

Correspondence.

A NONCONFORMIST OF 1662.

BY REV. E. H. GILLET, D. D.

In Palmer's Nonconformist's "Memorial" among the ministers ejected in 1662 from Buckinghamshire, mention is made of a Mr. William Dyer, a late preacher of the Gospel at Chesham and Chouldsbury.

This is all that we know of the man, except from his writings. But a mutilated copy of these, containing "A Cabinet of Jewels; or, A Glimpse of Zion's Glory;" "Christ's Voice to London; and the Great Day of God's Wrath;" "Christ's Famous Titles;" and "A Believer's Golden Chain," carries us back more than two centuries, and enables us to listen to a style of preaching which might perhaps be described as "sensational," but which must, at least at such a time as that of the plague, have been unusually impressive.

In the very time of the pestilence he said, "O, friends, how much doth it concern you and me to examine our standing, that we may be able to stand in the day of God's wrath, which is coming so fast upon us!" You see now that his wrath is but a little kindled, and yet how hard it is for man to stand and abide it! Thousands have been sent to their graves by it, and many hundreds have left their habitations because of it, and are fled out of the city, into several parts of the kingdom for refuge.

What a sad and fearful place hath this city been for several weeks! The greatest trade among us hath been to bury the dead, and tend the sick! O, my brethren! if this little be so much, what will it be when the great day of His wrath is come? Who will then be able to stand? O, examine yourselves, and try your faith, whether it be true; your knowledge, whether it be sanctified; your hope, whether it be purified; your love, whether it be sincere; your evidences, whether they be sound; your hearts, whether they be gracious; your desires, whether they be holy; your ends, whether they be right; and your conversations, whether they be heavenly; that you may be able to stand in the day of wrath, in the day of death, and in the day of judgment.

His "Cabinet of Jewels" was his farewell to his flock in Buckinghamshire. What a glimpse does the following passage from it give of the hardships to which not a few of the Nonconformists of the time were exposed! "O, beloved, what an opportunity have you now to do good, if Satan do not hinder you! Are there not many of Christ's servants now in want, and members in want—some in prison, and some out of prison? Remember those that are in bonds as bound with them. There may be many men that have a great deal of this world's wealth and riches, and goods in their hands and in their houses; but they have no grace in their hearts, and therefore they do no good with the goods of this world. They live so unfruitful, that their lives are scarce worth a prayer, nor their deaths worth a tear. Men may as well go to hell for not doing good as for doing evil. He that bears not good fruit is as well fuel for hell as he that bears bad."

It is thus that he counsels peace—in words that well reflect the charitable spirit of the great mass of his injured brethren. "O, consider what a dishonor it is to the Gospel, that those that profess themselves sons of the same God, members of the same Christ, temples of the same Spirit, heirs of the same glory, should be at jarring, one with another: that God's diamonds should cut one another! For wolves to devour the lamb is no wonder, but for one lamb to devour another is a wonder, and monstrous! Do not wicked men warm themselves at the sparks of our animosities, and say, 'It is as we would have it?' O, beloved, hath God not made his wrath to smoke against us for the divisions and heart-burnings that have been amongst us? O, that you would lay this to heart, and throw away all discord and divisions and heart-burnings, and labor for oneness in love and affection with every one that is one with Christ. There be many that cannot love a man unless he be of their opinion, or a member of their Church, though he be a member of Christ. Every man has a good opinion of his own opinion. But, alas! it is not this opinion or that opinion, this way or that way, will bring a man to heaven, without faith in Christ; and he that hath faith in Christ, hath right to all the ordinances of Christ, the promises of Christ, the privileges of Christ. Therefore, let me beseech you, to love every man that is a godly man, let him be of what way or form he will." Who could charge bigotry upon such puritanism as breathes forth in those words?

In some of his other treatises, the author occasionally indulges a quaintness worthy of "Smooth Stones from Ancient Brooks." "Tis not always seen," he says, "that the sparkling diamond of a great estate is set in the gold ring of a gracious heart. A man may be great with Saul, and graceless; rich with Dives, and miserable. The richest are

oftentimes the poorest, and the poorest oftentimes the richest. O, how many threadbare souls may there be found under silken coats and purple robes! They who live most downward, die most upward. A sight of ourselves in grace, will certainly bring us to a sight of ourselves in glory. Those sins should never make a hell for us, that be a hell to us."

In another place, we might imagine that Dyer has copied from the "Milk and Honey" of his contemporary, Venning. "Do not turn your backs upon the truths of God, as too many in your days have done. They have gone from one religion unto all, till at last they have come from all religion unto none. That man's beginning was in hypocrisy, whose ending was in Apostasy. Indifference in religion is the next step to apostasy from religion. Do not make Him a stone of stumbling that God hath made a stone for building. If the golden chain of duty will not bind you, the iron chain of darkness shall bind you. If you abuse your liberty in one world, you will lose your liberty in another."

Such sentences as the following are common. "Christ hath a crown for runners, but a curse for runaways."—"Though the believer live a life that is dying, he shall die a death that is living."—"A sanctified heart is better than a silver tongue." Overflowing with quaintnesses like these, and sometimes pointing forth his thoughts in a kind of volcanic tide, not unworthy of old Robert Bolton, William Dyer passes on to the obscurity that covers his fame, along with that of hundreds of kindred spirits and fellow-witnesses.

LETTER FROM KOLAPOOR, INDIA.

KOLAPOOR, India, Oct. 25, 1865.

DEAR BRO. MEARS:—I meant to have sent you some account of the dedication of our new church, but pressing duties prevented at the time, and now it is a past event, though one of much interest to us; and the luxury of our Christian sanctuary in this dark, heathen city—one suitable place in which to preach Christ and him crucified to these idolaters—is a present and blessed reality; and we hope in God it may become a "fixed fact" in all coming time. Its audience-room furnishes space for five hundred persons, with room for some three hundred more when crowded, and its proportions are such as to give effect to the voice, both in speaking and singing.

Bear in mind that this is the only Christian church within seventy miles of us, north and south, and hundreds of miles in all other directions—that it has cost us two years of unceasing care and toil, the high prices of material and labor constraining the utmost economy and personal exertions, even to the sawing of planks and boards for the floors and window-sash, and the driving of almost every nail in the building, with our own hands—that it is the second church we have built here, the first having been ruthlessly sold and converted into a mosque for the worship of the false prophet just before we got back to our mission—that we have prosecuted the work amidst ceaseless hindrances and perplexities, caused by the artful schemes of perverse native workmen and subordinate native officials aiming to delay and defeat our undertaking—bear in mind these facts, and do you wonder that the sight of this Christian temple, begirt with the two hundred and fifty-two idol shrines of this heathen city, two idol-temples almost touching it, one on either side, and the tall spire of Ambabai—this "Great Diana" of the Kolaporeans, rising just in its rear—do you wonder that the sight stirs very deep feelings? Could the Psalmist have exclaimed with profounder gratitude, "The Lord taketh my part with them that help me?"

God bless the dear Sabbath-school of Brother Shepherd, and the other generous friends who have sent us money to build this Christian temple, and would that they would all now help us with their fervent prayers that God will accept the house and fill it with his presence!

ITEMS.

Dr. Livingstone is now in Bombay, fitting out another expedition for exploring the sources of the Nile and the interior of Africa. Doubtless many will feel that the Doctor has turned aside latterly from strictly missionary work. But his efforts have evidently a high philanthropic purpose. He gave a public lecture last week in the town hall of Bombay, which seems to have been listened to with much interest. It was mostly on secular topics, but on the subject of Missions he expressed himself as follows:—"I feel very warmly in the cause of missions and missionaries. I am not associated with any missionary society now; but when I see papers written in a sort of scoffing manner because of the fewness of converts which missionaries make, I think they are treated very unfairly. I don't think that the number of converts is any gauge of a missionary's usefulness. There is a great movement going on through the world, which must result in the benefit of man; better principles are working in the native mind like leaven; it is not in individuals only; it is a movement which is affecting the mass of the population. Missionaries are performing a part, and that part cannot be measured. They are not alone in the work. Judges in giving judgment, merchants in just dealing, masters in more kindly and sympathetic treatment of their servants, and in devising beneficial measures, were all contributing to the same result."

These last sentences evidently require some qualification. Heathen judges and

merchants often claim to judge and deal justly, even when they condemn the better judgments and dealings of Christian men; whereas so-called Christian judges and merchants, in heathen lands, are often found swerving from the high standard of Christian justice and morality, and making compromises with idolatry and superstition. Christ and him crucified is the only Gospel that will ever permanently enlighten and reform the heathen, and raise them in thought, feeling, and practice to the high spiritualities of Christian faith.

GOVERNMENT REPAIR OF HINDU TEMPLES.

If the above paragraph needs confirmation take this item (enclosed) from a recent report of "Works of Public Utility" executed by Government in the Poona Collectorate in 1864. Of these twenty "Works of Public Utility," you will observe seven were dhunshalas, or little native rest-houses, two were wells, one a school-house, and ten were temples of the Monkey god and other Hindu charities—one school-house to ten idol-temples, and this in the most enlightened portion of British India! and this the merest item in the annual expenditure of more than six lakhs from the British treasury for the general support of idolatry in India! Do Christian judges and officials make no compromise with idolatry?

MAN DEVISETH, BUT GOD OVERRULETH.

Some two years ago I sent you an account of an unrighteous decision of a British judge in the case of Hemnath Bose, a young Hindu in Calcutta who had become hopefully converted, and sought Christian baptism at the hands of the Scotch Free Church Missionaries. The British judge, Sir Mordaunt Wells, took the young convert from the protection of the missionaries and forced him back under the power and influence of his heathen father. But young men went always stay young. After two years' patient endurance of persecution, young Bose has reached an age at which parental restraint can no longer be enforced by any judicial decisions, and the young convert, still faithful to God and his conscience, has hastened to carry out his convictions by publicly receiving baptism and professing his faith in Christ. The following account of the matter is from a Calcutta paper:

A CONVERT.

"The native community here appears just now in the throes of religious excitement. This is owing partly to a controversy amongst themselves, partly from the working of the missionaries. Some two years ago, a Hindu lad named Bose left his father's house and went to reside with the missionaries. The father appealed unto Caesar, in the shape of an application to Sir Mordaunt Wells, on account of his son being a minor. On this ground Sir Mordaunt ordered the youth back to the care of his parents. But these ungracious lads do not always continue minors. Young Bose is of age, and has again cast his lot with the missionaries. His father has addressed a letter to the Rev. Lal Behari Dey, a copy of which he also sent to the newspapers, in which he sets forth the character of the youth in such colors as would indicate that he would be no ornament to his adopted church. The father is somewhat severe upon the son; and yet the letter is full of good parental feeling, all indicative of the great conflict that is yet in store for India on this question, if she is ever to be won from her old idolatries. The missionaries have a very delicate game to play. If they make their church the refuge for all the dissatisfied and lax portion of young Bengal, they are not likely to maintain that lofty moral standard which a model church ought to exhibit. And yet in their zeal they are not likely to turn a deaf ear to applicants who profess a desire to turn from the worship of idols in which they have lost all faith, to a purer religion which perhaps they do not comprehend."

There are yet other phases of this religious spirit moving upon the face of the waters. But these I must leave for another opportunity.

A WHOLE FAMILY GATHERED IN.

I think I mentioned to you the baptism of a Mahratti family in June last, consisting of the father, mother, and three children. There was a fourth child, the eldest of the children, who seemed to be a wayward boy. Under the teachings and influence of heathen friends, he left his parents from the day they became Christians, and went to live with these friends, adhering to his Hindu caste and superstitions. The parents, in their grief, besought us to carry the case to Government and enforce his return. We felt much sympathy for them, but our exceeding reluctance to seek Government interference, led us to delay, and eventually to leave the whole matter to parental wisdom and affection. The result is, that after four months' absence, the lad has come home again; has given up his foolish notions about caste and idolatry, and at his own earnest request, and on the faith of his Christian parents, he was last Sabbath baptized. The father and mother are rejoicing to have all their children thus brought under the seal of the covenant.

COME OVER AND HELP US.

Our mission work is growing on our hands. Our need of help is great, pressing, and constantly increasing. The daily services and duties that have come into existence just here, in and about our house, are enough to consume the time and strength of any missionary, however strong. Our new chapel in the

city, opens a centre of influence and effort which should have the best energies of a whole, strong man. A preaching place and school among the Mahars, with the other schools of the mission, should have another man constantly engaged in preaching and giving Christian instruction. The cool season is at hand now, and for four months we would gladly spend every energy in preaching Christ and salvation in these surrounding villages. At the same time the climate is drawing solar lines on the pale faces of dear wife and children—especially our little invalid boy—and I ought to take them to Mahalleshwur for a few months of cooler air. But I can neither do this nor go to the villages without suspending preaching services and schools, scattering converts and inquirers, and virtually breaking up the mission in our absence.

Do we not need help? What shall we do? Can you not tell us of some young brother who will gladly come and join us in this work—one whose heart the Lord has touched with the glow of His own love for souls, and the fire of His own zeal for the glory of God, so that he will not confer with flesh and blood or wait for a guarantee of support, but, taking a wife of like spirit, will hasten to us, trusting for all supplies to Him whose grace and love and resources never fail? If you can find us such associates, let them embark by the first vessel, with an assurance of the warmest welcome here from human hearts and the thousand fold blessings pledged in the sweet promises of Him who has declared, "Lo, I am with you always." In the love and service of the Gospel, Yours sincerely, R. G. WILDER.

MONUMENT TO REV. WILLIAM RAMSEY, D. D.

Passing along the river path, in the South Laurel Hill Cemetery, Philadelphia, I recently came to a monument inscribed with the name of "Ramsey," in bold relief upon a shield. Pausing here, and reading down the stone, I remarked those words which were the burden of all our brother's preaching: "Come to Jesus;" and then the sketch of our brother which follows:—"Sacred to the memory of Rev. William Ramsey, D. D., born at Thompston, Juniata county, Pennsylvania, February 11, 1803. Having preached the Gospel in his own, and foreign lands, for more than 30 years, which was blessed to the hopeful conversion of several thousand souls, he ceased from his labors, January 26, 1858."

Below this is the line which speaks such heavenly comfort to a sister's heart, "Thy brother shall rise again." This monument is a plain marble shaft, with its four faces. One of these faces commemorates the name and Christian hope of one of Dr. Ramsey's daughters, who was born in India, brought, with another daughter from Bombay, and placed under the tender care and unfailing love of an aunt, who was all that a mother could be to these motherless little ones, and who trained them, not only for earth, but also for heaven. This daughter was possessed of a rich imagination, an ardent temperament, and an unusual affluence of thought and language, and her effusions, in prose and poetry, under the signatures of "Geneva" and "India," occasionally found their way into the religious journals. One of these pieces, addressed to her "beloved," that is, her honored, loved, and almost idolized father, on his departure for St. Augustine, Florida, in pursuit of health, and published in a late number of the AMERICAN PRESBYTERIAN, is so tender, so sweet, so sad, and yet so pervaded by the triumph of Christian hope, that a reader can scarcely go through it without being melted to tears.

This daughter suffered with her father's disease, but she was buoyed up by her father's cheerfulness, and her countenance was often illumined by the bright visions of her father's hope in Jesus. After patient, wonderfully patient endurance of pain and sorrow, she fell asleep in those arms which had supported her from infancy to womanhood, and her mortal remains were brought to Laurel Hill, to rest by the side of those of her father, until the trumpet voice of their best beloved shall bid them arise, and enjoy the full blessedness of His heavenly kingdom.

The face of the monument devoted to this daughter, bears first the simple name—Jeannie. Under this is a modest cross. Then follows the inscription: "Jeannie M. W., second daughter of Rev. William Ramsey, D. D., born at Bombay; fell asleep in Jesus, September 1, 1862. We know that when He shall appear, we shall be like Him, for we shall see Him as He is." I John iii. 2.

On the opposite side of the shaft is an inscription commemorating the name and ministry of the brother-in-law of Dr. Ramsey. I have not dared to copy it for your paper, lest I should trespass on your columns. It begins: "In Memoriam of Rev. W. Wilson Bonnell, who departed this life, December 2, 1849, aged 40 years."

This brother-in-law was a faithful minister of Christ in the German Reformed Church, while Dr. Ramsey labored in the Presbyterian field, and as in life they preached in perfect harmony, so in death they are not divided.

I had long wondered that no monument was erected, during the seven years since the death of Dr. Ramsey, to mark the spot where his remains rest until the resurrection. He was so indefatigable as a student—so zealous in his search for knowledge—so compre-

hensive in his scholarship—so learned in all things appertaining to the Bible—and, at the same time, so childlike in his piety, so untiring in his efforts to do good—so devoted, body and soul, to his great work of preaching the Gospel to dying men, that it would be reasonable to suppose that some stone would, by some loving hand, be erected, where friendship might come and muse over the dead, and say of the departed: Here lie the remains of a true man of God! Blessed be He, whom our brother so ardently loved, and so reverently adored, that such a loving hand has been provided, that such a loving heart has been sustained in its work, until the modest marble has been reared over his dust, and his name and record have been inscribed upon it, for the instruction of coming generations.

Guitar's Cible.

PRESBYTERIAN PUBLICATION COMMITTEE.

BOWEN. Daily Meditations. By the Rev. Geo. Bowen, American Missionary, Bombay, India. 12mo., bevelled boards, full gilt, tinted paper, pp. 429. Philadelphia: Presbyterian Publication Committee, \$2 50.

Precious thoughts are these; full of Scripture comfort and instruction, tersely, yet simply and clearly expressed, and furnishing a convenient starting-point for meditation from day to day. A calm and quiet beauty pervades the style, which is yet never dull and never barren or commonplace in thought, but singularly appropriate to the author's object. The results of diversified learning enrich the meditations without obtruding themselves on the reader's notice. Frequently pregnant suggestions are substituted for full developments of the thought, thus making the book a help, and not a substitute for one's own meditations.

The externals are of marked beauty even among the elegant issues of the Publication Committee.

FARQUHARSON. Brook-Side Farm House, from January to December, for the little folks. By Martha Farquharson. 16mo., pp. 176. Presbyterian Publication Committee.

The vicissitudes of the Farmer's Year, from January to December, with their very natural and profitable lessons, are pleasantly depicted in this volume for the young. A good illustration accompanies each of the months. The type is large, and the book decidedly attractive.

KNOX. Love to the End. A book for the Communion Sabbath. By the Rev. Chas. E. Knox. 16mo., pp. 58. Presbyterian Publication Committee.

This little volume, by the pastor of the Church of Bloomfield, New Jersey, is an exhibition, by careful analysis, of the tender love of Christ in his final interviews with his disciples. The good taste and wise attention to details of the scholar, are united with the sweet and reverent piety of the Christian in this little treatise, which is well suited to prepare the mind for the services of communion.

WHEELER. Explanatory and Pronouncing Dictionary of the Noted Names of Fiction, including also familiar pseudonyms, names bestowed on eminent men, and analogous popular appellations. By William A. Wheeler. 16mo., pp. 410. Ticknor & Fields. \$2 50.

The results of a great amount of learning are compressed in the narrow limits of this volume. We feel thankful to the author for relieving us, by his vicarious labors, of the necessity of wading through great tracts of literature, much of it of very doubtful utility, in order to get at the exact meaning of allusions to fictitious names or personages, which otherwise would be obscure. Here are not only Chaucer's, Shakespeare's, Spenser's, Bunyan's and Coleridge's characters, but the vast lumber of modern fiction has been ransacked, and we are put in possession of all the facts needed to be known about "Jeames" and "Becky Sharp," and "Micawber," and "Domby" and "The Wandering Jew," without reading a line of Thackeray, or Dickens, or Sue. Some of the most important characters and movements of history having received nicknames, our author does good service in tracing out their meaning, and in giving their pronunciation; which indeed is one of the best elaborated features of the book. It is impossible in these limits to give an adequate view of the volume, which is a most valuable addition to our bibliography.

PERSONAL REMINISCENCES of the Life and Times of Gardiner Spring, pastor of the Brick Presbyterian Church, in the city of New York. 2 vols., 12mo., pp. 348 and 292. New York: Charles Scribner & Co. For sale by Smith, English & Co., Philadelphia.

The serene old age of this patriarch of the Presbyterian Church is one of the most beautiful objects vouchsafed to this generation. Like a calm and steady river it has flowed on through eighty years of eventful history, through a life of consistent piety, of ceaseless industry, of eminent usefulness, of noble patriotism, and of merited honors, from the good of our own and other countries. And now, when in the exercise of talents yet fresh and vigorous, the octogenarian rehearses the story, and leads us through passages memorable two generations ago—scenes of theological controversy, of the first organizations for evangelical effort in our country, of wonderful revival, and of pastoral labor and personal interest—who is there, in any branch of the Presbyterian Church, that will not feel privileged to listen? It is one of the undertakings that stands in small need of newspaper commendation.

The absence of all traces of sympathy

with the ultra Calvinism which rent the Church, is plain all through the book, though it must be admitted that a want of decision in resisting measures which he disapproved, is equally plain. But in the hope of an early reunion of the two churches, the writer avoids any extended discussion of the exciting acts. Quite as interesting as any part of the volumes, is the narrative of the scenes in the (O. S.) Assembly of 1861, in which Dr. Spring took so prominent a part, and which resulted, after many days of debate, in the passage of the "Spring resolutions." The doctor fights his battles o'er again, with the zest of a man who has seen no reason to change his views; the youth of this generation owe him thanks for the firm and noble example thus set them, by one eminently a man of peace.

As apropos to our own immediate circumstances, we quote some of the declarations on the value of the Sabbath, which he has gathered from various literary and other authorities:

Adam Smith: "The Sabbath, as a political institution, is of inestimable value, independently of its claim to Divine authority." Blackstone: "A corruption of morals usually follows a profanation of the Sabbath." Montalembert: "There is no religion without worship, and no worship without the Sabbath." Macaulay: "If Sunday had not been observed as a day of rest during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer and less civilized people than we are." Walter Scott: "Give to the world one-half of Sunday, and you will find that religion has no stronghold of the other." Edmund Burke: "They who always labor can have no true judgment; they exhaust their attention, burn out their candle, and are left in the dark."

PERIODICALS AND PAMPHLETS.

THE WESTMINSTER REVIEW. October, 1865. American Edition. Republication of the London, Edinburgh, North British, and Westminster Quarterly Reviews.—Contents: Personal Representation; Rationalism in Europe; Capacities of Women; Palgrave's Travels in Arabia; The Holy Roman Empire; The Doctrine of Nationalities and Schleswig-Holstein; Mr. Grote's Plato; Letters from Egypt; Contemporary Literature. New York: Leonard Scott & Co. Philadelphia: W. B. Zieber.

HOURS AT HOME, for January.—Contents: Embellishment.—The Cedars of Lebanon; The Child on the Judgment Seat; by the author of the Schenbergt-Cotta Family; Draper's Civil Policy of America; "Notions about Names," by Prof. Anson J. Upson; "Dolly Dryden's Christmas," by Miss E. Stuart Phelps; A Dream of the Beautiful; a Poem, by W. Gilmore Simms; Gustavus Adolphus, by Archbishop Trench; Geoffrey the Lollard, by Frances Eastwood; The late Viscount Palmerston, by G. M. Towle; Magnanimity, by H. T. Tuckerman; Luther Watching by the Body of his Daughter Magdalene; a poem, by the author of the Household of Bouverie; and other articles by Professors Noah Porter, W. C. Conant and A. J. Curtis; also by the Editor.

GODEY'S Lady's Book for January, a Holiday number.

LITERARY ITEMS.

John Ruskin is coming out with a new book, called "Ethics of Dust; being Ten Lectures to Little Housewives."

The Long Island Historical Society, a new but amply endowed society, propose to issue a History of Long Island, on a scale commensurate with the importance of the district and the richness of materials, arising from its early occupation by European settlers. Some of the rarest old tracts on history, &c., of the island are being reproduced—in limited numbers—in elegant style, by a private printing association—"The Furman Club"—so named from the late Gabriel Furman, whose "Notes on Brooklyn" was one of the earliest topographical essays connected with the island. A museum is also contemplated. A sub-section of the Historical Publishing Committee is charged with the natural history of the region, and great progress has been made in the preparations of monographs on each division, as zoology, botany, and geology, by gentleman each most competent by previous study to do justice to their special departments. The contemplated complete exhibition of the fauna and flora, mineral productions, &c., of the island, will form a branch of the museum such as few or no States can boast of.—The Nation.

New Bible Encyclopædia.—Messrs. Harper Brothers have long had in preparation a work that must be based on some such considerations, as more than fifty thousand dollars will be laid out on it before any return is realized. It is an Encyclopædia of Biblical Knowledge, Theology, Ecclesiastical History, and Biography, and the kindred sciences, included under one alphabetical arrangement, wider in its scope than any previous work, and equally thorough in its treatment. The whole of Smith's "Dictionary of the Bible," or at least such parts as are regarded as not susceptible of improvement, will be incorporated in it. This work, indeed, and Kitto's "Bible Cyclopædia," as improved in the recent edition by Dr. Lindsay Alexander, will form the basis of the Biblical portion of the work. In the division of ecclesiastical history, antiquities, biography, &c., there is no work in the English language that affords similar help to those just mentioned, and a greater degree of originality is required. The work is proceeding under the joint co-operation of two editors, Dr. Strong and Dr. J. M. Clinton, both of the Methodist Church, who have devoted many years to the execution of the plan.

Nothing can be politically right that is morally wrong.