

Editor's Cable.

NATURAL HISTORY.

WOOD. Homes without Hands. Being a Description of the Habitations of Animals, Classified according to their Principle of Construction. By Rev. J. E. Wood, author of "Illustrated Natural History," &c., with new designs by W. F. Keyl and E. Smith, and an Index. New York: Harper & Bros. 8vo., pp. 651. For sale by J. B. Lippincott & Co.

PERIODICALS.

The July number of the American Presbyterian and Theological Review commences with an article which will have increased interest from the recent decease of the author, Rev. M. P. Squier, D.D. It is a proof, on rational grounds, of the being of a God, called out by the surrender of this method of proof on the part of the school of Hamilton, Mansel, and others. The author deems this surrender and the antagonism consequently allowed between faith and philosophy, as a source of philosophic atheism and infidelity. The argument is as follows: 1. Something is. 2. Effects are. 3. Something always was. 4. The always-being is eternal cause; 5. intelligent cause; 6. righteous cause, and 7. infinite cause. 8. The always-being is God, the personal Jehovah, with all the attributes and prerogatives of the Godhead.

The second article is a translation from the Dutch of Van Oosterzee on the Fullness of Time, designed to vindicate the use of this expression by the apostle with reference to the birth of Christ. The summary of facts in the condition of the heathen world and the Jewish nation is comprehensive, interesting, and valuable, though the views taken are in no important particular different from those found in Neander's History or Conybeare and Howson's Paul. Dr. Gridley follows with a biographical article on Raphael the Great Painter. Little more than bare facts are given.

The Reformed Church of France, is an article from the British Quarterly Review for April, which traces the history of this interesting organization from 1848, showing the nature of the crisis in which it is at present involved. It will be read with deep interest by every friend of evangelical religion and of voluntary church organizations. The boldness of the orthodox party and their encouraging success thus far give promise of a noble career in the future. If France is to have political supremacy on the Continent, it becomes of the highest moment that French Protestantism should be thoroughly reorganized on the evangelical basis which at present seems gaining in strength and solidity.

"The Name of the Lord" is in the fifth article shown to have a fullness of meaning beyond what we commonly give it, and practical inferences are drawn from the discussion. Article VI. summarizes the proceedings of the General Assembly at St. Louis, but fails in any proper sense to discuss and judge of them, as it seems to us would be appropriate in the highest literary organ of our Church. The action on Reunion receives consideration on two pages, in which the failure to reunite now is briefly treated as disastrous. We much need a thorough, fearless, philosophical discussion of the position and mission of our body at the present time, such as a theological Quarterly might be expected to give us.

Numerous critical notices of recent books follow. THE THEOLOGICAL ECLECTIC, now published by Moore, Wiltach & Baldwin, Cincinnati and New York, contains a lecture by Dr. John Cairns, of Berwick, on "Romanism and Rationalism as opposed to Pure Christianity;" "Systematic Theology as an Inductive Science," from The British Quarterly Review; "The Citations from the Old Testament by our Lord and his

Apostles," translated from the Dutch of Dr. Van Oosterzee; "Isaac Taylor," from The British and Foreign Evangelical Review; and a paper by Peter Bayne, on "Strauss's New Life of Christ," from The Fortnightly Review.

Miscellaneous.

GENEROSITY.

Not what we give, but what it costs us to give, is the measure of our generosity. True generosity is a characteristic shown by those who so much prefer the happiness and comfort of others to any indulgence they could procure for themselves, that they continually sacrifice their luxuries, the gratification of their tastes, and their very comforts, to the pleasure of doing good and of making others happy. The noblest element in generous action, after our desire to use the wealth God has given us, as those should who are but stewards of what they seem to possess, is self-sacrifice. One of the most difficult lessons for the very generous to learn is to be just; but if this quality is wanting, generosity is despoiled of half its merit and beauty. Now, having satisfied justice, generosity becomes commendable. Ascertain the wants of others; see how far they can be satisfied by practising a wholesome self-denial, and then give with a discretion which may double the value of the gift. Discretion in giving, or knowing "when to give and how to give," is the rare faculty which makes generosity doubly acceptable. I have just used the expression a wholesome self-denial, and I mean by it to condemn the want of justice to one's self, which is the temptation of some over-zealous and over-generous individuals.

It is not an uncommon thing to hear persons say that they would delight to be generous, but this is a pleasure denied to them by their narrow ability. I would reply to this, that I never yet saw a person not reduced to absolute beggary and starvation, who could not find means and opportunity to be generous if he desired to be. I have already recorded the generous act of the poor needle-woman, dividing her small supply of work with her still poorer neighbor. I could add to this almost innumerable instances of the manner in which an unaffected generous nature will be sure to manifest itself. One of the most generous persons with whom I am acquainted lives upon so small an income that, in these days of high prices and extravagant expenditure, the truth, if known, would excite incredulous surprise; yet, from this small sum she saves enough to do a hundred liberal things. An extra shilling a week goes to her washer-woman in the extreme cold weather; an extra shilling a day to the seamstress she occasionally employs if the "times are hard," as the saying is, or work is difficult to be obtained; delicacies find their way to the poor and infirm; and the neat and warm dress is given just when it is most needed, and when it had seemed impossible to procure it; the empty coal-bin is found out in some wonderful manner, and is as wonderfully supplied; and poor "Aunt Amy's" weak eyes have a supply of fine old handkerchiefs before the coarse ones she can procure for herself have a chance to injure them. So much discretion is exercised as to what and when she gives, that a dollar bestowed by her is, without exaggeration, worth five times the amount given by others.

And how is this generous course sustained? By a rigid economy in her own expenditure, especially in her personal expenditure; by a careful house-keeping, in which nothing is allowed to be wasted; by the wearing of thick plain shoes, and not over-fine dresses, and bonnets that are not ways in the latest fashion; by a constant careful consideration of all incidental and apparently trifling expenses.—Springs of Action.

SHAMEFULNESS OF A SPENDTHRIFT LIFE.

In the June number of Blackwood, in the course of a review of a new Life of Sir Richard Steele, by Henry P. Montgomery, marred, as is the fashion of that magazine, by many illiberal sarcasms, the following very just strictures occur:— Steele was an Irishman. He was born in Dublin in the year 1671. His mother, we are assured, was Irish. Whether his father—counsellor-at-law, and private secretary to James, first Duke of Ormond—was a native of Ireland is left uncertain. Steele had those qualities which are popularly ascribed to the Irish, if that could be an argument for his birth—mother-wit in abundance, a love of pleasure, and a contempt for prudence. But Ireland has no monopoly of convivial topers and careless spendthrifts. The "Sheridan type," under which Steele is here ranked, may be found frequently enough amongst the Anglo-Saxons. Where the wit and pleasure-giving qualities of this type of men are pre-eminent, the character is very indulgently treated; where the wit is scanty, the vice of it becomes very conspicuous, and is branded by very ugly names. It must be admitted, however, that though of this bad type, Steele was not a bad specimen of it. Those who are disposed to be very indulgent toward this class of men—who run so gaily into debt, who borrow with no chance of repayment except by borrowing again, who, when they have plundered their tradesmen, plunder their friends to escape from the bailiffs, and who lie largely at every turn of the transaction—may do well to reflect what it is that men of this character are really deficient in. In common prudence, it is generally said. In the sentiment of honor, say we. No one questions their want of prudence; but the marked defect in the character—that which is its real weakness—is the absence of that sense of honor which forbids a man to promise what he knows he cannot perform. For, after all, it is not prudence which comes to a man's aid in times of pressing need, when the want of money is sorely felt. The mind under these circumstances readily leaves the future to shift for itself, or conjures up vague probabilities that "something will happen." It is a sterner sentiment that comes to the rescue. Prudence is the virtue of prosperity, or of those who are on the safe road to it. When

a man feels keenly a present want, to tell him not to gratify it by an expedient which, at a future time, will reproduce the want, will go but a little way to restrain him. How does he know that he shall feel the want more pressing then than he does now? It is a sentiment of a quite different kind that saves him—the feeling of shame at the thought of a dishonorable action—at the consciousness that, by some falsehood or other, he will be cheating others and disgracing himself. When, therefore, we are told that these jovial sinners failed in nothing but the calculating virtue of prudence, we answer, that their great and fatal failure was in a sentiment of honor; they could make false promises, they could lie for ready cash, they could ruin others; they could coin the affections of friends and relatives into so much money—into so many debts never to be paid. If debt were nothing else than a forestalling of the future; the jovial, pleasure-loving spirits might be said (as we often hear it said in common parlance) to be no one's enemy but their own; but debt means lying, debt means treachery, debt means simulated friendship, and ruin brought on all who are weak or fond enough to trust them. It sometimes means sacrificing wife and child to very ignominious pleasures.

A BOLD DRAGON.

We have all been in the habit of hearing that great men are divided into three classes—those who "are born great," those who "achieve greatness," and those who "have greatness thrust upon them." It is something new to find a man who is great by all these titles. That, however, is the singular and happy lot of his Serene Highness (may it be all serene!) Prince Charles Eitel Frederick Zephyrinus Lotis of Hohenzollern-Sigmaringen, *ci-devant* Lieutenant in the second regiment of Prussian Dragoons, and now Hospodar Elect of Roumania. To be born a prince, we suppose, is to be born great. To find one's self suddenly exalted from a subaltern to a sovereign, looks very like having greatness thrust upon one. But it is in the achievement of greatness that, to our mind, real greatness consists. A few days ago Prince Charles of Hohenzollern was a mere prince, and, considering how the title has been cheapened by Scythian savages in modern times, that does not count for much. It would have been very possible to write the contemporary history of Europe without mentioning His Highness' name. But that is possible no longer. Prince Charles has now made himself a place in history, and whether he succeeds or fails, future generations will know at least that there has been such a man.

Not many months since, Alexander John Couza was Hospodar of the united Principalities of Moldavia and Wallachia. Originally a Colonel of Militia, he had played his cards so well as not only to get himself into the first position in the country, but also to combine the two Principalities into one, and to make of them a Roumanian State, one and indivisible. But he was too much of a sharper; and though his *coup-d'etat*, organized on the correct Napoleonic model, succeeded for a time, he managed in the end to alienate all parties. In order to keep his ground, he coquetted alternately with France and Russia. Driven to extremities, he had sold himself to the latter power, and was on the point of letting the Russians quietly into the Principalities, when he was himself arrested, deposed, and exiled. The successful conspirators offered the vacant throne to the Comte de Flandere, who declined it at once. They then cast about for another candidate, and this time, it must be owned, they chose well. It is probable that they sought for instructions in the proper quarter, and that prudent suggestions were not withheld. Their choice fell upon the "second" son of the Prince of Hohenzollern; and a rather tumultuous plebiscite ratified it without delay. Why did they choose him? "Probably because he is the Emperor Napoleon's candidate. It is certain that it was the French Minister who presented the result of the election to the conference at Paris. Prince Charles is connected with the Emperor by several ties. His maternal grandmother was a Beunharnais—Stephanie; Grand Duchess of Baden—one to whose affection Prince Louis Napoleon was much indebted in the days of his adversity. His paternal grandmother was a Murat, the sister of Joachim, some time Grand Duke of Berg, and afterwards King of Naples. There are few families in whose fortunes the Emperor is likely to take a deeper interest than in the young Hohenzollerns. The Roumanians wish for independence, and they know they are not strong enough to stand without help. Help from Russia means annexation, which they do not want; and France is the only quarter from which they can expect efficient aid. We can readily believe the assurances of the Prussian Government that it was without any suggestion or authority from them that the Prince set out on his adventurous journey. It is in the highest degree improbable, however, that he would have undertaken it without some encouragement from another quarter.

As far as things have gone, the young Prince's proceedings have been marked by prudence, as well as by courage and decision. To avoid the appearance of acting rebelliously, he has addressed a letter to the Porte, acknowledging "unreservedly" the Sultan's sovereignty. Traveling without show and with elegance, accompanied only by a German secretary, and a Roumanian aide-de-camp, he disembarked from an Austrian steambat at the fortified town of Turno-Severin, and, on making himself known, was cordially welcomed by his constituents, anxious to become his subjects. He immediately telegraphed his arrival to the Provisional Government at Bucharest, two members of which at once set out to meet him. He has made his triumphant entry into the capital, and has been received with enthusiasm by the population. The Assembly has vowed its loyalty, and he has been inaugurated in the cathedral. It is really amusing to find it announced that, in order to remove the technical difficulty which makes invalid his election, the Assembly have voted his father a Roumanian. This is a capital idea, and affords a hint which may usefully be acted upon in emergencies of a similar kind. For instance,

the Reconstruction Committee of the American Senate has only to vote that all the negroes are white in order to bring matters in the United States to a speedy and pacific solution. This bold dragon is now the hero of the hour, and being young (he is only twenty-seven,) and good looking, will naturally excite most interest in feminine bosoms, and probably be a windfall to photographers.

Notwithstanding, however, a certain comic air with which all this business is necessarily invested, there are many reasons why we should wish success to this young Hospodar. We think it ill-advised in the Turkish Government not to assent to his election, especially if it be true that they have made the serious mistake of inviting the joint intervention of Russia to check the popular feeling in the Principalities, and to elect the popular candidate. Turkey ought to understand pretty well by this time, especially in her dealings with Russia, that "he comes too near who comes to be denied." It would not be bad policy for Turkey to constitute on her frontier a compact, even if only nominally dependent, or quite independent State, whose confines would be the *plus ultra* of Russian encroachments. But whatever the policy of Turkey may be, Europe in general, and England too, we think, sees pretty clearly that Moslem rule in Europe cannot be bolstered up much longer, and that the "sick man's" inheritance must come to be divided one of these days. We do not want to see Constantinople in the hands either of Russia or of France; but neither do we desire to perpetrate the sway of a brutal and depraved race over twelve millions of Christians. Diplomacy will have done very ill if it forces four millions of Roumanian Christians into the arms of Russia, which has long looked on the Principalities with covetous eyes, and whose unceasing and carefully-directed machinations have more than once all but succeeded in securing this result. It should rather, we imagine, be our interest and that of Europe to establish in Roumania a basis upon which a strong Christian kingdom may hereafter be founded, after the inevitable break-up of European Turkey. By giving Macedonia, Thessaly, and Epirus, with Crete and the Archipelago, to the present kingdom of Greece, the other provinces, or, at least, the greater part of them, united to Roumania, would form a strong and well-established realm. We should, at any rate, be acting with the most glaring and absurd inconsistency if, while we were pressing upon Austria the surrender of Venetia, we should at the same time help to fetter the chains of Turkey upon a part of her dominions whose inhabitants have as good a right as the Venetians to be allowed to govern themselves. The Roumanians have shown considerable aptitude for self-government, and there is a statesmanship and a perseverance in their efforts to secure it by which every right-thinking and fair-minded man must be influenced in giving his good wishes to their cause.—London Review.

THE WAY TO THE CROWN.

We must taste the gall, if we are to taste the glory. If justified by faith, we must suffer tribulations. When God saves a soul, he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all he permits them to do is to suffer for his sake. Go round to every one in glory; each has a different story to tell, yet every one a tale of sufferings. But mark, all were brought out of them. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there blames God for the way he led them thither. "Salvation!" is their only cry. Child of God, murmur not at your lot. You must have a plain as well as a white robe. Learn to glory in tribulations also.

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