

Correspondence.

OLIVER CROMWELL. I.

Along the banks of the Ouse, near Huntingdon, England, away back in 1600, there lay a wide extent of fertile pasture lands, bathed by the melancholy waters of that river, and broken here and there by little wood-covered heights. Towards the south, as you approach from Cambridge, stood an aged oak. Over those meadows, at that distant day, you might have seen a bright, active little boy running and sporting. His parents lived in a house at the northern extremity of Huntingdon. Their names were Robert and Elizabeth Cromwell. The little boy's name was Oliver. He used to take that little ramble for amusement and recreation. One day, when he was about four years old, he heard the shouts of a great hunting party echoing along the banks of the river. It was a party of King James, who was coming from the north to take possession of the English crown. He engaged in hunting all along the route. On his way he had made arrangements to lodge at a place called Hinchinbrook, in the stately mansion of young Oliver's uncle, where he was entertained in the most sumptuous manner. The young Oliver saw the King, and it was a great treat to him. Amid such scenes as these the boy grew up to manhood. His family was characterized by a good measure of austerity. The subjects that were then engrossing attention all over the country, were the intrigues of the Jesuits—the tendency of what was called the Anglican Party, which were long to muster under the banner of Archbishop Laud—the rights and power of the Word of God. These were the great topics about which Oliver's parents and the community thought, conversed, and read. Under influences like these was the boyhood of Oliver formed.

At the age of seventeen, he quitted the banks of the Ouse and the home of his boyhood, and went to the University of Cambridge. About a year afterwards his father died, and Oliver returned home and took his father's place. A few months after, he proceeded to London, to gain some knowledge of law. Not much above twenty he is married. Then he settled himself in the old mansion. The next ten years of his life were passed in comparative seclusion. Other matters of graver import than mere agricultural pursuits began to occupy his attention about this period. He began to realize his relationship to God as an intelligent and accountable being. Under a deep sense of his sin and unworthiness, he wandered, pale and dejected, along the gloomy banks of the Ouse, agitated and heart-wrung, and uttering groans and cries, expressive of the deep agony felt within. His health and even his strength were shaken. He often supposed himself to be dying. He looked for consolation to his Bible and the wonderful grace revealed through Christ, and he found it. Says Carlyle: "It is very interesting, very natural, this conversion, as they well name it; this awakening of a great, true soul, from the worldly slough, to see into the awful truth of things—to see that time and its shows all rested on eternity, and this poor earth of ours was the threshold either of Heaven or Hell. Henceforth," continues Carlyle, "Cromwell was a Christian; not on Sundays only, but on all days, in all places, and in all cases."

Having received the true, Divine light, he immediately began to let his light shine before men. After his conversion, he remembered what Zacheus said to Jesus as he went into his house, "Behold, Lord, if I have taken any thing from any man by false accusation, I restore him fourfold." Cromwell had taken nothing in that way, but he had won some money, formerly, in gambling. This, although the amount was rather large for that time, he returned. His religion was not one of words, as is too common at the present time, but of works. As soon as his conscience spoke, he acted on its suggestions, however great the sacrifice he was compelled to make.

Cromwell now spent much of his time in studying the Word of God. He was intimate with the Puritan preachers. He made his house their home. He prayed, exhorted, and expounded the Bible to the people. He was thoroughly in earnest in pushing forward the cause that was dear to his heart.

It appears that Cromwell had determined to come to this country, and had gone so far as to take his passage on board a vessel that was to sail for New England, when a proclamation from Archbishop Laud prevented his sailing. Had that vessel left with Cromwell in it, the history of England and the world would have been changed.

In the Parliament of 1628, Cromwell took his seat as member for Huntingdon. After he was there a short time, the House of Commons resolved itself into a grand Committee of Religion. He was now about thirty years of age, and on this occasion he arose to speak for the first time. All eyes, says a spectator, were immediately turned upon him. He wore a plain suit, which seemed to have been made by a bad country tailor; his linen was not of the purest white; his ruffles were old-fashioned, his hat was without a band, his sword stuck close to his side, his countenance was swollen and reddish, his voice was sharp and untunable; but his delivery was warm and animated. His frame, somewhat above middle height, was strong and well-proportioned. He had a manly air, a bright and sparkling eye, and a

stern look. Cromwell was heard, and he made an impression.

On the tenth of March, King Charles dissolved the Parliament, complaining of the behaviour of the Lower House. This was the last Parliament in England for more than eleven years. Charles, now fully resolved to govern alone, commenced his arbitrary career by imprisoning some of the most daring leaders of the last Parliament. The courts were overawed, magistrates removed, and tyranny, unblinking and open, every where practiced. Non-conformists were turned out of their livings and forbidden to preach. Persecution commenced. Men were put in the stocks for circulating pamphlets that denounced the injustice of the times, and their ears were cropped off in the presence of the people. In the meantime, the attempt to force the English Liturgy down the throats of the sturdy Scotch Calvinists had raised a whirlwind in Scotland, and the self-conceited Laud found that he had run his hand into a hornet's nest. Edinburgh was in a blaze, and the excited crowds from every part came thronging through the streets. Highlanders and Lowlanders, noble and commoner, struck hands together, and old Scotland stood up in her might with her "Solemn Covenant" in her hand, and swore to defend it to the last. The fiery cross went flashing along the glens, through the valleys, and over the mountains, and in six weeks Scotland was ready to do battle for her rights.

Upon the refusal of the English army to fight against the Scots, the King was compelled to submit to a new Parliament, which met in 1640, an unspeakable joy of the people. Cromwell was returned for Cambridge. This Parliament was dissolved in three weeks. In a few months Parliament again met. This was the famous Long Parliament. This Parliament met with the stern purpose of taking the management of affairs into its own hands. The King saw at a glance that he had got to retreat or to close in a mortal struggle with his Parliament. One of its first acts was to declare every member of their body, who had taken part in any monopoly, unfit to sit with them, and four members were immediately expelled. This decision fell like a thunder-bolt on the King and his party, and revived the hopes of the people. They felt that Parliament was on their side, and took confidence in resisting oppression. Strafford was impeached and sent to the Tower, and the next blow fell on the heartless Archbishop Laud.

In August of the same year, Charles resolved to visit Scotland and endeavor to gain over his people. Soon the Parliament adjourned. In the fall it assembled again. A remonstrance was now drawn up, setting forth the grievances of the Kingdom and defining all the privileges that freedom demanded. Amid a storm of excitement, it passed. Cromwell backed it with his stern and decided action. In the meantime popular outbreaks commenced in London. The houses of bishops were in danger of being mobbed, and the King found himself on a wilder sea than he had ever dreamed of.

The next year, 1642, five members of the House were accused of high treason for the prominent part they had taken in the affairs of the Kingdom. The King sent his sergeant-at-arms to take them into custody. The House refused to give them up. The next day the King came with an armed force to arrest them. On hearing this, swords began to flash in the Hall of Parliament, and brows were knit in stern defiance. As the King marched through the door all was excitement. The next day, the citizens rushed to arms, and as the King passed through the crowd it was silent and cold, and a pamphlet was thrown into his carriage, headed, "To your tents, O Israel!" This was the beginning of the struggle between the Parliament and the King. The ruin of the throne was in this moment, and yet it was inevitable. The maintenance of the liberty and religion of England could not be procured except at this cost.

THE THREE RELIGIONS OF CHINA AGAIN.

FUN CHAU, Nov. 1, 1865.

If your readers have forgotten the letter of September 20, the above caption may serve to recall it to their minds. Confucianism, Taoism and Buddhism, were the text of that letter. It was, if I recollect, a lengthy communication, and perhaps, I cannot justly claim to be heard again on the same subject. I therefore crave it as a favor, hoping to present some thoughts which may aid in forming a correct estimate of the Chinese religious systems.

The wonderfully comprehensive reach of these systems must be carefully noted. They profess to make provision for every personal, social and spiritual want. Taoism in its rise, deals in the metaphysical, and attempts to indicate the origin of things. But its teachers, soon perceiving its practical defects, boldly foist into it their own lively and grotesque notions, and supplement reason with romance, rites, tricks, and the multifarious machinery of supernatural operations, adapted to meet human tastes and excite the wonder of the populace. Confucianism brushes up the dusty maxims of the ancient sages and kings, defines and embellishes the whole doctrine of government and social relations, and ends in presenting to the intellect of China a new object of religious veneration in the person of the great sage. Buddhism aims to meet more fully the

popular craving and superstition by a showy parade of vegetarian gods; by an impressive ritual, and by an appeal to hopes and fears, on the ground of that masterpiece of Satan, the doctrine of metempsychosis. So no Chinese is ever at a loss in religion. Confucianism lifts him from the meshes of Taoist metaphysics, and sets his feet in the beaten track of social duty, while Buddhism feeds his hopes, his fears, his joys, and above all, his worldly ambition.

The idea and practice of a community of gods and religions find free scope in China. No Chinese has any scruples on this point. Faith and works are alike latitudinarian. Our modern Unitarians and Universalists may here learn a lesson of religious liberalism, which will put their magnanimous ideas to the blush. "All gods will do to worship. All creeds are much the same. The li (main principle) of them is one. We worship Budh. You worship Jesus. All right. Jesus is Budh's younger brother." If a Taoist priest is not to be had, no matter, call in a Buddhist. But be sure to get the man, whatever the color of his robe, or his religious stripe, who will make the most show, or do the most bell-ringing and chanting for the least amount of cash. And in this respect the Confucianist is on the same low, common level. He must have the services of Taoist or Buddhist to do his praying, to exorcise spirits, to quiet the souls of his dead and get them out of limbo, to procure him rain from heaven, and to help him catch thieves. Indeed, not only the people, learned and unlearned, but officials also, are far from being sectarians in the strict sense of the term. They are, when a selfish end is to be gained, indifferentists of the most liberal stamp. Whatever the opposition of theories or principles in the different religious systems, there is no disposition, save in a very few instances, to take up the weapons of disputation in defence of either. And in fact, disputes arise mostly among Confucianists, in reference to their own doctrines. Thus we have the sad spectacle of a great nation drifting onward like a leaden, lifeless stream to the ocean of eternity! The truth which saves is not to be found amid all their vast accumulations of literature, and they have not yet been stirred up to seek for it as for "hid treasures."

A word by way of a comparative estimate of these native religions. Taoism is apparently in its dotage. It is a nonentity as compared with the other creeds. As to the other two, we observe a striking contrast. Confucian teachings and ethics are comparatively pure and ennobling, while the Buddhist system deals in fancies and silly mummeries. The speculations of the Confucian philosophy are calm and sensible, appealing to the intellect. In a manner quite praiseworthy, it teaches morals, and appeals to ancient examples of wisdom and virtue. Buddhism is inconsistent, often mystical, and abounds in nonsense, yet appeals most powerfully to the imaginative and enthusiastic in human minds. It is, indeed, groveling, yet aims at a supreme mastery of the passions. Some of its rules seem copied from the ten commandments, but its practical appeal is to sensual and selfish interest. In its code of monastic laws it subverts the cherished ideas of filial piety, and saps the very foundations of society, yet like the Templar himself, it grasps the weak and defenceless part of human nature. While Confucius shuns the future, and discourages curious investigation about the gods, Buddhism fills up the gap, and appeals to hope and fear, and talks openly about its 33 heavens and 18 hells, more or less. Both creeds are supremely selfish, but in different directions, and hence both are influential. Confucius furnishes a little aliment for the rational belief of the nation; but Buddhism, availing of the depraved tastes of men, entangles alike the vulgar herd, and the polished aristocracy of the empire. Dr. Morrison remarked, "Buddhism in China is decried by the learned, laughed at by the profane, yet followed by all." It has, indeed, a tremendous power. It is the practical, every-day ritual in obsequies and other rites. And it is from this intimate and universal contact with the masses that it acquires and maintains its influence over them.

It is very manifest that to the missionary, this subject of heathen religions is one of commanding importance. And should it not be of like moment to the church? Behold this mighty people! Contemplate with a quickened interest these potent influences, subtle and gross, which keep them in bondage! The Church, through her agents, has a great contest to wage here. Budh and Confucius, superstition and proud wisdom, will never yield without a desperate struggle. Both fight behind entrenched positions. The one skulks behind a rampart of superstition; the other is fortified by an insufferable pride, which despises the meek and lowly Saviour. There is one blessed consolation:—Looking simply at the numerical strength of the foe, his many gods, shows, passions and superstitions, we might say despairingly, "It is legion: How can we prevail?" But when we think of God as almighty, and resolved to make his own truth omnipotent, we may well press on, even joyfully, in our appointed work. It is a sweet thought that the two simple truths; "there is but One God," and "one Mediator between God and men," vivified by the Spirit, are sufficient to undermine the whole vast structure of Chinese idolatry. *In hoc signo vincimus.* C. C. B.

HAVE WE A BIBLE RUBRIC? V. THE SCRIPTURE MODEL.

MY DEAR YOUNG FRIEND:—The other Scriptural ordinances which have successively clustered around the fundamental act of worship-offering, are prayer, prophecy, fasting, praise, music, and dancing; in none of which does any modern church feel bound by Scripture precepts or examples to imitate a Scriptural model. There is no recorded command, or external revelation of the mode of public prayer; but simply a statement that in the third generation from Adam, "men began to call upon the name of the Lord." Whether driven to their knees, like the most of us still, by the increasing weight of the curse, or drawn by a gracious promise of blessing; whether simultaneously or vociferously invoking mercy, by repeating the name of God, after the manner of the Easterns, and of our soldiers in the great revival, or uttering their petitions more quietly by the mouth of a common spokesman; whether various and extempore, or after a prepared or written form, Scripture gives us no information. Nor does the subsequent history help us much, as we totally reject whatever aid it offers us.

The first liturgical public prayer recorded in Scripture, and that with every adjunct of authority for its use, the Aaronic benediction, I have never heard used save on a sacrament Monday, by some Covenantal ministers. All others prefer some modifications of the Apostolic benediction, which is epistolary rather than liturgical; modifications which would puzzle the Apostle to recognize his own signature.

The other public prayers recorded in the Bible, are so evidently occasional, that no Puritan has ever suggested their literal recitation. Those transferred to the Psalms belong to the head of praise. The simple prayer composed by our Lord and which He commanded His people to use, is generally disliked in public worship by Presbyterians and Baptists, asavoring of Episcopacy. I presume neither you nor your young Baptist brother, have ever used it in Church, preferring your own unstudied invocations as more edifying for your people. The varied petitions of the Apostles are, of course, not more exemplary or authoritative than those of the Lord. Those whose soul hunger is fed by the prayers of prophets; Apostles and the Lord, go to the Episcopal, as the only Church where they can be gratified. It may, I think, be stated truly, that Puritans of every sect, are, on principle, opposed to the public recitation of the prayers of Scripture. At least, none of us pretend to an obedience to Scripture precept, or an imitation of Scriptural example in the ordinance of public prayer. The Amen of the Apostolic churches is now simply rejected as Methodistic.

Prophecy, or public religious instruction in the name of God, is the next Scripture ordinance, and of it in its various forms we have a multitude of notices, on which, after our custom, we have improved. Balaam and John, and many others at various intervals between, spake God's message directly by the living voice. Others committed the words which the Holy Ghost spake, to writing, for the benefit of future ages.

In the times of spiritual desertion, the reading of the Law and the Prophets was substituted for the prophetic voice; but, if by any Divine appointment, it is not recorded in the Bible; nor can we gather therefrom any account of the origin of the synagogue worship, or of the liturgy and Rubric there used, or whether the forms were as various as the colors and tongues of the worshippers, or indeed, whether there was any stated form at all. This is extremely strange, on the supposition of some learned men, that the synagogue was the model of the Christian Church to which we ought to conform our order: which might be reasonable, if they would only show us the model synagogue in the Bible. The only very distinctive features of the synagogue apparent in Scripture, we do not feel bound to approve or copy—the reading of the Law and the Prophets in order, and the liberty of public exhortation to laymen and strangers.

This ordinance of public preaching by uninspired men, has, however, passed into the Christian Church, less apparently from any great reverence for apostolical example and precept, than from our conviction of its utility; as we show by an alteration from the Bible model, such as confining ourselves to essays on single texts of Scripture, and totally ignoring any public recitation of the facts of the history of Christ and his Church, which alone was called preaching the Gospel in the apostles' days, but which we now deem unnecessary in these days of Bibles. Though our preaching is thus greatly more doctrinal, controversial, metaphysical, logical, rhetorical, and generally more pleasing to our congregations, than the simple and ungrammatical narratives of the uneducated fishermen, no one will say it is more Scriptural. When, for instance, we take our little copy-books out of our morocco sermon cases, and modestly and gracefully arrange them between the leaves of the pulpit Bible, and proceed to read our classical and ornate compositions to delighted audiences, we do not feel at all flattered when some bigotted Methodist accosts us in the vestibule, with an inquiry for a commission from Christ for reading of sermons. After a careful and unprejudiced inquiry, I am afraid we must acknowledge our reading of sermons as destitute of Divine warrant as the printing of them in religious newspapers; and thus practically place the whole matter on the basis of edifica-

tion, rather than of Scripture precedent or authority.

And as to religious newspapers too, I have sought in vain for them in the Bible. The mottoes even of the *Gospel Watchman*, "Son of Man, I have set thee a watchman to the house of Israel," or of *The Banner*, "For Christ's Crown and Covenant," being scarcely exegetically applicable to notices of sewing machines and cabinet organs, etc. Nor have I succeeded in finding the record of the apostolic institution of the Tract Society, the Sunday-school Union, nor even of the Bible Society; and I am quite at a loss to know how the apostles contrived to convert the world, without such indispensable assistants. Indeed, it seems as if we can draw from the Bible nothing beyond a few general principles for the management of the greater part of the business of the modern religious world, and even that of our Church courts; so many new institutions claiming our time and care of which the Bible knows nothing at all.

Among these, the most prominent is the Sabbath-school; indeed, some of the venerable fathers of our Church opposed Sabbath-schools, as having neither precept nor example in Scripture; and quite consistently, too, on Baptist principles, the principles which so many modern Christians assume, occasionally, when it suits their prejudices to represent some of their old habits as Scriptural, and therefore to be imposed on all men, and their neighbor's usages as unscriptural, and therefore to be rejected.

This argument would make clean work with our days of fasting and thanksgiving, of our days of preparation for the Supper, paraphrasing of Psalms, sermons at funerals, and a great variety of other edifying services; which in the language of these brethren, "can only be regarded of God as uncommanded will worship; and can never be offered in faith, not being commanded; and therefore must be rejected as a Cain's offering without the unanswerable inquiry, Who hath required this at your hand?"

The same remarks will apply to Church fairs and festivals, which certainly can claim apostolical succession only from the money changers and dove sellers whom Christ drove out of the temple, and are as contrary in their design, actors, spirit, performances, to the Divine ordinance of religious feasting, as it is possible for the wit of woman to make them. Yet where is the Church which does not make money by this unscriptural inventing?

Religious feasting is one of the oldest and one of the wisest of Divine institutions. Apparently, in ancient times, a feast and a sacrifice were the same, God not having been then excommunicated from the social circle. It originally claimed the whole family or clan as guests, in their capacity of children of a common Father, and so of brethren. In process of time, when the clan became too large for one festive party to rejoice before the Lord, and the danger of aristocratic exclusiveness showed itself, God repeatedly warned his people against neglecting the poor and the stranger, and the fatherless and the widow. Job vindicates his character against this neglect. The prophets describe the holy communion of all the saints in Messiah's coming kingdom, under the figures of these Catholic festivals. And our Lord, as in the instance of the Sabbath, reverts to the primitive institution, clears it of abuses, and specifically enunciates the classes of outcast and maimed guests likely to be neglected on account of their offensive appearance, whom He commands the Church to invite—representing the Gospel Kingdom by the parable of such a Supper, and the kingdom of glory as the enjoyment of a Church festival. These feasts of charity were observed accordingly for centuries, both in the Jewish and Christian Churches, but are now utterly discontinued by all Christians, on an allegation of abuse. It thus appears that either prudence or pride, or parsimony are, by all Churches, acknowledged sufficient to wipe out the Bible Model of a most positively commanded Christian institution. R. P.

Editor's Table.

MILLAR'S ILLUSTRATIONS. A Collection of Drawings on Wood. By John Everet Millar, B. A. London and New York: A. Strahan, 4to. Price \$7.50. For sale by Smith, English & Co., Philadelphia.

This is a deeply interesting collection of drawings by one of the most popular of English artists in that line. They are marked by a wonderful and sometimes startling vividness and truthfulness of expression, and will often bear study and improve under prolonged examination. No attempt is made to elaborate the details, which appear coarse and unstudied to the general eye. But frequently this very homeliness, especially in delineation of common life, is an added charm. Many of the engravings have had a wide celebrity in popular periodicals and illustrated works.

PERIODICALS AND PAMPHLETS.

THE BIBLICAL REPOSITORY and Princeton Review, January, 1866. Edited by Charles Hodge, D.D. Philadelphia: Published by Peter Walker, and subscriptions received by R. Carter & Bros., New York; Rev. A. Kennedy, London, C. W.; Rev. Wm. Elder, St. John, New Brunswick; and Trubner & Co., London.—Contents: Sustenance Fund; Common Schools; The Patristic Doctrine on the Eucharist; Horace Mann; Imperfect Rights and Obligations as related to Church Discipline; Strauss and Schleiermacher; Short Notices.

THE NORTH BRITISH REVIEW. No. 86. December, 1865. American edition. Republication of the London, Edinburgh, North British and Westminster Quarterly Reviews.—Contents: Samuel Taylor Coleridge; German Novelists: Freytag, Auerbach, Heyse; Plato and the other Companions of Socrates; Mr. Henry Taylor's Later Plays and Minor Poems; Pindar and his Age; On the "Gothic" Renaissance in English Literature; The Cattle Plague. New York: Leonard Scott & Co. Philadelphia: W. B. Zieber.

LITTELL'S LIVING AGE, No. 1123, January 13, 1866.—Contents: Samuel Taylor Coleridge; Case of the Alabama, by Goldwin Smith; The Belden Estate, Parts XV. and XVI. (ended); New England Life; Faith Gartney's Childhood; Indecent Dances; Poetry: Sebastian Evans; Ed. Capern; I. J. Reeve; Engraving with a Sunbeam; Lady May's Lover; An Apology for the News; Natural History of Scotchmen; Essay on an Old Subject—Alexander Smith; Poetry: Petrolia; The Laurel and Olive; Blossom and Fruit; The Charm; Under the Snow; The Children's Prayer; The Collar of Freedom; Chili Vinegar for Spain; Hopefully Waiting; Little Things; Some Jingles for the Little Folks. Boston: Littell, Son & Co.

THE ARGOSY.—A Magazine for the Fireside and the Journey.—Contents: Griffith Gaunt, chap. I.—IV.; Sand-Martins; The Round of Life in Bokhara; An Apology for the Nerves; On Board the Argosy; The Infiorata of Genzano; Hermione; The Natural History of Scotchmen; A Journey Rejourneyed; An Essay on an Old Subject; Verner Ravu; The Fenians of Ballyboguckny; The Argosy's Log. New York: Strahan & Co. London: Sampson Low, Son, and Marston.

THE CHRISTIAN CHURCH'S DUTY TO THE FREEDMEN.—A Sermon preached on Thanksgiving Day, December 7, 1865, in Christ Church, Reading, Pa. By Rev. Alexander G. Cummins, M. A. Philadelphia: Sherman & Co., Printers.

TWENTY-SECOND ANNUAL REPORT of the Society for the Promotion of Collegiate and Theological Education at the West.

EVANGELICAL REPOSITORY and United Presbyterian Review, for January, 1866. W. S. Young, Philadelphia.

PHOTOGRAPHIC-MOSAICS, edited by N. Carey Lea & Edward J. Wilson. Philadelphia: Benemer & Wilson.

LITERARY ITEMS.

ANNOUNCEMENTS. C. Scribner & Co. promise Lange's Mark & Luke, 1 vol., and his Genesis and Acts, each 1 vol., soon. They also promise Pressense's Life of Christ, (translated,) Prof. Fisher's Life of Silliman, and Dean Stanley's new volume on the Old Testament. A large 8vo. edition of the Arabic Bible, under the supervision of Dr. Van Dyke, is undergoing preparation, (expected to be complete in the spring) for printing by the American Bible Society.

GREAT LITERARY UNDERTAKING.—The Appletons, N. Y., are preparing what *The Nation* calls "a name book, including under one alphabet every personal and geographical designation that the widest extent of reading could find occasion to refer to. The biographical portion will contain every name found in the great biographical collections of each nation, including every monarch that has reigned in any country or dynasty under the sun, and all the living celebrities of the world. In geography will be given every town in the United States, every English parish, and all the local names contained in the most extensive gazetteers, with innumerable additions and corrections in each department from private sources and researches. Repeated trials have led to the adoption of a style of typography admitting of a concentration of information on a single page really marvelous. Three years have already been employed on it, three more will very likely be required before it is ready for publication."

FOREIGN.—Gasparin has published a work on the Christian Family, 2 vols.—The Bible has been translated into French Basque, and published at the expense of Prince Lucien Bonaparte.—An Essay on John Ruskin; works on Mahomet, (St. Hilaire); History of Jansenism; The Pentateuch Defended, have recently appeared in France.—A new edition of Tischendorf's New Testament based on the Sinaitic MS., has appeared. Critics, while generally admitting that this MS. belongs to the fourth century, deny its superiority to the Vatican MS., "on account of its evident carelessness and numerous mistakes."—Among the London books of the season old favorites are prominent. "The Pilgrim's Progress," "Don Quixote," "Robinson Crusoe," the "Arabian Nights," etc., "hold undisturbed their ancient reign," and the most eager rivalry of publishers is engaged in bringing out competing editions of them. Next to these, volumes of poetical selections are most in demand, and for the young, books of natural history, adventure, etc., in tropical and far-off countries.—The second volume of a "History of the American War of the Rebellion," by Lieut. Col. Fletcher, Scots Fusilier Guards just issued in London, is occupied with the second year of the contest, 1862-3, ending with the campaign of Gettysburg—regarded by the author as the turning point of the whole war.—The library of Slidell is advertised for sale in London, January 16. It is largely made up of U. S. public documents, and in all probability is lawfully Uncle Sam's property appropriated for rebel purposes.—A new and promising literary undertaking is announced by A. Strahan & Co., London and New York, called the "Contemporary Review"—which is to be a monthly, selling for half a crown, and a first-class magazine of criticism, theological, literary, and social. Its contributors under the editor, Dean Alfred, while holding loyally to belief in the articles of the Christian faith, are not afraid of collision with modern thought in its varied aspects and demands, and scorn to defend their belief by mere reticence, or the artifices too commonly acquiesced in.—*The Nation* thus criticises the popular engravings in England, a book of specimens of which has been noticed in another place. "While the drawing has improved, wood engraving stationary, if not retrograde. A hard, scratchy style of affected realism, the corruption of Pre-Raphaelitism, has succeeded to the unmeaning prettinesses that adorned books a few years since, that will, if persisted in, soon grow disgusting to the public taste."