

Editor's Cable.

BOSTON TRACT SOCIETY.

GARBETT.—God's Word Written: The Doctrine of the Inspiration of Holy Scripture Explained and Enforced. By Rev. Edward Garbett, M. A., Incumbent of Christ Church, Surbiton [Eng.]; Boyle Lecturer for 1861, 1862 and 1833; Select Preacher to the University of Oxford in 1862 and 1863. Pp. 348. 12mo. Boston Tract Society. For sale by the Publication Committee.

A popular but, in the main, judicious and thoughtful defence of a great doctrine. The writer's position, as again and again chosen to the office and work of an Christian apologist, shows his fitness for handling the theme. Experience in troublous times has taught him the need of weighing his words. He begins with a discussion of what Christianity is, and works his way, by careful induction, to its dependence upon revelation, the character of which he proceeds to discuss. Admitting the human element in Scripture as necessarily implied in the fact that it is a revelation from God to man, and rejecting the theory of mechanical inspiration or dictation, he yet stands firmly upon the truth, that the words as well as the ideas of the Bible are inspired. Difficulties are, as space permits, specified and explained; and the whole is liberal and yet logical in its tone and spirit.

BARRETT.—Steps in the Upward Way: The Story of Fanny Bell. By Mary Barrett, author of "Shooting at a Mark," etc. Pp. 279. 16mo. Illustrated. Boston Tract Society. For sale by the Publication Committee.

A story of a young girl's life and what she made of it, when she had found Christ. Boarding-school and home are the scenes of the tale, and there is an abundant variety of character and incident in the book; and a cheerful working type of Christian piety is inculcated in a way that will commend the book to the young. The author's aim is finely suggested in her preface:—"We sometimes hear the remark, 'I don't believe in doing things from a sense of duty.' In that case we must either rise higher or sink lower."

WOODS.—THE BLUE-BOOK STORIES. By Harriet F. Woods. Pp. 203. 16mo. Illustrated. As above.

The Blue Book is the easket in which many very good stories are set. As they were originally written by a school-mistress to be read to her pupils, they are not mere aimless amusements, but directed each against some actual fault in children, and are told in a simple effective way.

WARREN.—THE WICKED NOT ANNIHILATED: A Refutation of Modern Sadduceism. By Rev. Israel P. Warren. Pp. 76. 16mo. and

WILSON.—Testimonies of American Statesmen and Jurists to the Truth of Christianity. By Hon. Henry Wilson, U. S. Senator. Pp. 52. 16mo. Both as above.

Two excellent contributions to the Apologetic literature of our American theology. The first is designed to meet and refute the heresy (now widely prevalent in the West) that the righteous only are immortal, and that the unredeemed suffer final annihilation. It handles the error in a plain and popular way.

The second is from the pen of one whose high position in the political world has not deterred him from recently declaring himself on the Lord's side. His work is in the form of a lecture before a New England Y. M. C. A., and is a striking and valuable collection of the testimonies which eminent statesmen, from Washington to Lincoln, have rendered to the truth of our holy religion.

MOTT.—RESURRECTION OF THE DEAD. By Rev. Geo. S. Mott, author of "The Prodigal Son." Pp. 320. 16mo. New York: Anson D. F. Randolph; Philadelphia: Presbyterian Publication Committee.

The Christian doctrine of the Resurrection is one which received much more attention in the earlier ages of the Church than at present. The Apostles preached "Jesus and the resurrection;" they spoke of longing to "know the power of His resurrection." In our own days, the subject has received much less attention because it seems to occupy a much less central position in our systems. Mr. Mott gives us a book on the subject which is perhaps not exhaustive, nor as bold in handling the question as it might be, but still very serviceable and lively, abounding in facts, illustrations, and quotations, but working out directly, plainly, and logically to the great result.

J. P. SKELLY & CO.

OWEN.—RITTER BELL THE CRIPPLE. By Fairleigh Owen. Illustrated. Pp. 224. 18mo. Philadelphia: J. P. Skelly & Co.

DONALD'S HAMPER. By the Author of "The Way to be Happy." Pp. 86. 18mo. Illustrated. As above.

Two more of Messrs. Skelly & Co.'s excellent Sabbath-school series. Both are British reprints. The first illustrates the downward path of the impenitent while in the chief character—"Ritter Bell"—is seen how the weakest can labor for Christ in calling sinners to repentance. The second is a tale of School life, showing how the slightest sin leads to bad consequences in after life.

PAMPHLETS AND PERIODICALS.

BIBLIOTHECA SACRA; No. XCIV; April, 1867. Contents:—Philosophy of Language; Jephthah's Vow; The Great Crevasse of the Jordan and of the Red Sea; Gnomological Verses; The Study of Monuments; Cause and Effect; Hymns, their Authorship and History; Relations of Geology to Theology; Notices of Recent Publications.

MORSE.—A Vindication of the Claim of Alexander M. W. Ball, of Elizabeth, N. J., to the authorship of the Poem "Rock me to sleep, Mother," by O. A. Morse, of Cherry Valley, N. Y. New York, M. W. Dodd.

THACKERAY.—The History of Pendennis, his Fortunes and Misfortunes, his Friends and his Greatest Enemy, by Wm. Makepeace Thackeray; with illustrations by the author; two volumes complete in one. New York: Harper & Bros. Svo. pp. 392, 372. For sale by J. B. Lippincott & Co.

THE MERCERSBURG REVIEW, an Organ for Christological, Historical and Positive Theology. April, 1867. Contents:—The Christian Idea of Almsgiving; The Anti-Christ of Protestantism; Our open Door; The German Reformed Church in America—Faith—Government—Worship; Man and the Cosmos; The Two Systems; Recent Publications.

LITTELL'S LIVING AGE; No. 1196; May 4, 1867. Contents:—Elizabeth and Mary; Chailu on Equatorial Africa; Brownlows, Part 4; Out of Charity, concluded; Dickens's Dealings with Americans; Dr. Livingstone; Luxemburg; The Imagination of Elephants; Poetry—Song—Failure—April; Short Articles.—The Jew in Literature—A Clergyman's Letter—Cardinal Cullen on Novel Reading—A Long River in Russian America—Lessing—The Old English Chronicle.

FIFTY YEARS' HISTORY of the Presbytery of Buffalo. A Discourse delivered in the First Presbyterian Church in Buffalo, on the evening of Feb. 26th, 1867, by Rev. Timothy Stillman, D.D. Text—"Other men labored and ye entered into their labors." John iv. 38.

COMMUNICATED.]

THE RELIABILITY OF BOOK NOTICES.

It is amusing to read the contradictory notices of a book which appear on the same day. To a recent instance our attention has been called. Lippincott & Co. of this city have just published a book called "Terra Maria, or Threads of Maryland Colonial History by Edward D. Neill," at the time of publication one of the Secretaries of the President of the United States, appointed by Mr. Lincoln, and a native of our city. The Baltimore American in reviewing the work, says: "We must admit that we have read it with far more pleasure than any other history of the State, and our only regret in closing this volume is that he did not deem it proper to write a history that should embody all that can be written about the past events of Maryland. The book is one that deserves a place in every library, and ought to be found in every house in the State."

The Philadelphia Press, on the same day, says: "The subject is treated in a very dry manner. In a history of Maryland, to give no account of the city of Baltimore, while Annapolis is spoken of at length, is something peculiar."

Can it be possible that the writer of the book notices of that widely circulated journal is ignorant of the fact that the city of Baltimore was not in existence until a late period of the Maryland Colony, and was but an obscure hamlet until a few years before the Declaration of Independence?

If Mr. Neill had written "Threads of Pennsylvania Colonial History," the critic might with equal propriety have said, "In a history of Pennsylvania to give no account of the city of Pittsburgh, while Philadelphia is mentioned, is something peculiar."

In the Washington Chronicle, edited by Hon. John W. Forney, the following criticism of "Terra Maria" is found: "No more valuable nor more needed contribution to history has appeared. Dr. Neill, a cultivated gentleman and conscientious student, realizing that a full history of Maryland had not yet been written, conceived the idea of supplying at least some of the manifest deficiencies. It is evident this small and well condensed volume is the result of close and patient reading and equally close and patient reflection."

But Forney's Chronicle and Forney's Press do not see eye to eye on this, as they do on most subjects, for says the latter, "This indifferent volume, which is remarkably well printed, is published by J. B. Lippincott & Co." D.

Miscellaneous.

THE GERMANS OF BROOKLYN AND THE SABBATH.

A large meeting of Germans, favorable to the enforcement of the Sunday clause of the Excise Law of New York, was held in Plymouth Church, Brooklyn, Sabbath afternoon, April 28th. We find reports of two of the addresses in the New York Tribune, from which we give some extracts:

REMARKS OF DR. SCHAFF.

Freedom in law, and not freedom from law, is the basis of our whole government. Self-government is the result of training and Christian institutions, and these are God's word, God's Church, and God's day—a holy Trinity of power. The Sabbath is the Lord's day. It keeps up the noblest sentiments, thoughts, and actions, and prepares us for the work of eternity. It was made for all men—for the benefit of man; and we can as little do without the rest of the Sabbath as the work of the day can do without the rest of the night. We require of the Government the protection of the people in the observance of the Lord's day—recognizing the religious Sabbath as a civic institution.

Why should liquor sellers claim an exemption from a universal law? If all other trades are prohibited, why should this branch be exempt? The law has been declared Constitutional, and we have not certainly come here from Germany to interfere with the obvious righteousness of the laws of this country, in the preservation of a strict observance of the Lord's day. Would God we had the same laws in Germany, where the Lord's day is so generally profaned. No matter what the German infidel press may say, the better classes of Germans are still in favor of preserving the laws. We stand up here for the dignity of the Lord's day, and the credit of the German name. The German name and character are inconceivably cursed and disgraced by this "lager beer," and it is high time to break up its sale in this country, as well as over the water. The speaker said that the chief reason of the Prussian success in the recent European war was that the

Prussians were more sober than the Austrians and Bavarians. He branded the sellers of lager beer as infidels, who scoffed at religion, and thanked God that the strong hand of the law had at last grasped them by their sacrilegious throats.

Then, after reading a few statistics, setting forth the excellent results which have already arisen from the enforcement of the Sunday clause, the speaker introduced the Rev. Edmund de Schweinitz of Bethlehem, Pa., who delivered an address in German.

Mr. R. W. Raymond followed in a speech in German.

ADDRESS OF HENRY WARD BEECHER.

I am here to advocate the continuance and rigorous enforcement of the Excise law, not only in its Sunday clause, but in everything else. We have heretofore been met by arguments that said we carried things to extremes. Since we could not do any better we have taken this advice—that is, not to abolish, but to regulate, the sale of intoxicating drinks. Even this has raised a scream of denunciation quite as great as if the sale were abolished. You can always tell whether a law is a good one by the way it takes bad men. In this way we have pretty good evidence that the Excise law is an excellent one.

We in America offer to treat those who come here as well as our own families and ourselves. What complaint can be made? The law is not made against foreigners, but against men. If the liquor business is mainly in the hands of foreigners, that is their lookout. There are others who feel that this law is taking away men's liberties. Generally, the Germans appear to be pretty happy slaves. What kind of liberties did you have in Germany, France, or Ireland? And yet you say you have lost your liberties. No one ever complains of the liquor-shops being closed on election-days, because the ballot-box must be rendered sacred. On Sunday we only undertake to do the same thing. In each case it is a measure for the good of the community. Some say that this Excise law is a relic of Puritanism. My German friends, I think we borrowed Puritanism from you. The Puritan discountenance of amusements was owing to the fact that they were opposed to oppressors, and their ways of tickling the people in order to prevent their thinking on political subjects. Any custom that is found to injure the morals of the common people, ought to be abolished.

It is still felt that this Excise law deprives the laboring man of his enjoyment on the Sabbath. There is no man so much interested in this Excise law as the workingman. The poor man, not the rich, is interested mostly in the observance of the Sabbath. It makes very little difference to the rich whether work is done on the Sabbath or not, for the poor man has to do all the work. All the burdens of the violation of the Sabbath fall on the workingman. Sunday is Equalization day; then every one comes down to a common level. It is the poor man's day of privilege; the only day out of seven. It is supposed that the Excise law cuts off the poor man's pleasures by hindering him from drinking his Rhine wine and lager beer. But in any community where intemperance blights and blasts, with its usual concomitants of jails, poor-houses, etc., all of the vast expenses and miseries fall upon the poor first. My advocacy of the Excise law is to redeem the common man—the poor and the weak of the community. The rich can get along without these restrictions, but the poor cannot.

TEMPERANCE RATIFICATION MEETING.

A mass temperance meeting was held in the Academy of Music, on the evening of April 18th, to ratify the proceedings of the State Convention recently held at Harrisburg. The Academy was densely packed with an enthusiastic and intelligent audience.

Joseph Martin, Esq., called the meeting to order, and Hon. Joseph Allison was chosen President; R. M. Foust, J. E. M. Harrow and I. Newton Pierce, Secretaries; and a Vice-President from each ward in the city.

Rev. Dr. Torrence offered prayer, after which Jas. Back, Esq., President of the State Society, read the resolutions and made the opening address. He ably reviewed the early history of the temperance movement, its gradual and successful advancement, clearly defined the points now at issue before the people, and made an earnest appeal to the people to ratify the resolutions and rally to the support of the State Society.

Senator Henry Wilson was next introduced, and was received with great applause. He believed God, in His providence, had cast his lot in scenes of intense activity, and in this Christian republic, where the reason, the conscience, and the heart can work out the principles of everlasting truth.

The past seven years' struggle had been a terrible one, in all of which the great State of Pennsylvania and this great city of Philadelphia had done their share of the good work unflinchingly. Yet to-day the nation is engaged in a struggle as gigantic as that in which we have just conquered. It is said we have 500,000 drunkards in our nation, and that every year 50,000 drunkards stagger on into utter annihilation. Let us appeal to the hearts and consciences of the nation to save these poor drunkards, if we can; if not, let us rescue from destruction the millions who might be exposed to its insidious temptations hereafter. In our own day four-fifths of the crime, four-fifths of the pauperism, nearly all of the degradation in our land comes from the effects of habitual drunkenness.

He referred to the great and glorious work going on all over the country, especially in Massachusetts, and continued at some length to elaborate the idea that a pressing necessity existed for the prohibition of the sale of ardent spirits.

Brief addresses were also made by Rev. W. C. Best, G. W. P.; and J. N. Stearns, M. W. P., of the Sons of Temperance, after which the meeting adjourned. It was one of the largest and most enthusiastic held in the city for years.

RITUALISM IN NEW YORK.

The great extent to which ritualism has found favor in the Episcopal churches of America, could be witnessed on Easter Sunday in New York and Philadelphia. The following description of such a ritualistic performance, we copy from the EVENING TELEGRAPH, and endorse the comments with which it concludes:

"In one of these churches we found the altar covered with flowers, and a cross erected on the middle of the altar. On each side of the cross burned rows of wax candles, which were lighted at the commencement of the service by a figure in robes re-

sembling an acolyte. From the seats for the clergy within the chancel were extended a row of stalls filled with men and boys in white surplices. In front of the organ sat the organist, also in robes. The service commenced with a chant, in which none of the congregation were expected to join. The usual form of prayer was said, save when the people at the end of each petition said "Amen," according to the prescribed form, the new rules made the choir chant "Amen," as though it was the orchestra and not the people who were assenting to the prayer. The Psalter was no longer recited by the minister, with responses from the people. The choir took the matter in hand, and saved any one the trouble of finding the psalm by singing it to an accompaniment which rather recalled to mind the march in Norma. Whenever the name of Christ was mentioned, the more ritualistic of the worshippers bowed. And when the name of the "Father, Son, and Holy Ghost" occurred, the devotees bowed low for the Father, still lower for the Son, and came near striking with their foreheads the back of the pew in front of them, when the name of the Holy Ghost was reached. No selections of hymns were sung in which the people could join. Voluntaries and strange anthems, consisting of singing one word in a hundred different notes, and by a score of different voices, took the place of the song of praise, and the services ended with a benediction and a series of alarming bows.

Such is the form of ritualism. Such is the improvement which is to take the place of the earnest and unostentatious worship of other days. And yet these followers of this new notion of devotion pray that "from all pride, vainglory and hypocrisy" the "good Lord will deliver them." We can see in it but a sign of lip-service, where the heart is cold. We can see in it an attempt to cover up backsliding and frivolity with an assumption of righteousness. Under this new formula, as the Independent says, the Church, which was intended as the home of weary souls, the nurse of many virtue, the gathering spot for the communion of saints, is converted into a scene for aesthetic display. Soft, seductive appeals to the imagination are made of more account than masculine reasonings on righteousness, temperance, and judgment to come.

Advertisements.

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