

Editor's Cable.

BRAINERD. The Life of John Brainerd, the Brother of David Brainerd, and his Successor as Missionary to the Indians of New Jersey. By Rev. Thomas Brainerd, D.D., Pastor of "Old Pine Street Church," Philadelphia: Presbyterian Publication Committee.

The Brainerds glorified and living, are a name of worthy note in our American Presbyterian Church. In this book, one yet with us, has happily not too late secured from the wastes of time enough of the scattered memorials of the goodness and usefulness of another, whose birth reaches back into the first quarter of the last century, to make out one of the most interesting contributions to our Presbyterian biography which has appeared for a long time.

If the author will permit, or even without his permission, we are disposed to hold this up as The Book of Three Brainerds. The history of John is too deeply interwoven with that of David, to allow of its perusal without giving the reader, at the same time, a pretty fair outline of the character and labors of the other. John, the hero of the history, is there of course. And then the Thomas Brainerd who is now of us—when did he ever write a page which did not reflect himself? Not that there is anything self-obtrusive in the composition; but that style so epigrammatic, so genial, so sure to keep the reader and himself in the best of humor with each other, is unavoidable of recognition.

We add that the publishers—our "Presbyterian Publication Committee"—have been eminently successful in their part of the enterprise. The book is a large duodecimo of 488 pages, gotten up in the English style, with heavy tinted paper, liberal margin, and corresponding binding. It is throughout a beautiful specimen of book work, and is furnished at the price of \$2.50. We name this for the benefit of any reader who may wish to order the work.

PAMPHLETS AND PERIODICALS. THE SAILOR'S MAGAZINE AND SEAMAN'S FRIEND. August, 1865.

THE NATIONAL PREACHER and the Prayer Meeting. Aug., 1865. Contents: Relation of Christian Life to Heaven; Martha and Mary; Men Ought Always to Pray.

BLACKWOOD'S EDINBURGH MAGAZINE. July, 1865. No. 97. Contents: Miss Majoribanks, Part IV; Cornelius O'Dowd upon Men and Women, and other things in general, Part XVI; Carlyle's Frederick the Great; Sir Brook Fossbrooke, Part III; The Rate of Interest, conclusion; Piccadilly; an Episode of Contemporaneous Biography, Part V; Mr. Gladstone at Chester; and the Past and Coming Parliaments.

IN MEMORIAM. A Discourse upon the Character and Death of Abraham Lincoln. Preached in Pottstown Presbyterian Church, on the Day of National Humiliation, June 1, 1865, by Rev. Jno. C. Thompson.

THE CHRISTIAN UNIONIST. A monthly Magazine, designed to promote Christian Union, and advance the spiritual interests of the people of God of every name. Edwin A. Lodge, Editor: Detroit.

LITTELL'S LIVING AGE. No. 1105. August, 1865. Contents: The Anti-Slavery Revolution in America; Wives and Daughters; Sir Brook Fossbrooke, Part III; Poetry.

LITERARY ITEMS.

We have before noticed, as an item of intelligence, the death of Isaac Taylor, the writer of a widely circulated series of religious books, which addressed themselves to thinking men, and impressed themselves most strongly upon the leading minds who directed the current of theological opinions. Among them were, "The Natural History of Enthusiasm," "Fanaticism," "Spiritual Despotism," "Physical Theory of Another Life," etc. Mr. Taylor died at the age of seventy-seven. His last book, "The Spirit of Hebrew Poetry," was published in 1860, thus making for him at least forty years of vigorous and prolific authorship. About thirty distinct books, beside translations, etc., testify to his industry. Many of them have taken a permanent place in literature. That Isaac Taylor, on the whole, occupies the rank as an author due to his great reading, profound learning, originality of thought, and mastery over a style at once bold, nervous, and picturesque, few will admit. The fact is perhaps owing to a certain independence of view that allowed no sect or denomination to claim him as their own, though his aid was eagerly accepted by all, as by the Evangelical party in his "Ancient Christianity"—perhaps the most damaging attack on the Tractarian doctrines that the entire controversy produced. The only outward incident of Isaac Taylor's life known to the public was his unsuccessful application for the professorship of logic and metaphysics at Edinburgh in 1836. His sisters, Jane and Anne Taylor, the friends of our youth, were the other best known members of the family, conspicuous in all its branches for mental cultivation, to which he belonged. They were Nonconformists or Dissenters; but Isaac Taylor, in the latter part of his life, conformed to the Established Church. His son, the Rev. Isaac Taylor, is a minister of it, and author of a late book displaying great philological research, entitled "Words and Places, or Etymological Illustrations of History and Ethnology."

Two volumes of unpublished writings of M. de Tocqueville will form the conclusion of the complete edition of his works now publishing in Paris under the supervision of his friend, M. Gustave de Beaumont. They contain a continuation of his work on the *Ancien Regime* in France, and also most interesting fragments, in a more or less complete shape, relating to the leading characters of the Revolution, intended to form part of a work that occupied the last years of the great French publicist's life, the subject of which was the political reconstruction of France as affected by Napoleon Bonaparte. Many other papers of value are given for the first time, including personal memoranda of travels in England, Ireland, Algeria, Switzerland, etc.

The new book of travels, "Wanderings through Eastern and Central Arabia," by William Gifford Palgrave, acquires, from the singular career of its author, an interest almost as great as that derived from its freshness and novelty. Mr. Palgrave was formerly a student at Oriel College, Oxford, but, from extreme High Church notions, declined being ordained a clergyman. He then went out to Bombay as an officer in the Indian army and served five years. Becoming a Catholic, he left his regiment (the 8th native infantry), and entered the order of Jesuits. He studied at Rome and in France, was ordained priest, and sent to Syria as missionary, where he labored with great zeal for ten or twelve years, being conspicuous for his opposition to the Protestant missionaries of the various orthodox sects. It appears to be during this stage in his career that the journey recorded in his book was performed. Returning in safety from his year's sojourn among the wild Wahabees, his adventurous story was not ended, for within a few weeks he has made public recantation of the Roman Catholic faith at Berlin, and is about proceeding to Bagdad as Prussian consul-general there. His father, Sir Francis Palgrave, the historian, was by birth a Jew, really named Cohen, and Mr. W. G. Palgrave's portrait shows strongly marked Semitic features. As a record of a route through a country hitherto secluded even from modern enterprise, his travels rank first among the publications of the year.

The *Bulletin de Paris* contains the following:—"The Emperor has already received on account of his *Histoire de Jules Cesar* the sum of 40,000F. The whole amount which his Majesty would have to receive, if it had not been already given away to other persons would be 642,000F. On hearing of this amount, the Emperor said, with a smile, 'Decidedly, I see that in France a living can be made by the pen.'"

M. Alex. Dumas has been before the French courts as the defendant in an interesting suit to determine the liberties which writers may take with historical persons. The question was on an incident in the life of Marie Antoinette, of which two versions are given, and that adopted by Dumas, it is claimed, does injustice to one of the characters. It was decided that the author was at liberty to adopt which ever version he pleased.

AMERICAN. Governor Colden's "History of the Five Indian Nations depending on the Province of New York," is now being reprinted by T. H. Morell, of 134 Fulton street, from an almost unique copy of the original New York edition, printed by Bradford in 1727. This edition has been discovered. It had never been seen by Mr. O. Rich, who passed a long life in the collecting of books in America, and its very existence was doubted. A comparison of it with the London reprint of 1747 shows some curious differences, proving that the book had been tampered with, unknown to the author and without his consent. The book will be an exact fac-simile of the original, and as the first work on New York history issued in the colony by its first printer, must always possess an enduring interest independently of its historical value as mentioned above. The impression is limited to one hundred copies in octavo at five dollars, and twenty-five imperial octavo at twelve dollars each.

NOTHING TO LEAN UPON.

It was, I think, in the summer of 1828 that Rev. Mr. Nettleton came from his revival labors in G—, to pass a few days with an old schoolmate and friend. "I want you to hide me," he said, playfully, to his friend's wife: "I have allowed myself to be overworked so that I can neither eat or sleep. And it is impossible for me to recruit unless I get away from labor and correspondents."

"See," he added, as he took from his carpet-bag a large parcel, "these are letters which came this week from various parts of the country, making urgent requests for my presence and labors. I have not answered them, and cannot; for I am entirely broken down. The physician at G— says I have a slow nervous fever; and that if I mean to get well at all, I must break away from every thing and rest. So I took a seat in the stage coach this morning, and came here to hide away from my pursuers; and have left orders at the post-office not to have even a letter forwarded."

"But you were in the midst of a revival at G—," thought said Mr. Nettleton's hostess; "how could you be spared?" "My dear sister," was the prompt answer, "in that good man's low and meaning tones, 'the revival was God's and not mine. Had he needed me longer to help him, he would not have laid me aside, I am sure; I can trust it in his hands.'"

"But didn't the people at G— feel very unwilling to spare you in such a crisis?" persisted his friend. "Yes, but that was only another argument for my coming. There was one case there in which both brethren and myself have taken a special interest. The subject of our anxiety is a young lady of unusual mental strength and culture, but not trained under evangelical influences. She was convicted of sin under my first sermon; and I have bestowed a large amount of time and labor upon her. She seems very anxious to become a Christian, and very desirous of the conversation and prayers of those who are seeking her welfare. Yet she makes no progress towards a surrender of her heart to Jesus. I called upon her last evening. She was eager for me to counsel and pray with her; and she said that if any thing could save her, it would be the help of one who seemed to understand her feelings so well as I did."

"I told her that I had not come to labor with her, but only to bid her good-by; as I should leave the place in the early morning. At this she burst in distressing tears, and exclaimed, 'If you go, I shall have nothing to lean upon; don't leave me by myself!'" "Poor thing! what did you say to her?" "I assured her, solemnly, that only Christ could save her; and that any leaning upon a human arm in the matter of her soul's salvation, was dishonoring to Him, and full of peril to her. And I added that it was now my sincere conviction she had been depending upon Christian friends to help her to secure peace with God, instead of going herself to Him in penitence and faith; and that I was glad the Lord was taking away one of her props, that she might feel herself helpless in his hands."

"How did she bear your rebuke?" "She seemed stung and offended; and as I had arisen to go, she said, 'If you feel so, Mr. Nettleton, you couldn't do me any good, and you are not so kind and sympathizing as I thought you to be; for any but the hardest heart would pity such a wretched being as I am.' My only reply was, 'I recommend you to One who has proven his pity for you in the death of his Son; you have only to deal with Him now, and taking her kindly by the hand, I left her.'"

Mr. Nettleton had a tedious illness, and a protracted convalescence. Then he returned to G—, for his letters and papers; and from thence he wrote to the friends to whom he had related the above, as follows: "Miss — is about the happiest and humblest of the converts here. My last talk with her opened her eyes. Having nothing to lean upon, and being herself helpless and undone, she was driven to the only refuge, and found Him an almighty and all-sufficient Friend and Helper. Give God the glory!"

IS A HORSE BETTER THAN A MAN?

We think not. Others appear to think otherwise. The *Boston Journal* says of the cruel attempt to drive a horse from Boston to Portland between sunrise and sunset, "It was an act which justly deserves public condemnation. No man who has a spark of genuine love or admiration for a horse would ever subject him to such a trial as this one was put on. It would be a righteous punishment to take the parties who made the bet, and the man who drove the horse, and harness them together, and make them draw the wagon back to Boston. We know one person who would like to draw the reins over them." We agree to this as being humane; but then we cannot help thinking of the cruelties that are practiced upon men and women by Boston rum-sellers, while these same papers, like the *Boston Journal*, keep silent upon the matter, and even favor the rum side. Is a horse better than a man? Is it worse to kill a dumb animal by overdriving, than it is to torture and drive to death a human being? And this is done every day in Boston. Go into the Police Court, and behold the wretched victims of the rum-seller there! They are worse than killed; they are being slain by inches. Visit the North End of the city, and some other localities, and take a view of the deep degradation that the traffic in strong drink occasions—such forms of woe as no language can describe. Consider the fact, that a class of rum-sellers in Boston actually barter rum to ruined men for their clothes.

On the second week of March last, I met with a ruined young man in Hanover street, Boston born and reared, who actually purchased all his rum for six months by bartering the clothes which friends gave to him. On that very day he had sold his shirt and stockings for rum; he assured me that he would sell his coat for rum one day, when some one would give him another; another day he would sell his shirt, and then beg one of the kind-hearted—all for rum. And this from week to week. All this is well known in Boston, and yet such daily papers as the *Journal* have no pity for the wretched men who are ruined in this manner. They lavish their pity on the horses, and are ready to throttle the reckless men who drive them to death; but they have no words of commiseration for the drunkard, nor of condemnation for the unprincipled trafficker who ruins him. If there was nothing worse than driving horses to death done in Boston every day, it would be a paradise in comparison with what it actually is. Yet, from the *Boston Journal*, we should infer that killing the horse near Portland was a greater crime than is known in Boston. Rum does vastly worse things here every day, and the *Journal* ignores the fact.—*Zion's Herald*.

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TESTIMONIALS. Mr. Clarence Smith was a member of the senior class in this College, of the year 1855. I recollect him as a superior scholar, and more than usually correct and elegant writer. I presume him, therefore, adequate to render thorough and finished instruction in any department he may undertake.

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