

Editor's Table.

Publishers will confer a favor by mentioning the prices of all books sent to this Department.

The Publication Committee have again given proof of their sound judgment and excellent aims in the two books which they have just published. THE TENNESSEAN IN PERSIA AND KOORDISTAN is a Story of Missionary Life and Adventure, in the form of a personal narrative, in which almost every element of interest to the great body of readers, young and old, Christian or not, is included. It is written in glowing style; it recounts the most stirring adventures in wild and little known regions; it shows a brave spirit triumphing over perils and difficulties, both physical and spiritual, in the spirit of a modern Paul; it opens to us the pages of the early history of that romantic mission among the Nestorians and the Koords, and it presents a noble and inspiring example of Missionary zeal and consecration. The book is printed on tinted paper, and the illustrations are quite numerous, some very good, but some brought out very imperfectly.

Mr. Hotchkiss's book: UPWARD FROM SIN THROUGH GRACE TO GLORY, traces briefly, graphically and with winning eloquence the inward progress of the soul from its first turning to God, through manifold phases of experience to the triumph over death and the home-coming in heaven. Mr. Hotchkiss's style is marked by a preference for simple, nervous Anglo-Saxon; he is always sensible, and spiritual, often impressive, never wearisome; the Christian "excelsior" rings through every chapter; and as a whole we have in the volume a manual for the inquirer, a guide for the worker, a medicine for the sorrowing and a companion for the dying. In the employment of illustrations few are more judicious; but it seems to us, that there are far too many quotations of trite hymns and verses of poetry. The book is handsomely printed, in clear, bold type, and is neatly and firmly bound.

THE QUARTERLY VOLUME OF LITTELL'S LIVING AGE for Jan.-March, 1869, has just been issued. It brings the work to the close of its first quarter century, and is, therefore, the one hundredth volume. It contains the usual well selected variety, gathered from the leading foreign periodicals of Great Britain. Very appropriately, the volume concludes with a reprint of the original prospectus issued in 1844, with the approval of Judge Story and Chancellor Kent to the plan. The volume may be had of HOWARD CHALLENGER.

Messrs. Harper & Bros. have issued a very handsome 8vo., one of the most complete works on the Science of Angling that have ever been published, called: FISHING IN AMERICAN WATERS, by GENIO C. SCOTT, illustrated with one hundred and seventy engravings. It embraces Coast and Estuary Fishing with Rod and Line; Fresh Water Fishing with Fly and Bait, Commercial Fisheries, Ancient and Modern Fish Culture, A glimpse of Ichthyology, and an appendix on Cooking for Sportsmen, American Game Laws, &c. Why there should be receipts for Compounding Fancy Drinks, we cannot see. A good cup of coffee is the fisherman's best antidote for fatigue. 8vo., pp. 484, with Index. Price \$3.50.

ADVENTURES IN THE WILDERNESS, or Camp Life in the Adirondacks, by Rev. W. H. H. MURRAY, is among the most attractive and well written books of home travel that we have lately seen. Strong imaginative powers mingle with equally strong powers of description in the writing, so that sometimes it is difficult to say where the reign of either ends, and the other takes its place. How the wildest scenes of that weird territory, as large as Connecticut, appear to a well cultivated, bold and romantic nature, that is, to one best qualified to enjoy them, is well shown in the volume, the numerous full page illustrations of which aid to a remarkable degree in deepening its impressiveness. Fields, Osgood & Co. 16mo., pp. 236. Price \$1.50.

CASSELL, PETER & GALPIN, London and New York, have commenced the issue, in parts, at fifty cents each, of a work which promises to be of the deepest interest and of great beauty and value, called ILLUSTRATED TRAVELS, A Record of Discovery, Geography and Adventure. Edited by H. W. BATES, Asst. Secy. to the Royal Geographical Society. It is a Quarto, on fine thick paper, the letter press and the illustrations being of the most finished elegance. The opening number contains papers on Abyssinia, Spain and Madagascar, besides Major Calhoun's thrilling account of the voyage on a raft down the dreadful canon of the Colorado. The illustration accompanying this paper is truly awe-inspiring. The vastness, and the gloom of the lofty fissure in the rock and the utter nothingness of man in the merciless grasp of the elements, are most powerfully depicted.

A correspondent of Zion's Herald records another case of Bible burning by a Roman Catholic priest in Massachusetts. "In one of the manufacturing villages, not one hundred miles from Boston, an agent of the Bible Society went through last fall, selling and distributing Bibles, distributing many among the French and Irish operatives of the mills. In this place is a Catholic church, and the officiating priest has lately made his boast, that he was collecting them in from those to whom they were given, and using them for lighting fires, saying that he had Bibles enough to last him all winter for kindlings."

Our Exchanges.

A member of our somewhat famous Tioga Presbytery writes to the Presbyterian of this city, which was shocked at the demands of the Presbytery for a recognition of the sentiments of Prof. N. W. Taylor and Park, informing it that the Presbytery is prepared for Reunion on the Basis of 1868. The correspondent refers to the secession of two Congregational churches from that body, which the Presbyterian had hoped would purify the Presbytery of its sympathies with Taylor and Park; and says:

"The Presbytery has not been purified by the separation of those churches, because they have had no connection with it—certainly none exerting the slightest influence for years—nor will it ever be so changed as to accept the Westminster Confession, 'pure and simple,' because it is, and always has been, ready to accept the Confession; nor has the Presbytery ever deemed it in place for it to proclaim the orthodoxy of Andover Theology or New Haven Theology."

Explaining the meaning of their earlier action, the correspondent says:

"We knew that many pastors had been settled over New-school churches who had been educated in New England, or who had, in institutions farther west, imbibed the views of Beman and Barnes. We knew that such men were usually and acceptably exercising their office undisturbed by Presbytery or General Assembly. We thought it incumbent on our General Assembly to secure for them, after the union, the same protection which it had extended to them before. We are Presbyterians; we ask no endorsement, but on the other hand, we wish no connection with those whose defence of the faith consists in 'calling names.' A minister in good standing, and usefully employed, should be accepted as of 'unquestioned orthodoxy,' till those who doubt it have expressed his heresies in theological language, and stated the doctrines which he discards or holds erroneously."

In response to this, the Presbyterian wishes to know whether

"The Second Article of the Terms of Union is to be considered as forever securing a 'standing' in the united church for all who may be found in it on the day of the union."

To which we answer, Certainly, so far as their opinions or characters were known, and recognized as right at the time of the Reunion; and so without doubt any future developments within the circle of types of theology, recognized at the time of Reunion, are protected by any fair construction of the Second Article. Any one who hereafter develops substantially the same opinions as those of Barnes or Beman, whatever he holds now, must be regarded as sound under the present recognition of men holding those opinions.

The New York Observer of last week, repeats substantially its previous declarations, that the whole problem of reunion is solved, and it can tell us exactly, not so much how it will be, as how it has been accomplished. It is scarcely necessary even for the Assemblies to meet, as everything has been settled, we suppose, in the office of that paper. It reproduces entire, Dr. Hodge's address at the Reunion Convention of 1867, and says:

"On this basis of interpretation and understanding, the good work has been going forward, until both branches, (the Old and the New School) by overwhelming majorities have declared in favor of union. The Assemblies so declared in May, 1868; the Presbyteries affirmed the declaration in the autumn. Both branches have reached the conclusion, that the Standards are to be the only basis of union. And Dr. Hodge's logical enunciation of the sense in which they are to be held by both sides, meets the case. Dr. Hodge's speech, not to say Dr. Hodge himself, is the Moses that leads the Presbyterian Israel to the land they seek—where in peace, unity and love they may prosper as one people."

The unfortunate reference in political circles to Moses as a leader, is too recent, and the failure of the aspiration is too ludicrous and overwhelming, not to be suggested in connection with the last words of the above paragraph.

The Independent charges Pennsylvania with excessive cruelty in dealing with criminals, and gives this as a reason for the recent outbreak of crime. We treat them so badly in our prisons, it seems, that they are anxious after discharge to get back again! For, according to the Independent, it is "old hands" who have been guilty of most of the recent offences. We are ready to admit that there may be faults and errors in our system, but what are they to the outrages recently perpetrated on criminals by New York jail keepers and guards, which are filling the whole country with horror? And does the Independent for a moment mean to claim a superiority for its own State or city over ours in the matter of amount of crime or certainty of punishment? If so, we will meet it any day with statistics on the whole subject. Here is a specimen brick of the article, which shows what help earnest men, struggling with crime, will get from this source:

"The present increase of crime in Philadelphia is due in a fearful degree to the crime-inciting tendencies of the Pennsylvania prison-system. We have no mercy on the system. The two great state prisons of that State are themselves greater wrong-doers against society than any of the victims housed within their soul-perverting walls."

The Independent reluctantly admits that the book published by the Am. and For. Christian Union, called the Secret Instructions of the Jesuits, was probably genuine, notwithstanding the sensational assaults of Rev. L. W. Bacon upon the book and the society, which the Independent has warmly sustained.

Rev. Henry M. Scudder, D. D., is writing to

The Christian Intelligencer on the future of our country; we quote part of a paragraph:

"It is said that we are too free; that our liberty degenerates into license; that we are liable to tumults and mobs, and that such a riotous democracy must perish, self-smitten, self-destroyed. These admonitions come frequently to us from England. Our good grandfather, whom we truly venerate and love, thinks his frisky grandson over here may grow up into an unmanageable and suicidal manhood. Let us, then, reverently compare notes with our ancestor. England, as well as America, has just passed through an election. The political contest was concerning the Irish Church, whether it should be disestablished or not. Read the accounts of that election, as they have reached us. In some places it was postponed, because they did not dare to risk it. In others, heads were split, voters routed, hotels pillaged, and the liquors of the antagonistic party triumphantly swallowed on the spot. In some places the police fell upon the rabble, and got as much as they gave, while in others the military appeared on the scene. Contrast with this the quiet of our election day."

The Western Christian Advocate in an article on the pastoral office, says:

In point of attainment in solid learning, and in all that gives character to men, and distinguishes them as active, progressive, and noble spirited, the pastors of to-day will average above any class of equal numbers.

The same paper quotes from The N. W. Christian Advocate a paragraph on the itinerancy, belonging to the cumulative evidence of a revolution in sentiment on that subject in the M. E. Church. We give the greater part of the paragraph:

"All things being equal, something is lost by transfer, something to the minister, something to the people. Every truly valuable minister gathers about him attachments and influences that form a part of his capital for work. 'This accumulation is, of course, lost on going to a new region. The people, also, lose immensely by his coming to them unidentified with their local work and institutions. He cannot at once become well acquainted with the schools and various benevolent operations of a new section of country, or profoundly interested in them. Constant transitions from one part of the country to another, are almost necessarily fatal to these important departments of Church labor."

A correspondent of The N. Y. Christian Advocate writes on clerical costume. We quote some sentences:

"Any distinguishing garb, in color or cut, is degrading to a minister. It is an outward sign of personal weakness, and of a class distinction that props up or conceals infirmities, and indicates his dependence upon his office for his standing. A minister need not lead the fashions nor follow them; but he should not wear a specific style of garment, and he should exercise as much judgment in the selection of becoming colors and in the cut of his clothes as if he were a leader of taste and refinement. He should always appear neat and clean, and everything he wears should harmonize, and look becoming to him as a man. For the work of a coal miner or a blacksmith suitable clothing is required; but for visiting from house to house, and for the labors of the pulpit, the taste and judgment should be consulted; and no man should be required by the laws of usage or of ecclesiasticism to wear black when white or some lively color would be more appropriate and becoming, nor should submit to the inconveniences which such a somber color sometimes imposes upon him."

The same paper has an article on infidelity among college students. It finds its text in an alarming, and we are inclined to think, sensational article in the Yale College Courant. The Courant says:

"Few are aware of the vast amount of Rationalism among the students of American colleges. Were the facts known to what proportions such infidelity has reached among the students of our colleges the Christian Church would be startled with the announcement."

The Advocate while partly admitting the fact, as stated, speaks thus sensibly of the proper remedy:

Doubt and rationalism are the natural results of a loss of spiritual life. This was the foundation of the lapse in the German institutions, and is the parent of the Broad Church which has sprung out of the English universities. It is not the teaching of Huxley, the fascination of Renan, the vigor of the authors of 'Tracts and Reviews,' the figures and assumptions of Colenso, the logic of J. Stuart Mill, the ridicule of the 'advanced thinkers' of New England, that will peril our young collegians, but the absence of positive religious life in college halls. When human vitality is low, the system is a victim to even slight diseases; but when the vital force is strong, it throws off the most serious attacks. The Gospel is its own best demonstration. While no effort should be spared to surround the young with the ablest defenses against unbelief, the unanswerable argument for its divine origin and truth is the personal enjoyment of its spiritual life and power. Many of our colleges preserve from year to year, through the devotion of the higher classes, a powerful religious influence, which receives often additional force by remarkable revivals, embracing nearly all the undergraduates. While connected with such an institution, we knew of a club of young men who had yielded themselves to the rationalistic theories of the hour, and met regularly to strengthen themselves in their unbelief. A college revival, however, swept away all the foundations of their system, and three of its members are now doctors of divinity, one a president of a college, another a theological professor, and a third the popular and beloved pastor of a metropolitan church."

The following curious incidents are related about the late Mr. Harper, by The N. Y. Observer:

"Just before the accident he had renewed the policy (\$10,000) of insurance on his life against death by accident. Three hours before the fatal accident he had sat for his photographic likeness, which is now precious in the sight of his family. A few months ago, he said; to his family, that

he would no longer pray, as he had been wont, to be delivered from sudden death, as he had ceased to regard it as an evil if we live in a state of habitual preparation. And from that time onward he omitted such petitions from his prayers in the family. Conversing with one of his employees, who expressed a fear of being laid aside, he said: 'Well, get a place in St. Luke's Hospital; as if anything happens to me in riding I would like to be carried there.' His wish was strangely fulfilled by the accident that occurred in the immediate vicinity of the hospital, into which he was taken and where he died."

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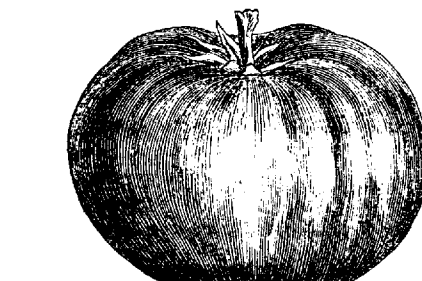
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