

Editor's Cable.

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

DR. MURDOCK'S WORKS.

Messrs. R. Carter & Bros. have again brought out the valuable works of Dr. Murdock, including his Translation of the Syrian New Testament, and of Mosheim's Church History. The reputation of these works is so well established that we need do little more than call attention to their re-issue.

THE CHURCH HISTORY is in three volumes. Mosheim has the reputation of being the father of modern Church history. His lectures and printed works kindled the learned ardor in Germany, which has led to the production of a long and brilliant series of works in the same line.

AMERICAN TRACT SOCIETY.

THE CRESCENT AND THE CROSS, a Story of the Siege of Malta, presents the deeply moving incidents of the last great attack of the Turks upon the defences of Christendom; and thrills the reader with the grand story of the heroic defence of the Knights of St. John at that Christian Thermopylae, the Castle of St. Elmo.

WILFORD PARSONAGE, or, Living for Jesus, is designed to show how a lovely young woman, the daughter of a pastor, can do good even among inauspicious circumstances, and be the lovelier for her piety.

BOOKS RECEIVED.

MAN IN GENESIS and in Geology, or, The Biblical account of Man's Creation tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL. D. New York: Samuel R. Wells, Pub. For sale by Lippincott & Co. Price \$1.00.

THE LITERATURE OF THE AGE OF ELIZABETH. By Edwin P. Whipple. Fields, Osgood & Co. \$1.75.

ADAM BEDE. By George Elliot. Household Edition. Fields, Osgood & Co. For sale by Lippincott & Co. \$1.00.

JENNY GEDDES, or, Presbyterianism and its great conflict with Despotism. By Rev. W. P. Breed, D. D. Presbyterian Board of Publication.

THE PROPHET ELISHA. By John M. Lowrie, D. D. To which is prefixed a Memoir of the Author, by the Rev. William D. Howard, D. D. Presbyterian Board of Publication, 821 Chestnut Street.

A FOURTEEN WEEKS' COURSE in Nature Philosophy. By J. Dorman Steele, A. M. A. S. Barnes & Co. For sale by Sower, Barnes & Potts, 530 Market St.

REMINISCENCES OF JAMES A. HAMILTON, or Men and Events at Home and Abroad during three-quarters of a Century. Charles Scribner & Co. For sale by Smith, English & Co. \$5.00.

LITERARY ITEMS.

The announcements of forthcoming books by American Publishers are very numerous. Fields, Osgood & Co., Boston, take the lead in number, having no less than sixty-four volumes in their list, some of which have just appeared.

the Time of Calvin, vol. 5, and many others.—Thomas Nelson & Sons, New York: Mysteries of the Ocean, by Arthur Mangin, Illustrated, and The Desert World, by Arthur Mangin, Illustrated.—D. Appleton & Co., New York: The Reasoning Power of Animals, by the Rev. John Selby Watson, M. A., M. R. S. L.—Felt & Dillingham, New York: The Pilgrim's Progress, in Words of One Syllable, by Mary Godolphin.—Duffield Ashmead, Philad'a: The Illuminated Christian Year, by Jean Lee, and The Red Line Edition of Keble's Christian Year.—Lippincott & Co.: Wilson on the Lord's Supper, Christ and the Scriptures, by Rev. Adolph Saphir, Personal Experience of Roman Catholicism, by Eliza Richardson.—James Campbell, Boston: History and Philosophy of Marriage; or, Polygamy and Monogamy Compared, by a Christian Philanthropist.—Harper & Bros. announce The Andes and the Amazon, by Prof. James Orton, of the Vassar College.—Claxton, Remsen & Haffelfinger have issued Remarkable Facts Illustrative and Confirmatory of Holy Scripture, by Rev. J. Liefield, D. D. 12mo: pp. 331, cl. \$1.50.

In England, we as yet hear of few new books.—The Oxford University Press are about to publish 3 vols. of Wiclif's works; two of them will contain his "Homilies," and the third, his "Miscellaneous English Works." Mr. Thomas Arnold is the editor.—Mr. William Morris will publish in November, the Tales for Autumn of "The Earthly Paradise," and the Tales for Winter (which will complete the work), will be brought out next May.—George Catlin's "Lifted and Subsided Rocks of America," with their influences on the oceanic, atmospheric and land currents, and the distribution of races, is announced. We also note: Leathe's Witness of St. Paul to Christ—Boyle Lectures, 1869, 10s. 6d., Randolph's Theology, 3 vols., Vol. 1. "Natural and Revealed," 7s. 6d., Bartle's Scriptural Doctrine of Hades, or. 8vo., 5s., Baxter's God's Purpose in Judgment, 18mo., 1s. 6d.; Philipps, The Syrian Christians of Malabar, or. 8vo., 2s. 6d., Williams' Female Characters of Holy Scripture, new ed., 5s., Williams' Characters of the Old Testament, new ed., 5s.

Stier's Words of the Apostles, and Hengstenberg's Ezekiel have been translated and added to Clark's Foreign Theological Library. The author of the "Myths of the Middle Ages," a successful English book, has written "The Origin and Development of Religious Belief," and it has been announced for publication by no less than four prominent publishing houses in this country—Messrs. Appleton, Harper, Lippincott, and Scribner.

In Germany have appeared: Johana Calvin, seine Kirche und sein Staat in Genf, von F. W. Kampschulte, 1 Bd. Leipzig. \$3.10 (gold). Ulrich Zwingli nach den urkundlichen Quellen, von J. C. Morikof, 2 Thl. Leipzig. \$2.75. Zur Erinnerung an Fr. Daniel Ernst Schlegel-macher. Vortrag. Von A. Twesent. Berlin. 30 cents. The first of these works is by a Roman Catholic.

Messrs. Roberts Brothers, Boston, are printing the 23d thousand of Miss Alcott's "Little Women."—Mr. Mill's pamphlet, "The Subjection of Woman," has an immense sale in England. Three editions were sold almost as soon as printed. It has been translated into French and published in Paris.—The first edition of Messrs. Magunssen and Wm. Morris's translation of the "Gretis Saga" has been sold in six weeks! A second edition is in press. Encouraged by this success, these gentlemen are translating other Icelandic sagas.

Messrs. Leavitt, Strebeigh & Co.'s fall-trade-sale catalogue shows a trifling decrease in size, when compared with that of last year; but this, says Child's Gazette, may be attributed to two causes—the growing disinclination on the part of some members of the trade to contribute to these sales, and the falling off in the number of traveling booksellers, who, at one time, were their chief support. The same journal says: "Underselling has unfortunately shown itself in several of the large towns, and seems to be on the increase. It will be well if the trade unanimously set to work to trample out the evil before it is too deeply rooted. The deplorable state of the retail trade in England is surely sufficient to prove the utter folly of this practice."

The London Bookseller states that Messrs. Bell & Daldy, London, pay to Dr. Noah Webster's heirs a considerable sum annually, for the three editions of his dictionary which they publish.

The Echo, a new half penny paper in London, well edited, and containing a great deal of the day's news, is said to have reached a circulation of nearly seventy thousand. To avoid being eclipsed by this cheap and good paper, the price of the Pall Mall Gazette has been reduced from four cents a copy to two.

Miss Putnam, a daughter of the respected Mr. George P. Putnam, of New York, recently passed, in a brilliant manner, an examination in medicine in Paris. She has been studying her profession with great assiduity, and walking the hospitals regularly.

Some astonishment has been expressed that Eugene Sue's grave, at Ancey, should be in the portion of the burying-ground reserved for suicides and beheaded criminals. It seems he himself selected his grave, and ordered his body to be buried among these social outlaws.

In consequence of the suppression of convents and monasteries in Italy, immense quantities of books which formed their libraries, have fallen into the hands of Victor Emmanuel's government. There were 164 public libraries in Italy in 1865. By a law passed in July, 1866, the religious houses were suppressed. There are now 369 public libraries, with suitable endowments for their maintenance and increase. It is to be regretted that the ancient Greek and Arabian manuscripts in three of the convents of Palermo—the Martovana, the Cancelliere, and the Salvatore—should have disappeared, the heads of the houses report, during the late troubles in Sicily. A government commission is investigating the matter.

The Sunday Magazine, edited by the Rev. Thomas Guthrie, D. D., will, in future, be published by Lippincott & Co. simultaneously with its appearance in London.

A writer in the Cotemporary Review produces reasons for the assertion that about the beginning of the Christian Era books were manufactured with a speed, sold at a cheapness, purchased with an avidity, and circulated throughout the whole Roman world to an extent, at first

mention, almost incredible. "Enter one of the large halls of a Roman publisher, and you will find probably not fewer than a hundred slaves at work. They have all been educated, trained, for the purpose. They write a swift, clear hand; and while one dictates, a hundred copies are springing at once into existence for the great public. No sooner are the copies written than they are passed on to other workmen ready to receive them; and with a speed not less astonishing than that with which they have been written, are revised, corrected, rolled up, bound, titled, and, when thought desirable, adorned for the market. Let us add to these circumstances that the workmen, being slaves, require only maintenance from their master, and one shall be better prepared to accept what seems the well-established, though remarkable result—that a single bookselling firm at Rome could produce without difficulty, in a day of ten working hours, an edition of the second book of Martial consisting of a thousand copies, and that a somewhat similar work, plainly bound, if sold for sixpence; left the bookseller a profit of one hundred per cent."

The Presbyterian Publication Committee announce The Freed Boy in Alabama, by Miss M. M. Mitchell; Four Little Christmas Stockings, Olden's Mission, Stories for all Seasons, by Two Sisters; Ella Dalton, by Miss H. M. Johnson; Too Big for Sunday-School, by Rev. J. Jay Dana; The Back Court, by the author of "Chinaman in California"; The Saviour we Need, by Rev. Jacob Helfenstein, D. D., with Introduction by Rev. Harvey D. Ganss.

The Saturday Review was never famous for treating religious topics, or ministers of religion, with respect. Under its late editor, however, it never took so broad a license as it claims under the new one—who was himself a clergyman before he became enamored of journalism. In a recent article on "Railway Accidents" (Aug. 21), the writer speaks of railway travelers in Mexico as being "like acrobats or missionaries, or other people who go in for risks in this world or the next at considerable risk." Does this sort of flippancy pass muster for wit in the old age of the Saturday? Since it has lost all that gave it true fire and spirit, would it not be well for it to give up chalking its face and playing the clown, and stick to its heavy dissertations on ethics, or its half-indecent comments on women? Missionaries have done some good in the world, incredible as it may seem to a Saturday Reviewer who writes under the direction of a minister of religion.—N. Y. Times.

Miscellaneous.

GENESIS AND SCIENCE.

In Augustine's works (lib. xii. c. 31) is a passage which, considering the age in which it was written, considering also the vague notions entertained by St. Augustine himself, and by all the world at his time, on the rank and importance of the natural sciences, is surely one of the most remarkable passages ever written by theologian or philosopher.

For myself, I declare boldly, and from the bottom of my heart, that if I were invited to write something which was invested with supreme authority, I should desire most to write that my words should include the widest range of meaning, and should not be confined to one sense alone exclusive of all others, even of some which should be inconsistent with my own. Far from me, O God, be the temerity to suppose that so great a prophet (Moses) did not receive from Thy grace even such a favor! Yes: he had in view, and in his spirit, when he traced these words, all that we ever can discover of the truth, even every truth which has escaped us, hitherto, or which escapes us still, but which, nevertheless, may be discovered again."

Certain it is that whatever new views may now be taken of the origin and authorship of the first chapter of Genesis, it stands alone among the traditions of mankind in the wonderful simplicity and grandeur of its words. Specially remarkable—miraculous it really seems to be—is that character of reserve which leaves open to reason all that reason may be able to attain. The meaning of these words seems always to be a meaning ahead of science—not because it anticipates the results of science, but because it is independent of them, and runs, as it were, round the outer margin of all possible discovery.—Primeval Man, Duke of Argyll.

SUGGESTIVE PARAGRAPHS.

"We want in you," says Bishop Huntington, "Christianity that is Christian across counters, over dinner tables, behind the neighbor's back, as in his face. We want in you a Christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians."

"To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous and unquestionable tone of honor, without evasion, or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short, the two arms of the church—justice and mercy—must be stretched out, working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sins."

Holiness and humility are inseparably connected. The nearer the soul comes to God, the more completely it is humbled, subdued and overpowered. It was when Job heard the voice of the Lord out of the whirlwind that he exclaimed, "I abhor myself, and repent in dust and ashes." When the "still, small voice" of God spake to the exiled prophet in his cave, he wrapped his blush-

ing face in his mantle, and his whole being bowed before the Divine presence and power. It was when the evangelical prophet, Isaiah, saw the glory of the Lord, and heard the six-winged seraphim crying one to another, "Holy, holy, holy is the Lord of hosts," that he cried out, "Woe is me, for I am undone." It was after Paul had been caught up into the third heaven that he said of himself that he was "the least of all the saints." And it was the beloved disciple, whose head had leaned on the breast of Jesus, and who had beheld His glory in apocalyptic vision, whose meek, childlike spirit has been the admiration of all ages. Thus it is with every saint on earth, and it is so with every glorified spirit in heaven. The higher the soul rises in holiness, the deeper it sinks in humility and self-abasement. So sings Montgomery:

"The bird that soars on highest wing,  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing,  
Sings in the shade, when all things rest;  
In lark and nightingale we see  
What honor hath humility.

"The saint that wears heaven's brightest crown,  
In lowliest adoration bends;  
The weight of glory bows him down  
The most, when most his soul ascends;  
Nearest the throne itself must be  
The footstool of humility."

At a temperance meeting some years ago a clergyman spoke in favor of wine as a drink, demonstrating its use to be scriptural, gentlemanly and healthful. At the close of his remarks, a plain, elderly man stated that a young friend who had long been intemperate was at length persuaded to pledge himself to entire abstinence from all that could intoxicate. He kept his pledge faithfully, till one evening, at a social party, wine was passed, and a clergyman present took a glass, at the same time vindicating the practice. This example decided the young man. He took a glass, his slumbering appetite was instantly rekindled, his downward course was rapid, and he died a raving madman, the victim of delirium tremens. "That young man," the old man added, "was my son; and that clergyman was the reverend doctor who has just addressed the assembly."

DANCING BY CHURCH-MEMBERS.

At the present time there must be some rather special interest among the young folks on the subject of dancing. One has asked: "Does the Reformed Church allow dancing? Another has inquired at a different time and under other circumstances: Do you approve of dancing?"

To each of these, we reply: No. In the popular sense, the Church does not allow dancing, any more than it allows any other kind of intoxication or undue excitement. There is no special law against dancing in itself. Neither is there against the use of liquor till it becomes immoderate drinking or drunkenness. The whole tendency of the Church is opposed to the dissipations that flow out of dancing. As all its forms hang together by a common spirit, it is not possible to allow this, and condemn that. Not because just so much is sinful in itself; but because the whole tendency in its last results are evil, without a redeeming exception. In this general sense we are opposed to dancing, and deem it proper to discourage it in all proper ways.

Do you then decide against all dancing as sinful? Yes, in practice. In theory we can also answer, with the timid or temporizing minister, by saying that we had "no objections to their shuffling their feet around a little." Without anything more said, that may seem to endorse dancing. At least so it was taken in this given case. But that is not the whole case. Mere "shuffling the feet around a little" is not what is meant by dancing. If it were only this, and nothing more, few would object to it. And fewer still would indulge in it to dissipation and spiritual harm.

Graceful movements of the body, artistic tripping of the feet and the cultivation of the aesthetic idea that gives strength and beauty even to the abuse, are not to be, per se, or in themselves, condemned. What we may admire and allow in theory, we must, however, condemn in practice, when its whole tendency is to run into evil. We may admire a beautiful flower in a picture, but if its living representative, however beautiful, is poisonous and smells bad, we would not cultivate it ourselves, nor advise others to plant it in their gardens, to spread its vile effluvia and deadly poison, Root it out.

We would shrink from saying or doing anything by which one soul might be led astray. All the dancing pleasure in the world would not redeem a single soul from the ruin to which many have confessedly been brought by this vain indulgence. The example of a Church-member in this may be most disastrous to the spiritual welfare of others. The favor and equivocal endorsement of a minister may teach "one of the least of these" to break a commandment of God. Rather let a mill-stone be tied to his neck, and he be cast into the depths of the sea.

But, in opposition to the general voice of the best portion of the Church, some Doctors of Divinity have declared in favor of dancing. Doctor so and so, and Rev. Mr. allow dancing in their congregations. Well! we had rather it were they than we who are to answer for that. Every man must stand or fall to his own master. For our part, we think we do less harm in advising against, than those who advise in favor of all dancing. If a little indulgence will not do much harm, none at all will do less.

What shall we say of those Church-members who, although they condemn dancing in the main, yet think it necessary to send their children to the dancing master? Just think of it! A refined Christian mother sends her pure, lovely daughter, and her innocent, ingenuous son, to be improved in manners by THE DANCING MASTER! The dancing master is generally, almost without a single

exception, a man unfit to meet that same daughter on speaking terms on the street, and altogether unworthy to meet that mother and her daughter in genteel society, or in the sacred precincts of their own home. What partial good can come from the instructions of such a man as that, which the mother could not a thousand fold better give her child! There must be something exceedingly defective here, because more evil than good is sure to come.

Dancing school associations, apart from the personal character of the master, are almost always unfavorable to grace and piety. Even when the children of the "first families only" attend (and only first families generally patronize such establishments), the results are uniformly vicious and demoralizing. Like the associations of the theatre, the circus and the ball, the whole moral atmosphere is tainted. Save the pure children of the Church from that! Dancing Christians do not want to cast their children to Juggernaut nor give them up to Moloch. Do not risk all that is precious for your children, by trying to obtain a questionable good. They can serve God and reach heaven better and safer without attaining the artificial accomplishments and tasting the dangerous pleasure-cup of the private or public ball, to which the dancing school leads the way.

Elders and private church-members occasionally get up a dancing party for their friends at their private houses. Into these, unsuspecting persons are drawn. The taste is cultivated, and, in some cases, moral ruin follows those "very pleasant evenings." We are too much Puritan yet to consent to such damaging influence on the Christian life of Church-members. If all things are lawful, surely such as these, so liable to grow into abuse and harm, are not expedient. For the "weak brother's sake," let not these things prevail among you, as becometh saints.—Reformed Church Messenger.

TEMPERANCE ITEMS.

Dr. Cuyler writes of Augusta, Ill: "There are eighteen hundred inhabitants in the town, and not a single tipping-house! The saloons have all been sealed up so tight that no toper's nose can scent his way into them. The method is this:—The friends of temperance are associated in a joint stock company with a nominal capital of \$175,000. Each man takes so many shares of stock, and is liable to a small assessment. When a liquor shop is prosecuted and closed, the expenses of the legal process are assessed on the company. Each man pays his quota. So that whenever a hundred or two dollars are wanted for a cold-water campaign, the funds are at hand. By means of this thorough machinery this pleasant village has been 'cleared out' of rum shops and to-day local prohibition is entirely successful. I learn that in several other towns beside Augusta the process of joint stock companies has been tried, and with the same success. But before this, the town must vote at the annual election not to license any drinking-houses. The object of the stock company is to aid the authorities in enforcing the popular will."

"I never drink; I cannot afford it; it cost me three days, the first in sinning, the second in suffering, the third in repenting."—Lawrence Sterne.

I remember a bright and beautiful boy. We were lads at school together, he and I, in Connecticut. We knew each other well; in school tasks and play ground we were comrades for years. He had occasion to remember me, for in a playful wrestle I threw him, and to my dismay, dislocated his elbow joint. In time we entered the same college. Our pecuniary circumstances were different. I was very poor. I once lived for a week on twenty-two cents, in the days of my student life. I didn't have to live quite as close as that, but I did it for one week, to see how closely I could live. If any one of you have ever lived on twenty-two cents a week I don't want you to tell me, for I wouldn't accept your invitation to dinner. He was very rich. His money and the indulgence it offered led him on. He became fond of the wine-cup. The habit grew upon him. He had great talents. He was witty. He could recite pages after reading them once or twice. The classics were easy to him. Oh, if he had never touched the wine-cup it would have been well for him. He did not finish his collegiate career. He died in a tavern. For two weeks before his death he ate nothing. One of my brothers went to see him, and told me that he was so emaciated that he was almost transparent; you could almost see through him. Day and night for these two weeks his cry was for brandy, brandy. They gave it to him. He drank and drank, and ate nothing, and he died. Oh, the horrors of that death; the horrors of that room, where, lying on a bed, a living skeleton, he shrieked through the sleepless night watches for brandy! God save you, young man, from such a death. When he first began the use of wine, if any one had suggested to him the possibility of danger, he would have smiled with scorn.—Dr. H. M. Scudder.

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