel, Hall, Hooker, Howe, Latimer, Leighton, Owen, Pearson, Stillingfleet, Sibbs, South, Taylor, Tillotson, Usher, and Waterland.

MESSRS. WALKER, FULLER & CO., of Boston, have just published "The Youth's History of the Rebellion, Vol. II., 'From Roanoke to Murfreesboro,'" by Rev. Wm. M. Thayer.

SORIBNER'S PHILOLOGICAL PUBLICATIONS, in nine volumes, all produced (or reproduced) within nine years, have furnished a most valuable series of studies in language.

THE POEM RECITED BY MR. LINCOLN.—The poem which was such a favorite with the late President, beginning with the line—

"Oh, why should the spirit of mortal be proud?"

was written by William Knox, a poet of considerable talent, who died in Edinburgh in 1825, at the age of thirty-six.

THE MAID ON WHOSE CHEEK, ON WHOSE BROW, IN whose eye, Shone beauty and pleasure—her triumphs are by And the memory of those who loved her and praised Are alike from the minds of the living erased.

THE ENTIRE POEM may be found in "Socinia's Bards," a handsomely illustrated volume of selections from the Scottish poets, published in 1853, by Robert Carter & Brothers, of New York.

GREAT BRITAIN.—"The Life and Letters of Archbishop Whately," by his daughter; William Fairbairn's "Iron-Ship Building;" Professor R. Owen's "Comparative Anatomy and Physiology of the Vertebrate Animals;" William Howitt's "History of Discovery in Australia, Tasmania, and New Zealand."

MERIVALE'S CONVERSION OF THE ROMAN EMPIRE is announced. These are eight Boyle lectures recently delivered. The first six relate to the state of the heathen world, morally and intellectually, at the propagation of Christianity. The last two show how Christianity met the wants of the heathen world.

SUCCESS OF THE LIFE OF CÆSAR.—The Paris correspondent of Childs' Publishers' Circular writes, March 31st:—"The literary world here still rings with Cæsar's name. The success of the French Emperor's life is extraordinary, 14,000 copies were sold on the day of publication. Large as were the earlier editions printed, they almost instantly proved inadequate to the demand. The demand was so much greater than the supply that the copies at ten dollars speedily rose to fourteen dollars. Cæsar is served up with every sauce just now. M. Millaud is to open a new street on some land he possesses, which is to be christened by Pompey's rival's name; his statue is to be placed in the Tuilleries garden; a ship-of-war is to be named after him; in fine, Cæsar is as much in fashion as false hair and crinolines." He denies the very current rumor that the Empress is writing a life of Marie Antoinette. Among recent publications in Paris, he names "The Unpublished Correspondence of Marie Antoinette, and her mother, the great Maria Theresa, by Herr de Arzsch." This work, which contains ninety-four unpublished

letters of the Queen and seventy of the Empress, has made a deep impression here; it shows the latter foresaw from the first the egregious folly of her giddy daughter; throws great light upon Louis XVIII. and Charles X., and upon the reign of Louis XVI."

A WRITERS' MUTUAL ASSISTANCE SOCIETY is about to be undertaken in Paris, suggested by the recent death of a literary man there, in circumstances of distressing poverty. The correspondent says:—"The first efforts will be made to secure a large capital to commence with. This capital will be raised by means of a national subscription, by donations from wealthy publishers and proprietors of periodicals, and by benefit performances at all our theatres. Then all writers will pay a given small amount of money monthly, and they will be saved from the perils and anguish of poverty. The position of literary men here is lamentable. Publishers treat them most unfairly, nay, dishonestly, and wrest from them the fruit of their labor. English and American authors live in Eden compared to the places in which their brethren's lives are cast here; for our publishers are gentlemen."

M. DE LAMARTINE is again before the public as a borrower or beggar. What a pity to outlive one's fair name so long! "I never think of him," says the writer already quoted, "without considering death as man's best friend: for, had the dusky angel borne him away to the ebony chambers amid the turmoil of 1843, what a grand position would De Lamartine have for all time occupied in French history! The literary hack, and the lamenter, and the beggar would not have darkened the splendid scene." The new loan is to be for \$40,000 in the shape of \$40 bonds, carrying five per cent. interest, payable in the sum of \$50, and extinguished annually by drawing and paying a given number. His estates will be mortgaged to secure the bondholders.

Literary men are encountering more frequently than usual the interference of the French courts. Proceedings against two writers for attacking the Emperor under the guise, as was alleged, of historical essays, are mentioned. The Revue Francaise has been suppressed, and editor and printer each fined for an article of a "political character," not allowable in a literary review. The hawking of a work on the Convents of Naples has also been forbidden in France.

ANNOUNCEMENTS.—History of Robespierre, first volume out. M. Guizot is correcting the last proof-sheets of the seventh volume of his memoirs; the next volume will complete the work. He is also correcting the second part of his "Meditations on the Christian Religion." Talleyrand's memoirs (which he ordered to be published thirty years after his death) will probably appear this year.

Timbromanie (from timbre, a stamp) has been the name of the rage for collecting postage-stamps, which, as satirical, is to be abandoned for Tembrophile.

Miscellaneous.

THE DYING CHRISTIAN AND THE DYING INFIDEL.

In 1834 the cholera broke out in Lane Seminary. Mr. Theodore D. Weld, who was then a student there, gives the following account of some of the cases:—

The next case occurred the next morning—brother Burr, of Virginia, one of the first students for mind, scholarship, and piety. I had the great privilege of being with him from the first moment of his attack until his death, which occurred in just twenty hours. His last words were addressing me as I was bending over him, "Brother, I feel as if I was beginning to die. Don't you think I am?"

"Yes, my dear brother. Your Father calls you."

"Yes, he calls me—yes, I am beginning to die. O, blessed be God through Jesus Christ, I am beginning to live!"

From the first he expected to die, and while we were playing him with various external applications to aid the operation of medicine, he was continually exhorting us to prayer, great personal holiness, and ceaseless efforts to save sinners. The cross, the cross was his theme, even when racked with bodily agony.

In the brief intervals between the dreadful spasms which for the last four hours contorted his frame, he would speak to us in language of the utmost tenderness, "My dear brethren, pray that this may be sanctified to the seminary! My dear brethren, you must be exhausted." I could fill this sheet with the heavenly breathings of this dying saint, but must pause. When I closed his eyes I could not refrain from crying aloud, "Blessed, blessed! O blessed are the dead that die in the Lord!"

Five or six of the students were taken with the disease on the morning of the day brother Burr died, one of whom died the same afternoon, exclaiming, with a look of transport, "The face of the Lord! the face of the Lord!"

There was another death among us two days after the last mentioned, which made upon us all an impression which can never be effaced. The individual was George —, the youngest brother of my dear friend —. He came on with his brother and myself, when we came down the river in the spring. George was one of the youngest members of the seminary, about eighteen years of age. A young man of most extraordinary powers. I have never seen his superior. He had been religiously educated, had passed three or four powerful revivals, had been convicted deeply and often, asked prayers, attended meetings of inquiry, etc., but still resisted the Spirit, caviled, criticized, and started skeptical queries, until the last revival passed away with such a flood of light on his understanding that he could paralyze his conscience only by a desperate rush into infidelity.

He devoured infidel books, and thought, wrote, and discussed, and hardened his heart with fearful rapidity, and to an appalling extent. His principles were known to but few of us. I had frequently talked with him, and in our last conversation, only a day before he was taken, he acknowledged

himself in a difficulty from what he could not then extricate himself, but said, "I'll think of it, and rely on it, I'll give you a satisfactory answer, and sustain all my positions in a day or two."

The next day he tested the strength of his principles in conflict with Death. He was taken in the afternoon and died the same night, or rather at three o'clock in the morning. I was with him all the time, and such a scene! After all had been done that could be done by the medical faculty, and we saw him beyond recovery, we looked at each other's faces in speechless agony. He was an infidel! But we knew God could save to the uttermost. We consulted with the physician. He said he had never in all his life seen a case of disease so desperate; it was impossible, impossible to save him; he probably would live two hours. After mutual consultation, it was agreed I should tell him that it was certain he must die soon, and urge on his soul the great salvation provided for the chief of sinners.

From the commencement he had possessed perfectly all the powers of his rare mind. I told him we had done all we could for him; he mist die! and pressed on his soul repentance and faith in Christ.

"My mind is made up on that subject," said he; "let me alone. Infidelity is right after all; let me alone, I say, I am determined to try my experiment." He was in a rage—thrust me from him with violence. "Let me die in peace," said he.

I endeavored with the utmost gentleness and tenderness to press the subject at intervals for an hour and a half, but the more affectionate the approach, the fiercer did he repel it; till at last he screamed to drown my voice.

His brother threw himself in tears upon his neck, and with a bursting heart, cried, "O George! dear George, won't you listen to your brother?"

"No, no," said he, "let me alone."

"What shall I tell your poor mother, George?"

"Let me alone," he repeated. I stepped out to call a brother in the fourth story. While going, I heard George calling my name with ringing energy. I hastened down. When he saw me approaching his bed, he reached out both hands, grasped me convulsively, and cried out, "Dear Mr. Weld, now I'll hear you! now I'll hear you!"

"Tell me, is there an eternal hell? Convince me by sure arguments! O, to be damned! to be damned! O, for a light! for a light! Bring me a light; the light of my salvation! No, never, never! Never! This word he repeated as many as twelve or fifteen times, all the while tossing his body from side to side with an energy which nothing could inspire but the death-struggle. He stopped, and with a phrenzied look of horror, died! —Autobiography of Dr. Beecher, (vol. 2.)

THE ANCIENT STATUE OF HERCULES.

Gibson, the English sculptor in Rome, says of the newly discovered ancient bronze statue of Hercules:—It is the most beautiful work of art in Rome; it made me melancholy the whole day after I had seen it, to think that after the labor of a life I had made such slight approaches to the perfection of the master-hand which had executed the work. "A Roman letter says further of it:—'Like a colossal golden image it appears; for now that the incrustations of time have been removed, the gilt surface, which is perfect, flashes the eye, and indicates, by the expense that was lavished upon it, in how high appreciation this statue was held even in that age of giants. Grand in its proportions, it is exquisitely delicate in its details; the nails of the foot, the hair, the slight beard or whiskers on the face, are as fine as fancy work, while the muscles stand out with all the assertion of manly strength.' The discoverer of the statue presented it to the Pope, who rewarded him with presents to the value of over \$50,000.

GIVE TO YOUR NEIGHBOR—GIVE LIGHT.

It was a beautiful illustration of the manner in which charity enricheth him who exerciseth it, and of the process by which the Christian's own soul is illumined when he lets his light shine for the benefit of others, that was recently given in language similar to the following:—

"Suppose a vast plain, surrounded on all sides by hills, gently rising at first, then steeper and more rugged, until all terminate in high mountain peaks, each overlooking the entire plain and the opposite hill-sides; and suppose this immense amphitheatre to be densely filled with human beings, from the centre of the plain to the summit of the highest mountain ridges, each holding in his hand an unlighted taper, and all enveloped in thick, black, midnight darkness, without one single ray of blessed light to cheer them amid the desolate gloom. And now, suppose that one single individual, in the very centre of that enormous throng, obtains a spark of light, and his candle burns—its feeble rays but dimly lighting himself, and serving to make the darkness appear more dense and the gloom more deep. Will he fear to lose his faint light? Will he try to keep it to himself? Will he put it under a bushel, and attempt to hide it? or will he generously impart to his neighbors, and let his own light shine? What would he gain by keeping? What would he lose by giving? 'Oh! look! He does light his neighbor's candle; and, bidding him follow the example, the two quickly light two more; and these four, four others; and the eight, eight again; and this sixteen, another sixteen; and thus the light spreads rapidly from that little central point, every one, as he lights a new taper, bidding the possessor give to his neighbor. How gloriously that great swelling cry rolls on 'Give to your neighbor—give light.' And how beautiful, how lovely that mild, gentle light, constantly increasing as it gives; ever spreading, dissipating the darkness, and filling all hearts with joy and gladness! See, how like a wave of the ocean, rolling outward and onward, it covers the whole plain; it reaches the foot hills; it climbs the mountain sides; it ascends their highest summits—until all that vast plain, all those surrounding hill sides, all those mountain tops are lighted up with bright, joyous rays of clear, precious

light, which even the clouds above catch and pass them back to earth again! "Thus from plain, and hill, and mountain top, from earth and sky, from every point as far as the eye can reach, there comes back to the first giver a perfect flood of light, more glorious, and in rays more blessed than he ever dreamed of. Now, what has he not gained by giving? What would he not have lost by withholding his light? "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Pacific.

LIST OF DEATHS.

The following ministers of our church have died within the year:— John B. Shaw, of the Pb'y of Albany. Levi Parsons, of the Pb'y of Cayuga. Azariah G. Orton, D.D., of the Pb'y of Cortland. Samuel White, of the Pb'y of Steuben. Calvin McKinney, of the Pb'y of Ithaca. Daniel Van Valkenburgh, of the Pb'y of Oswego. Nathan Allen, of the Pb'y of Buffalo. Isaac Chichester, of the Pb'y of Genesee. John Dodd, of the Pb'y of Genesee. Nathaniel Hammond, of the Pb'y of Genesee Valley. Austin H. Wright, M.D., of the Pb'y of North River. Frederick W. Graves, of the Pb'y of New York, Third. Peter Kanouse, of the Pb'y of Rookaway. Nicholas Patterson, of the Pb'y of Wilmington. Edwin E. Merriam, of the Pb'y of Montrose. Ambrose Eggleston, of the Pb'y of Coldwater. Vernon D. Taylor, of the Pb'y of Cleveland and Portage. Evan Evans, of the Pb'y of Franklin. Samuel W. Bonney, of the Pb'y of Cincinnati. Edward McMillan, of the Pb'y of Illinois. Comfort L. Slack, of the Pb'y of Des Moines. William W. Woods, of the Pb'y of Dubuque. James B. Townsend, of the Pb'y of St. Louis. Abram Blakely, of the Pb'y of Kansas.

SYMPTOMS OF INCIPIENT INSANITY.

An alienist physician of judgment and experience would be able to point out, in the circle of society with which he is acquainted, nearly all the men who are very likely to become insane; but were he imprudent enough to make known this invidious prescience, it would be found that his judgment differed widely from the opinions on this subject which are current in the world. It would be found, for instance, that his prophecy would not rest upon those men who are called eccentric. Eccentricity more frequently depends on a disregard of public opinion in trifling and nonessential matters than upon any twist or perversion in the mind of the individual. The eccentric man is often a large-hearted and a courageous man, and, as such, one of the last to become insane. The ominous forethought of the physician would rather rest upon the man over susceptible concerning the good opinion which others may entertain of him; the suspicious and timorous man, who hears scandal before it is spoken, and apprehends the commencement of every possible mischief; the man who has not at bottom of his heart a sincere liking for his fellow-creatures, but who is querulous and contentious, and who perpetually finds himself in discord with the world. This is the type of men whom predisposing and exciting causes are most likely to plunge into insanity.—Psychological Medicine.

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Mortgages, Real Estate, Ground Rents, &c., 277,278 86 Loans on collateral security, 114,899 82 Premium notes secured by Policies, 114,899 82 Cash in hands of agents secured by bonds, 25,604 70 Cash on deposit with U. S. Treasurer, at 5 per cent., 50,000 00 Cash on hand and in banks, 50,381 67 Accrued interest and rents due Jan. 1, 10,454 71 \$956,361 79

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