

Correspondence.

LETTER FROM EAST TENNESSEE.

The Ammonites and Moabites Among Us—Gentle-Equality—Antislavery Provisionally Advertised—Old Records—Black Teachers in 1819—Anti-slavery Testimony, etc.

MARYVILLE, EAST TENNESSEE.

MR. EDITOR:—Since the President "swung round the circle," the people of East Tennessee have been growing more and more radical. Union clubs are being organized in each county and district, and the Northern elections have had no little influence in encouraging our loyal men. Some began to fear that we were to have serious trouble again—perhaps a renewal of civil strife and bloodshed. This apprehension, however, is passing away, and instead of despondency, the people are animated by a feeling of hope and security.

The influence of the President's policy has been exceedingly hurtful to all our interests. Rebel ministers have been emboldened in their organizing efforts to discount loyalty and to put treason at a premium in the ledger of the Church; and as the Ammonites and Moabites were left to disturb the children of Israel, they and their allies seem to be rallying in the land to vex and to annoy all those who have failed to perceive any moral beauties in the crime of rebellion. I had hoped that a rebel ecclesiastical organization would not be formed in East Tennessee; but I am constrained to acknowledge that there are several under full headway. The Confederate Methodists have marked out a big programme, and expect to take possession of all their old circuits. Of course there will be collision where loyal and rebel preachers shall meet at the same church at the same time. The rebels are claiming the property in churches, academies and colleges, and they are preparing to possess and occupy the country.

This is so different from what we had a right to expect, that the loyal elements find it necessary to mass their forces to secure the legitimate fruits of the war. The people are beginning to clamor for impartial suffrage as something which cannot and ought not to be longer delayed. Thus God is leading us to do justly, to love mercy, and to walk humbly before Him. The pulpit is voicing the deep convictions of thinking men, and the doctrine of Gentle-Equality, or the brotherhood of the race—for the defence of which Peter and John and Christ were all driven from the world—is proclaimed in all its phases and with its fullest meaning. The Jew trampled on by the Almighty; the by-word and hissing of the ages, as he goes up and down among the nations, is a travelling advertisement to show what God thinks of human aristocracy, when it lifts itself up to contravene his manifest designs. That Jehovah is no respecter of persons is demonstrated by the illustrations of centuries, which exhibit the weak things of this world confounding the things which are mighty, and base things and things which are not bringing to nought things which are. The revolution going on in public sentiment, bringing it nearer the golden rule, is truly marvelous.

I have just been looking over the Records of the Synod of Tennessee, and have several items of interest. The Synod was formed in 1817, and first met at Nashville. It extended south to the Gulf of Mexico, and west to the Pacific. In 1817, Rev. Messrs. John Matthews, Salmon Giddins, Timothy Flint and Thomas Donnell, missionaries in Missouri Territory, requested to be created into a new Presbytery, and they were ordered to meet at St. Louis, the third Thursday of November of that year. This Presbytery grew into a Synod, which bounded us in that direction; and after various changes, our bounds were circumscribed east and west by Chattanooga and Bristol, and north and south by contiguous Synods. In 1842 the following resolution was adopted:—

Resolved, That there are no bounds to the limits of the Synod of Tennessee toward South Carolina, North Carolina, Georgia and Alabama, only by the bounds of some Constitutional Synod, if there be any such Synod. If Confederate combinations continue to be formed, this resolution will have significance still.

In 1819 the Synod met in Maryville, and in their Narrative of the state of religion they say:—

"Sabbath-schools for the instruction of the ignorant, and especially of the people of color, have been numerous and profitable. In several instances black men have been useful teachers." In 1821 the Synod met at Nashville, and sent the following reply to an address of the Manumission Society of Tennessee. I give it in full:—

DEAR BRETHREN:—We have received, and with deep interest, your address to the judicatories of the Church of Christ. We lament the existence of slavery in our otherwise free and happy country, as the greatest natural and moral evil that has ever existed in any country. We firmly believe it is such an evil as will ruin our country most inevitably, unless prevented by a gracious God. The principles of slavery are at war with all the natural rights of men, and hostile to all the principles of natural and revealed religion. We cannot doubt for a moment but that God will one day plead the cause of the oppressed, either by causing the power of his holy religion to be so felt that the people shall be willing to let the oppressed be free, or by uniting their burdens by his own Almighty hand, and by his righteous judgments set the captive at liberty. We depre-

cate the wrath of a just and righteous God, and pray that he may remember mercy to us and them.

We rejoice at the change which appears to be taking place in the public mind on this subject. We hope God will make use of your society as an instrument to enlighten the public mind still more. We cannot, as a Synod, do much on this subject; but we can express our disapprobation of slavery, and recommend to all who fear God and love their country, to do all they can in a mild and peaceful way to bring about in due time the emancipation and freedom of our fellow-men.

In 1824, meeting at Columbia, in reply to the address of the Tennessee Manumission Society, the Synod say, "They do hope the period is not far distant when God, in his providence, will remove the evil complained of."

The following overture was brought before the Synod at Maryville, October, 1825:—

Resolved, That this Synod recommend all the Presbyteries under their care not to license or ordain to the work of the ministry, any man who holds slaves, unless he positively engage that he will diligently and perseveringly endeavor to prepare them for liberty, and as soon as prepared, that he will liberate them forthwith without any unnecessary delay; and if he have no slaves at the time of licensure or ordination, that he engage *ex animo* not to hold and purchase slaves as property. This recommendation is not designed to produce any regulation in Presbyteries that shall have a *post facto* operation.

Had this resolution been carried, it would have saved us from a world of trouble; but the records say it was ably discussed and indefinitely postponed. Ten years later it was a penitentiary offence, in Tennessee, to utter an anti-slavery sentiment. In 1831 several missionaries of the Synod were sentenced to four years hard labor in the penitentiary of Georgia—mainly because their opinions were on the side of liberty. Things grew worse and worse; and yet in 1847, when the Synod met at New Market, as the leaders of the people were exclaiming slavery is ordained of God, Rev. F. A. Ross, Moderator, preached from Lev. xxv. 10: "Proclaim liberty throughout all the land, unto all the inhabitants thereof."

Only nineteen years have passed since then, but liberty has been proclaimed to all the inhabitants, and the rod of the oppressor shall be known no more among us.

Truly the Lord reigns and makes the wrath of man to praise Him while he restrains the remainder thereof.

Yours, very truly,  
SAMUEL SAWYER.

A PASTORATE REVISITED.

MR. EDITOR:—After an absence of months, I again looked upon the field where, for two years, I had lived and labored and joyed and mourned as pastor. Surely, there are no warmer hearts this wide world over, than beat and glow in —; and it was pleasant, indeed, to hold the hands which had not forgotten their old hospitable grasp, and to look again into the eyes which knew so well how to sparkle out the soul's own radiant welcome.

With what mingled feelings we go back and retrace the scenes of our early ministry! How familiar all the olden haunts! Not a house on all these streets, not a path around the village, not an object upon the landscape, but wears a smiling home-look. And particularly yonder little brick church—neat and chaste and snug—loved and revered and holy—with its graceful, white, eloquent spire pointing straight heavenward, just as of old.

That church is on God's high-road to prosperity—gradually—quietly—surely. Planted amid many discouragements, the training of generations adverse, the Presbyterian leaven has been assuredly working, and an intelligent mode of handling the Gospel growing in influence. There is no reason why this should not be the case throughout the State. Our doctrines, faithfully preached, will tell.

As a mighty lever for overturning the old prejudices and bigotries here, and in disseminating the purer truth, stands eminent that goodly Sabbath-school, with its two hundred pupils and its earnest, devoted corps of officers and teachers. It is impossible to estimate the good there done. My curiosity was all awake to know my successor. There are not many ministers who cannot sympathize in that feeling. Into the hands of what kind of a shepherd had my flock fallen? Especially my children, the beautiful children, my good, warm-hearted children—the hope of that church—the type of the millennial glory. Another was to train them—another to lead these darling lambs—another to breathe the pliant tendrils of their young hearts along with his own, about the Cross of Calvary. Of course I wanted to study the man. I met him and loved him before I meant it. He was loving my people—my people were loving him—and my heart caught the infection and mingled in the general loving. 'Twas easy to see that he is a man of ability, zeal, tact, prudence—a man to wear well, in pulpit and pastorate—the man for the place. God bless him! To him and his Master I shrink not from committing the tender keeping of my loved ones, the ministering to the sick, the soothing of the bereaved, the comforting of those sorrowing with whatever sorrow.

I came in the middle of the dreary November, and the season's pensiveness with its sweet attendant melancholy, was resting over all. The cheerful, little warblers which used to make for me such melody there by my study window, had ceased their sunny song. The forest groves, scenes of my olden strolls, were arraying themselves in their richest

gold and crimson—the foliage, like the Christian graces, growing brighter and lovelier still as it neared its final going. Like the early departure of the little children, the more delicate blooms had hid themselves away from the blighting; and the gray mosses and hardy chrysanthemums alone were lingering to adorn to the last the sepulchres of their departed, flowery sisterhood. There was a pall of Indian-summer sadness over the whole landscape—Nature in tender mourning for her beautiful children, and refusing to be comforted because they were not.

And amid the joys of warm meetings and fond greetings, amid the gladness of the genial, happy welcomes, crept in upon my soul a chastened sadness, a subdued autumnal melancholy, which I had no will to repel. Surely, there were sighs upon the plaintive breeze.

Many dear ones gathered around; but there were other remembered dear ones, after whom my spirit longed, who had stepped away from those rude pavements up to the streets of gold. During my short pastorate, two of my nearest friends, two of the noblest of our membership, had ascended to the upper temple, leaving large vacancies in society and in weeping Zion. One, an ex-Governor of the State, a citizen of noble instincts and exalted worth, who in the midst of clinging hearts was ripening for his heavenly rest through years of protracted, inevitable decline. How his old genial smile is missed from "the places that once knew him!" The other was a dear mother in Israel, regular in the sanctuary and at the prayer-meeting, honored and beloved by all as a true woman and a good. How vividly I recall the mournful morning, on which the startling announcement came that her warm heart had in a moment, ceased to beat! She was gone without one farewell. She had lived prepared for the summons and needed no long warning. These were among the saddest events of my ministry. And such were the scenes in which—weak, inexperienced, overwhelmed—I was called to utter words of comfort. I can never think of the past without dropping hot tears there.

Since my departure, death has been especially busy among the young. The barb piercing there, touched my own soul sharpest and deepest.

And where is my old elder—that man of the great, strong heart—that one of vigorous mind and brave achievements—that one of the pure, soaring faith and unsullied piety—that great man in Israel? What an adviser he was! What a stay and support and prop to every weaker soul! His daily walk was a revelation to this people from God. For years his life was "the voice of one crying in the wilderness," enacting a religion of principle, and proclaiming the power of vital godliness and the beauty of holiness in all the relations of the social and business world. He demonstrated how commercial success may be joined with sterling, exalted, Christian honesty. R—H— lives, though his poor, consumptive body has gone to the tomb. He has left his mark upon the public thought, upon the conscience, upon the activities of the community forever.

L. P. B.

REMARKS ON THE TRANSLATION OF PSALM LI: 4.

"Against thee, thee only, have I sinned, and done (this) evil in thy sight."—PSALM li. 4.

Thus reads our common version; but whether correctly or not, remains to be seen. Every one understands the Psalmist as referring, beyond a doubt, to his wickedness in the case of Uriah; but if David did not sin against Uriah, in that terrible act, an act which robbed him of his wife, his home and its sacred honors, ending in the loss of his life, it is not possible to sin against our fellow-man.

The common acceptance of the passage is, that David had such a view of sin, that he considered every act that was wrong as being committed against God; or, more correctly, he regarded the Most High as a being so holy, so perfect in all His ways, that, whatever was done that was wrong, was against Him alone. He lost sight of man and all his interests, whatever the relations he sustained to the act performed.

We may, perhaps, most seriously damage a sermon or two, and possibly do something in the way of correcting the notions that men have, without much reflection, entertained of this passage, if we should make some little alteration in the translation before us. We are aware of the unwillingness of the great majority of those who believe, to have anything said to the disparagement of that translation. But there are points so obviously erroneous in it, that, no man who wishes well to the cause of truth, and is acquainted with the facts in the case, can be guiltless if he remain silent. He may not feel any more pleasure in the pain which this exposure has caused the believer, than his Lord and Master did in that which was caused by his exposing the errors of the Scribes and Pharisees. Nothing but evil can arise from existing error; and, therefore, every one should be anxious to know the truth and to obey it.

A word further in respect to the common acceptance of the passage. There is a sense, we admit, in which it is true that every sin which is committed against man is also against God; just as an injury done to the subject is an injury done to the sovereign. This was one of the lessons taught us by the Great Teacher. "He that heareth you, heareth me." So that

there is some shadow, at least, for the view which is commonly entertained of the passage.

But this view is evidently a necessity to the translation; its object is to justify that astounding declaration "against thee, thee only, have I sinned," etc. The careful reader, whatever he may think of the translation, will inevitably feel that, if David did not sin against Uriah, it is not possible for one man to sin against another. The second table of the law, the whole of which relates to the duties which arise from the relations that man sustains to his fellow-man, may as well be blotted out. No man has any rights which his fellow-man should respect. The shortest, most exhaustive definition of sin is, "a disregard of another's rights." Just no definition at all, if David sinned against no one but God.

Mark well; we have no war with anything but the translation: "The word of God is right." Let us have that, "without note or comment," in this case at least, and we will endeavor to be satisfied.

The words "lecha, levaddaha," should be translated, "in thy presence, and in thine alone"—I sinned and did evil in thy sight. In plainest English, "before thee, thee only," have I sinned, and done this evil. Instead of being in harmony with the view which we have been considering, David confesses that he cared so little about the character of the act, or what God would think of it, that he did it right before his eyes. No other witness existed to testify against him.

In this way we preserve the parallelism; a consideration which must not be lost sight of in expounding the passage. Every other verse (with but a single exception) in the whole Psalm is a most perfect example of that kind of writing; even the remaining half of verse, (4th), "that thou mightest be justified when thou speakest, and be clear when thou judgest," is one which is directly in point.

The parallelism is an arrangement of words in a sentence, in such a way, that the same idea or sentiment shall be found in both members of the sentence. The terms used to express this idea shall be so nearly synonymous as to throw light one upon the other, or mutually explain each other. But wherein does the declaration "against thee, thee only, have I sinned," set forth even the shadow of the sentiment found in the second number; "and done this evil in thy sight?" Take the correct rendering, however, "before thee, thee only, have I sinned," and the declaration which follows is in harmony with the law that governed the sacred penman in all the rest of the Psalm.

It is not difficult to see how the translator should have given us the passage as he did: "Lecha" is often used in the imperative mood, where it signifies "go on," "go forward," or, more correctly, "go before," so that the reader will perceive the idea which underlies the word in all its various forms is that of something before our eyes; something, if we go forward, that we shall run against. Hence, as we are disposed to think, he was led to make the mistake, which we have endeavored to correct.

Z—B.

LETTER FROM REV. R. G. WILDER.

KOLAPOOR, INDIA, October 9, 1866.

MY DEAR BROTHER MEARS:—\* \* \* Our fullest sympathies are with you in all your strictures on the attempts of Mr. Johnson and party to lower the tone of public justice and befriending rebels and traitors at the expense of the blood and treasure of the loyal, Union-loving men in Memphis, New Orleans, or any other part of the country. We marvel that Mr. Johnson has so soon repudiated the noble principles and sentiments he so boldly declared in the height of the rebellion, when Governor of Tennessee.

Two subjects of interest have claimed the attention of our India legislators:—

1. *Koolin Polygamy*.—The custom of a high-caste Brahman (Koolin Brahman), having a score or threescore of wives, with the consequent combinations involved in this abnormal system, has come before Government, by a petition got up and presented by natives themselves, praying for legislation to abate the nuisance. From the published views of the Lieutenant-Governor of Bengal, I fear there is little prospect that the petition will be favorably heard, or any legislation ensue.

2. *Ghat Murders*.—From time immemorial, or ever since the Ganges was a sacred river, the Hindus have been accustomed to take their sick, old and infirm relatives to the banks of that river to die, under the pretence that it secured to the dying a direct and speedy passport to Vishnu's heaven. This pious pretence has furnished opportunity for all, when tired of supporting aged parents and sick relatives, or anxious to come quickly in possession of inheritances, to despatch such relatives in the most orthodox and charitable manner, by exposing them in the burning sun and night damps alternately, varying the programme by forcing water and mud down the throats of their helpless victims. An immense number are thus hastened out of the world every year. There is at present some prospect that Government will take up this wicked custom and interdict it. What other so inhuman practice is tolerated by any Christian Government?

I write in haste. My health is still improving, and I feel it right to hold the doctors' well-meant advice, to leave

India, wholly in abeyance. We cannot leave our dear mission if the Lord will give us health and strength to hold on. In the love of the Gospel,  
Yours ever,  
R. G. WILDER.

IOWA CITY "CONSTITUTIONAL PRESBYTERIAN CHURCH."

Notwithstanding the defection of two ministers and a large majority of the members of our Church at Iowa City, the remnant is not abandoned nor disbanded as a Church. Efforts are in progress to obtain legal possession of their edifice, parsonage, and money raised for Church purposes before the schism.

Nor do the brethren of the Presbytery and Synod deem it best to give up this place for the future—the seat of the State University, and a growing city of about eight thousand people, beside the suburban population that must resort here for religious worship.

We have never publicly complained that the Congregational denomination organized a church here years ago. But after a flat failure of that enterprise, we have good reason for finding fault with the dismemberment of our church to create a Congregational church here, and for frowning on the persistent occupation of our property and means for carrying on our Gospel work here, where a population comes in every year large enough to make a good congregation.

The plea for a change so as to become "self-sustaining," has been made null by an immediate application to the Congregational Home Missionary Society for aid to their minister. S. S. H.

Editor's Table.

ELEGANT JUVENILES FROM THE PUBLICATION COMMITTEE.

LITTLE RED CLOAK. Pp. 64. Square 8vo., 8 Illustrations. \$1.75.  
JESUS ON EARTH. Pp. 64. Square 8vo., 8 Illustrations. \$1.75.  
MISS MUFF AND LITTLE HUNGRY. Pp. 40. Square 8vo., 4 Illustrations. \$1.50.  
RAM KRISHNA-PUNT. Pp. 40. Square 8vo., 4 Illustrations. \$1.50.  
Whole set, in a handsome binding, \$5.00.  
Also, in style to match, our own illustrations in one color.  
HINDOO LIFE. Pp. 64. 9 Illustrations. \$1.25.  
Set (including Hindoo Life) in box, \$7.

These five elegant volumes are the Publication Committee's contribution to the Christmas treasures of the children; and we think in matter and form they will be universally welcomed as the best Christmas books of the season. Two of them are designed to inculcate lessons of kindness and generosity appropriate to the season. "LITTLE RED CLOAK" is by Miss McKeever, and in prose and verse it describes and recommends the amiable character of Alice Murray, giving up her own pleasure for the good of others. "MISS MUFF AND LITTLE HUNGRY" is a ballad by Miss Warner, the most of which originally appeared in our columns. It contrasts wealth and poverty in the aspects of the two children and of their homes in the great city of New York. It is a capital story. The materials for two of the books are drawn from missionary and heathen life, as they appear in the great world of India. "RAM KRISHNA PUNT" is the story of a Hindoo boy, led in strange ways to the knowledge of the Saviour. "HINDOO LIFE, WITH PICTURES OF MEN, WOMEN AND CHILDREN OF INDIA," by Rev. Edward Webb, late missionary to Madura, is, on the whole, the best in the series. The drawing in the pictures is much the best, and the information conveyed is at once valuable and entertaining. "JESUS ON EARTH" is also edited by Miss McKeever, who gives simple and pleasing descriptions of the principal scenes in the life of the Saviour. With the exception of the picture of the crucifixion, which is a failure, the illustrations of this volume are very striking and must help to interest the children in the wonderful story.

We have seen no set of presents in the book line more appropriate or acceptable than these for the Christian household.  
BEACH. The Muzzled Ox. Thoughts on the Support of the Gospel Ministry. 18mo., pp. 78. Flexible covers, 25 cents; paper, 15 cents.  
THE EPISCOPAL INVITATION. 18mo., pp. 48. Flexible covers, 30 cents; paper, 20 cents.  
Tracts on seasonable subjects freshly treated and handsomely printed and bound.  
H. CARTER & BROS.  
MCCRINDILL. The School-girl in France. By Miss R. McCrindill. 16mo., pp. 248. \$1.  
WARNER. The Old Helmet.—By the author of "Wide, Wide World." Complete in one volume. 12mo., pp. 693. \$2.25.

These are new issues of old and deserved favorites. The former vividly and powerfully depicts the evils that must result from placing children of Protestant families, as is too often the case, in Romish schools—a practice which, no doubt, in the attempted reinvestigation of Romanism in our country, will be still more strongly commended to the Protestant public. "The Old Helmet" our readers have not forgotten as an attractive and somewhat sensational, though pure and elevated, religious novel, in which the heroine is led to prefer the lot of a foreign missionary in Polynesia, to that of mistress of great estates and a title at home. The struggles with self, with parents, and particularly with the gay and positive suitor, before reaching the result, is powerfully described and forms the attraction of the book.

THE STORY OF MARTIN LUTHER. Edited by Miss Whately. 16mo., pp. 354. \$1.25.  
The story of the great Reformer is well presented for the instruction and

profit of the young. The materials drawn from different sources are thoroughly digested and unified. The writer is careful to throw light on points on which the reader is too commonly supposed to be well informed. Skill in condensing has enabled him to bring the substance of the whole within quite moderate compass. We commend the work to general circulation. Our children greatly need to be kept acquainted with the leading spirits and the real meaning of the Great Reformation.

A RAY OF LIGHT. By the author of "A Trap to Catch a Sunbeam." 16mo., pp. 158.

A most interesting story of self-sacrifice among the poor for the benefit of neighbors, told with discrimination—the turning-point being an instance of excess, in which others were thoughtlessly and wrongfully involved in the over-kind and generous act. The tendency of the book, while encouraging self-denial for others' good, is to instruct the reader not to give way to mere impulse in such matters—a very useful lesson.

CRIPPLE DAN. By Andrew Whitgift. 18mo., pp. 330. 90 cents.

This volume comprises Cripple Dan, Mr. Wills's Cruelty, Preaching Tom, Sunday Afternoon in a London Court, A Character to be Avoided, A Visit to Marie, Clara, Linzell's Commentary—all originally published in *Guthrie's Sunday Magazine*, which is a sufficient guarantee of their high excellence in every point of view.

Carter's books are for sale at the Presbyterian Book Store.

TICKNOR & FIELDS, BOSTON.

WHITNEY. A Summer in Leslie Goldthwaite's Life. By Mrs. A. D. Whitney. 12mo., pp. 230. Illustrated by Hop-

pin. A most entertaining tale, in which the chief actors are the keenest, brightest, liveliest sort of youths and maidens, spending the summer in genuine recreation, and yet revealing an under-current of kindly, manly, wholesome feeling and tendency, which makes the book as profitable as it is attractive. There is genius and heart in the book. There are original characters continually exciting your interest and wonder. The light, sketchy illustrations are clever and true to the spirit of the story.

For sale by J. B. Lippincott & Co. \$1.75.

MAYNE REID. Afloat in the Forest; or, A Voyage Among the Tree-tops. 16mo., pp. 292. \$1.75.

So thoroughly is Mayne Reid in sympathy with nature, so sharp an observer of her peculiarities, that she is constantly unfolding, under his pen, perfectly novel sources of entertainment and instruction. In this volume he makes the marvels of the submerged forests of South America the scene of a series of exciting adventures, bringing his lost and shipwrecked crew in contact with the strange objects in the vegetable and animal world, including beasts and men, which are found in those mysterious and perilous regions. It is equal to any of the series, both in the extent of its additions to our knowledge and in the interest of the adventures related.

For sale as above.

MRS. MORTIMER. Reading without Tears; or, A Pleasant Mode of Learning to Read. By the author of "Peep of Day," &c. Part II. Harper & Bros. Square 4to., pp. 202.

The numerous illustrations, the carefully divided words, and the large and clearly printed letter-press of this volume will draw on the juvenile reader in his tasks with a lightened sense of their oppressiveness. The brief narratives from Scripture and other sources, constituting the reading lessons, are of a kind to throw an additional charm over the undertaking and to dry up the last vestige of tears with which it generally is encountered.

PERIODICALS AND PAMPHLETS.

EDINBURGH REVIEW, No. CCLIV, October, 1866. New York: The Leonard Scott Publishing Company. Philadelphia: For sale by W. B. Zieber.—Contents: Kaye's History of the Sepoy War; Varieties of History and Art; International Coinage; Napoleon's Julius Cæsar; Felix Holt, the Radical; Strauss, Renan and Eeoe Homo; Froude's Reign of Elizabeth; Antique Gems; The Military Growth of Prussia.

EVANGELICAL ALLIANCE. Report of the Annual Conference of the British Organization of the Evangelical Alliance held in Bath, October, 1866. Presented by Geo. H. Stuart, Esq.

TALES OF THE LIVING AGE. Sir Brook Fossbrooke. By Charles Lever. First issued in America in *Littell's Living Age*. Littell, Son & Co. 8vo, paper covers, pp. 267.

CATALOGUE OF DR. BRAINERD'S LIBRARY. Sold December 5th and 6th, 1866, by M. Thomas & Sons. 701 different works.

A JOYFUL THOUGHT.

It is indeed a joyful thought that God so inhabiteth eternity, that travel where I may, in unlit space, I can never reach the lonely spot where He is not present as my guardian, never find a solitary scene where He is not as watchful over me as if the universe were a void, and myself its sole inhabitant; and, therefore, I know that though I may live among the humblest, I am as much observed of Him as a monarch on his throne; that when I go to my daily toil, say my daily prayer, when I lie down or rise up, I am cared for of Him; so that I cannot weep the tear which He sees not, nor feel the pang which He hears not, nor breathe the prayer which He hears not.

PROUD, ambitious, avaricious teachers are more dangerous than the greatest sinners among the people.