

Editor's Table.

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

LAMPS, PITCHERS AND TRUMPETS is the quaint title of a series of lectures on the Vocation of the Preacher, by Rev. Edwin P. Hood, mostly lectures delivered to the students in Spurgeon's Pastor's College. They are not designed to be methodical, but range over a wide field, and depend for their chief value upon the aptness and abundance of illustrations, anecdotes and selections with which the various positions are enforced. It is a thoroughly wide-awake book, and will do much to freshen the weak and fainting laborer in the ministry, as well as give many valuable hints to the young. New York: M. W. Dodd. With Index. 12mo., pp. 453. \$1.75.

THE EXEGETICAL ESSAYS, by the late Moses Stuart, on SEVERAL WORDS RELATING TO FUTURE PUNISHMENT in the Old and New Testament, some time ago issued by our Publication Committee, deserve serious consideration from all close students of these hard fought fields of Scripture Controversy. pp. 208, 16mo.

JUVENILES. EMILY DOUGLASS; or, a Year with the Camerons, from Randolph, is the story of a worldly-minded girl, whose moral training has been neglected, and how she fared in the truly pious family of her Aunt. Possesses a fair degree of merit. 16mo., pp. 252.

PHILIP BRANTLEY'S LIFE WORK and How he found it, from Dodd, is by "M. E. M." whose graceful pen, and whose gentle pathos are not unknown to many of our readers. Philip keeps a journal, and from these self-communings, we get the story of his life. In place of startling incident, we have the interesting disclosures of the working of a youthful mind under the calls of high motive and the domestic influences of varied character around him. 18mo., pp. 262. Price, \$1.15.

UNCLE JOHN'S FLOWER GATHERERS is an admirable book for young botanists, and for those who would become acquainted with the fair dwellers in wood and field, better than by a mere pleased passing inspection of their striking qualities. Religious teaching, poetry, and narrative combine with the descriptions to give unceasing variety to the volume. 16mo., pp. 316, illustrated. \$1.50. M. W. Dodd.

MISCELLANEOUS. MESSRS. FIELDS, OSGOOD & Co. have issued the Fourth volume of their popular Household Edition of Thackeray's novels: THE VIRGINIANS. Substantial, compact, readable and cheap. \$1.25 for 542 double column, 12mo. pages.

Also the 7th volume, containing: HENRY ESMOND and LOVELL THE WIDOWER; for sale by Lippincott.

MESSRS. HARPER & BROS. have issued ELEMENTS OF ASTRONOMY, by Prof. Elias Loomis, which is essentially the same as the author's Treatise on Astronomy, with the omission of the mathematical portions. 8vo, pp. 264, with Illustrations and Index.

VASSAR COLLEGE. The Trustees of this institution have issued an unusually elegant 4to. volume, designed to illustrate the life and career of Matthew Vassar, the founder, and to give some idea of the exterior of the Institution, its grounds, buildings, &c. It is the work of B. J. Lossing, whose skill in this line is famous. It is richly illustrated with wood engravings of the finest workmanship, and is a worthy literary monument of the great and truly beneficent enterprise which it commemorates. The College will be found advertised in our columns.

PAMPHLETS AND PERIODICALS. HARPER'S MONTHLY for July opens with a fully illustrated article of a startling but instructive character, on early aeronautics. The Elgin Watch Company furnishes the material for another, fully illustrated. Mr. Wallace's Malay Archipelago is drawn upon for a third. Grant on the Battle-field, Notes for Travellers in Europe, with the usually wide variety, follow.

GOD'S THOUGHTS FIT BREAD FOR CHILDREN, is the title of Dr. Bushnell's Sermon before the Connecticut S. S. Teachers' Convention, March 2, 1869; published by request of the Convention, by Nichols & Noyes. Boston.

THE REPUBLIC OF LIBERIA. An address delivered by Hon. Jos. J. Roberts, President of Liberia College, and First President of the Republic, at the Fifty-Second Anniversary Meeting of the American Colonization Society, held in Washington, January 19, 1869.

A Pastoral Letter from the PRESBYTERY OF HUDSON to the churches and congregations under its care; adopted at Chester, N. Y., Jan. 27, 1857.

THE POSTURE IN PRAYER, or, God to be Worshipped by the Body as well as with the Mind. By the Rev. Isaac Todd. Philadelphia: Presbyterian Board.

IS IT RIGHT TO BE RICH? By Lewis Tappan. N. Y.: A. D. F. Randolph.

REVEALED THINGS. A sermon preached by appointment before the Synod of New York and New Jersey, at Newark, N. J., Oct. 21, 1868. By the Rev. Samuel T. Spear, D. D., Pastor of the South Presbyterian Church of Brooklyn. Text: Deut. 29: 29.

A vote has lately been taken in a part of the kingdom of Bavaria on the question whether the sectarian schools shall be changed into unsectarian public schools. An interesting vote is reported from the town of Neustadt. The large Protestant population cast a unanimous vote in favor of unsectarian schools. The Roman Catholics voted 594 for, to 1 (the parish priest) against. The Jewish vote was unopinionably in favor. The result created immense enthusiasm.

Literary Items.

—According to Chambers' Journal, Messrs. Blackwood, the publishers, paid George Eliot (Mrs. Lewes) \$12,000 for "Silas Marner," \$20,000 for "The Mill on the Floss," and \$35,000 for "Romola."

—A London paper contains the following advertisement: "To the possessors of Dean Alford's revised version of the New Testament. You are requested to supply an unfortunate omission in the printing, by inserting at 2 Cor. xii. 18, after 'of you' the words 'walked we not in the same spirit?' Deanery, Canterbury, May 24, 1869."

—The Congregationalist in its literary department gives the following account of a recent book of Rev. Prof. Finney of Oberlin AGAINST FREEMASONRY.

"In a semi-biographical introduction to the work, Prof. Finney further states that, when twenty-one years of age, while at school in Connecticut, he joined a Freemason's Lodge and took three degrees. When he returned to the State of New York to study law, he united with the Lodge at Adams, where he resided, and soon became its Secretary. This Lodge was composed largely of irreligious men, some being very profane, and some very intemperate, with whom he would never have associated if he had not been a Freemason, and an avowed Deist, was its Master. He became thoroughly familiar with the oaths, lectures and teachings of the three degrees which he had taken, and was 'a bright mason.' Just at this time he became converted to God. A short time after, he went into the Lodge, and, on request, opened and closed it with prayer; but soon found that he had been converted from Freemasonry to Christ, and that he could no longer have any fellowship with any of the proceedings of the Lodge; its oaths, especially, seeming to him to be monstrously profane and barbarous. On further and full reflection, he found that his new life so instinctively and irresistibly recoiled from any further fellowship with the order, that the only course which he could take, in conscience, was to request his discharge—which was reluctantly granted. For years, however, he remained silent in regard to masonry, not supposing his masonic oaths to be null and void. When the Morgan revelations of the institution were made, he found them to accord precisely with his own recollection, so far as the first three degrees which he had taken were concerned, and it seemed to him that he could not, as the thing was published, and no longer a secret, be under an obligation to keep it a secret in the only way in which it was then practicable, by a perpetual lie which should affirm that these were not true revelations, when he knew them to be such. On further reflection, he came to the conclusion that he had been grossly deceived and imposed upon; that the oaths were in themselves void; that the institution was not what he had been led to suppose it to be, but, on the other hand, highly dangerous to the State, and in every way injurious to the church of Christ. From this basis of practical acquaintance, he starts out to discuss the claims, the principles, and the tendencies of Freemasonry. 'He first gives an account of the renunciation of masonry by William Morgan, and the publication of a pamphlet by him in 1826; of his alleged murder by the Freemasons thereafter—as a necessary consequence of their masonic oaths; and of the excitement that followed, leading to the renunciation of Freemasonry by thousands of members, the suspension of hundreds of lodges, the holding of conventions, and the publication of books which—on the authority of hundreds of the most competent and respectable witnesses—gave revelations, thought to be authentic, of the secrets of some forty-eight degrees of the order. He refers also to the fact that, at this time of anti-masonic excitement, the public press was so universally under the control of Masons, that there was scarcely a journal in the land, in which the death of Morgan and the circumstances therewith connected could be published; while so largely were the courts, juries and officers of public justice generally, under the same control, that nothing could be done, and the murder of Morgan never could be proved, and brought home to its perpetrators: two or three of whom, however, on their deathbeds confessed their share in the crime—and among them the man, Henry L. Valance, who pushed him out of the boat into the Niagara River, where he was drowned. Mr. Finney thinks the same game in the matter of the press would be played over again now, and complains that Freemasons so tamper with the mails in his region, that he has never received but two numbers of the new anti-masonic journal, The Cynosure, although they are regularly sent to him from the office of publication."

Miscellaneous.

PREACHING TO CHILDREN.

By Horace Bushnell, D. D.

Is it not our privilege and duty, as preachers of Christ, to do more preaching to children? I think of nothing in my own ministry with so much regret, and so little respect, as I do of my omissions here. We get occupied with great and high subjects that require a handling too heavy and deep for children, and become so fooled in our estimate of what we do, that we call it coming down when we undertake the preaching to children; whereas it is coming up rather, out of the subterranean hells, darknesses, intricacies, dungeon-life profundities of old, grown-up sin, to speak to the bright day-light creatures of trust and sweet affections and easy conviction. And to speak to these fitly, so as not to thrust in Jesus on them as by force, but have him win his own dear way, by his childhood, waiting for his cross, tenderly, purely, and without art—oh how fine, how very precious, the soul equipment it will require of us! I think I see it now clearly: we do not preach well to adults, because we do not preach, or learn how to preach, to children. Jesus did not forget to be a child; but if he had been a child with us, we should probably have missed the sight of him. God's world contains grown-up people and children together: our world contains grown-up people only. And preaching only to these; who are scarcely more than half the total number, it is much as if we were to set our ministry to a preaching only to bachelors. We dry up in this manner, and our thought wizens in a certain pomp of pretence that is hollow and not gospel. The very certain fact is, that our schools of theology will never make qualified preachers till they discover the existence of children. Let every young man who is going to preach put himself to it, first of all, in that afternoon service, we just now spoke of, there to begin a ministry wise enough and rich enough in gospel meaning, to take the heart of children. Some of us, I know, will say that they have, alas! too much thinking to do for this other exercise. It puts them to the strain and shapes their habit, and how can they unstring their bow? Yes, brethren, we have all much thinking to do; but if we are up among God's thoughts, it will not strain us to think them, and scarcely more to have ascended the level where they are. Up through all created being and Scripture knowledge, we shall be climbing, out of all darkness and obscurity, mounting fast and far toward the light; we shall go steadily over the rough hills of obstruction; we shall ascend the highest peaks to watch for the day; and when we see the east begin to be streaked with gray, the gray changing into purple, and the purple into gold, shall it not be much, that if we have our children with us, they will see God's light as clearly and be as glad in it as we?—Sermon before the Connecticut S. S. Teachers' Convention.

WOMEN'S RIGHTS ASSERTED IN TURKEY.

The question of education in Turkey has attracted much attention for many months, with as yet no results. The Council of State, elaborated a law, but it was too sweeping. It went beyond the possibility of execution. One most decided step of progress is that Turkish female education has begun to be discussed in the Turkish newspapers by Turks themselves. This abhorred subject has never been introduced before into a Moslem newspaper. It began in this wise: A Turkish Bey writes from London to a Turkish newspaper in this capital some rather severe strictures upon Turkish ladies of the better class, comparing them unfavorably with English ladies of the corresponding class. A Turkish lady replies to him in the next number admitting the truth, but laying the responsibility and the disgrace entirely upon the Turkish gentlemen. You are our masters, she retorts; you send your daughters to school with the boys until they are seven or eight years old. They learn little but rudeness. If a few learn to read and write, which, strange to say, they do, it is often forgotten in the secluded, harem life which follows. Comparatively few have private teachers to carry forward their education. Others who do are subjects of envy, and often of ridicule. Now instead of accusing us of utter vanity and frivolity, give us a reasonable education. Give us female schools, under competent female teachers. Give us books. Allow us access to the Turkish libraries connected with almost every mosque of the city, and if we make no good use of what now seems to precious to us, then accuse us, and we will take the blame to ourselves. The lady has decidedly the best of the argument. Some attempts at female schools have been made by the Turks within the past fifteen years, but the time had not come. It is, however, surely coming, and this discussion will help it forward.—N. Y. Tribune.

IRISH GENERAL ASSEMBLY.

The Endowment question was presented on Thursday, the 4th day of meeting. It gave an account of negotiations with the government, and was referred to a Committee of Conference. The reports on Magee College, Derry, a Jewish Mission, on Intermediate Education were presented and adopted, and the deputation of the English Presbyterian Church was heard, during the remainder of the morning and evening sessions. On Friday, the 5th day, the Endowment question was again introduced,—by a Resolution to the effect that the Committee already appointed should secure justice to the Presbyterian Church, and in case of any proposal inconsistent with the testimony of the Church against the endowment of error, this should be strenuously opposed. After much discussion this was unanimously adopted, and Rev. Dr. Watts being called upon by the Moderator offered thanksgiving for the result.

Reports on the Church, Manse, School fund and Debt: Extinction schemes were presented in the evening—when the deputies of the Free Church of Scotland were also heard. On Saturday the Rev. Mr. Orr of Antrim was elected Second Clerk in place of late Rev. Mayne Reid.

On Monday the death of the son of Dr. Campbell of Uniontown, Pa., a delegate from the O. S. Presbyterian Assembly in this country, was announced. He had died at the Royal Hotel, the preceding day, cheered by a blessed hope of heaven.

A resolution of condolence was passed and a Committee appointed to unite in the funeral services at Cookstown.

The report on the sustentation fund was adopted, after some animated discussion in the course of which Prof. Rodgers declared that no more hybrid voluntaries should be trained in Belfast Presbyterian College. The amount received during the year was about £2,300.

In the evening interesting reports were presented in regard to the Roman Catholic Mission, and the Connaught Schools, in the discussion of which Prof. Rogers gave notice of his intention to overturn the Assembly, next year, to reopen friendly communications with the Established Church of Scotland. It was stated in the remarks which this occasioned that the Established Church of Scotland sent its contributions for Irish Missions through the Episcopal Church, and that the United Presbyterian Church also operated through another channel.

The Church Extension and Sabbath Observance reports were presented and adopted; and the deputation from Canada was heard.

On Tuesday morning the Assembly Hall Committee reported, and a resolution was adopted in regard to the late Dr. Cooke. In the evening, the Foreign Mission report was adopted. It reviewed the progress of the work at various stations in India and referred to the establishment of a new station at New Chwang, China. The summary of receipts for various schemes is as follows:

Table with 2 columns: Item and Amount. Colonial and Continental Missions, £1,949; Roman Extension, 2,211; Roman Catholic Missions, 2,203; Sustentation Fund, 2,147; Foreign Missions, 5,079; Jewish Missions, 2,258; From all sources, 21,886; An increase of, 4,087.

In 1868 there were 330 blanks; this year only 141. There is a balance in favor of each fund, except the Foreign Mission Fund, where there is a deficit of £180.

Wednesday was spent in interloquiter, the principal subject being the harmonium used by Enniskillen congregation, which was referred to a Commission to report to the next Assembly; Dr. Knox, the chairman (meeting to be held 3d Tuesday, in August).

On Thursday an address to the Lord Lieutenant, with the usual complimentary platitudes, was adopted, and a Petition adopted, opposing the proposed law to legalize the marriage of a deceased wife's sister. The Board of Missions was directed to appoint a Missionary to Spain. A resolution was adopted recommending the appointment of deacons in every congregation. Measures were proposed to reach the outlying masses, and the Assembly adjourned with a closing address by the Moderator, and by singing and prayer.

Missionary Items.

—The Kuzel bash Koords are again making appeals for teachers.

—Two Mohammedans at Marsovan, men of mature age, have professedly received the truth, and are contemplating a public profession of their faith in Christ by baptism, although for a Mohammedan to confess Christ is no light thing.

—Dr. Duff, in a recent missionary address, plead for the Pauls and Barnabases, i. e., the leading men of the ministry, as just as truly required now for the missionary work, as at Antioch. "He would extend the call to all ranks and classes. 'Peers of the realm' can go to India to hunt tigers, and why cannot they go to save the souls of men?"

—The missionary societies of the Protestant countries of Europe and America, with a population of about 100,000,000, last year had an income of about \$6,000,000; while the Society for the Propagation of the Faith, the great missionary organization of the 195,000,000 Roman Catholics, received only \$1,000,000.

—The Baptist Missionary Union, which began with the abandonment by Judson, of the American Board, now sustains 101 American and 423 native laborers, with 414 churches, to which 1,529 have been added in the year. Including the converts in Burmah, who have outgrown the need of immediate missionary supervision, they have 20,193 church members.

—In the district of Shanghai, \$18,000 are expended in three annual festivals, to appease the souls of the dead. Taking this as an average for the 1,520 districts of the empire, it would give an annual expenditure of \$29,160,000 for this purpose. It is estimated that \$31,752 are annually expended for the Foo gods. Reckoning \$1.50 as the amount spent annually in each family, for the worship of its ancestors, and the aggregate for the 80,000,000 families would be \$120,000,000.

—At Tung Chow, North China, there have been ten or a dozen hopeful conversions within a few weeks; two who had been baptized, have given sad evidence of the imperfections of their Christian characters. One of the hopeful cases was the subject of the most severe and protracted struggle witnessed by the missionary in China. Mr. Bridger writes that, while no additions have been made for months in Peking, companies of Bible readers are forming among the natives in the surrounding towns.

—At Sivas, 400 miles S. E. of Constantinople, since the week of prayer, a degree of progress has been enjoyed which would have been incredible a short time ago. Two weekly prayer meetings, attended by twenty to thirty, have taken the place of one, rarely attended by more than three; and, instead of looking to the missionaries for increased support, the native preacher has voluntarily yielded a tenth of his salary, and is urging on his people the duty of sustaining him. Sivas is a centre of influence upon surrounding villages.

—Mr. Doane writes of the women of Ponape, (Micronesia,) "They outnumber the men as church members; they outnumber them as attendants on our schools; they are by far our best scholars; they are the most teachable. And were it right, I should jump astride the hobby of 'Woman's rights' and put up some of our good sisters—the Marys, and Rachels, and others—as spiritual guides to the people. They are such now, somewhat, in a silent way, but I am almost inclined to give them the 'office of a bishop,' or something akin to it."

—Rev. H. C. Riley, a missionary of the American and Foreign Christian Union, the first Protestant clergyman ever sent to labor permanently in Mexico, writes: "There is a perfect hurricane of Protestant feeling raging against the Roman Church. I feel much as if I had suddenly found myself in the time of the Reformation. The great thing for us to do is to plant Christian churches and institutions here as rapidly as possible. . . . The influence of the evangelical thought and liberal ideas of the United States, has been gradually leavening this country with an intense desire for something like American civilization to take the place of the idolatry, fanaticism, immorality, tyranny, avarice, pride, false teaching of the Romish priesthood."

—In Japan, one of the Daimios or great barons, whose name is kept secret, has for his prime minister a baptized Christian convert, and so far from regarding this as a crime, the Daimio has listened to the arguments of the minister upon the need of Japan for Christianity, has read his Chinese Bible and religious books, and has sent

him to bring the missionary into his own dominions. The minister went upon the errand and took with him his own son and a physician of his country to be baptized, they having come to the knowledge of Christ and faith in Him, through reading the same Scriptures and the influence of the converted prime minister. Thus, in one of the provinces hitherto inaccessible to missionaries or other foreigners, there are now four men of high positions, who have become the humble followers of Christ.

—Opposition to the missionaries among the Armenians in Erzurum, 150 miles S. of the Black Sea, and in Kars, near the Russian frontier, has resulted most favorably to the missionaries, the authorities in one case apologizing profusely for the interference of the opposers. At Ordo, on the Black Sea, the scene of a great uprising in 1867, active preparations are going on, mostly at the cost of the natives, for the establishment of a mission. Near Bitlis, in the same mission, in one new village, more than a hundred come together to hear the truth. A writer from Erzurum to an Armenian paper in Constantinople says, that the Protestants have purchased several large houses in the city, and are soon to organize a 'seminary'; that they are enticing the children of the Armenians into their schools; that their preachers are increasing in numbers, and are going forth into all the neighboring region, establishing schools and preaching the gospel; that they visit the villages on 'hunting' expeditions; and that it is more than probable the writer will, in his next letter, have to report the entire success of these movements.

Advertisement for J. W. IVINS & DIEHL, Importers, Manufacturers & Dealers in CARPETS, OIL CLOTHS, MATTINGS, &c. White and Red Check. This season we offer a large, varied and well selected Stock at reduced prices. No. 43 Strawberry Street, First Street west of Second, PHILADELPHIA.

Advertisement for W. C. DARE, Hats, Caps, and FURNISHING GOODS. Would respectfully inform his friends and the public generally that he has removed to his new and commodious Store, No. 35 South 2nd Street, between Market and Chestnut Streets, where he is prepared to supply his customers with all the latest and most desirable styles of HATS AND CAPS at reduced prices. Also, Gent's FURNISHING GOODS, Ladies Fur, Buffalo Robes, Trunks, Valises, Carpet Bags, &c. Wholesale and Retail. N. B.—Particular attention paid to Friends' Hats. W. C. DARE, 35 S. 2nd St., bet. Market & Chestnut.

Advertisement for AYER'S HAIR VIGOR, For Restoring Gray Hair to its natural Vitality and Color. A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can rest the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by its application. Instead of falling the hair with a pesty sediment the Vigor will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich wavy lustre and a grateful perfume. Prepared by Dr. J. C. AYER & CO., LOWELL, MASS. mar-12mo.50w PRICE, \$1.00.

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