

Editor's Cable.

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

REMINISCENCES OF JAMES A. HAMILTON.

In this partly volume, are contained brief memoirs of men and things for three-quarters of a century, from the pen of one, who by birth, position in public life and powers of observation was eminently qualified for the task. The son of Alexander Hamilton, he first undertook the work with the view of vindicating his father's memory from the assaults of Mr. Jefferson; and more recently of Mr. Van Buren; but it has far outgrown these limits, and covers his own personal history and recollections, down to the present time. He was in several important positions, civil and military, aided President Jackson in selecting his cabinet and other officers, and was for a time, Acting Secretary of State, under his administration. He made five voyages to Europe, where he had the *entree* to the highest political circles, the gossip of which, though full of interest, by no means excludes intelligent and highly entertaining reference to matters of general interest to the tourist. Many letters from Presidents Jackson and Van Buren, Secretary Chase, and other distinguished Americans appear in its pages, with documents of value from the author's pen; addressed to various officers of the Government upon questions of law, finance and general policy. The whole, with appendix and indexes, forms an 8vo, of 647 pages, handsomely printed, by CHARLES SCRIBNER & Co. \$5.00.

UPHAM'S MENTAL PHILOSOPHY.

With some little revision, this work, which, in previous editions, is well and favorably known to students in the elementary parts of the science, has just been reissued. It retains the old and faulty title, which refers to only one of the three departments actually treated of. The author himself in passing from the department of the intellect, to those of the sensibilities and the will, notices the very wide difference between these two and the former department, although he does not seem sensible of the incongruity of grouping them all together, under the title of mental philosophy. It is really a psychology or doctrine of the soul, and not distinctively of the mind, that is given in the treatise. In fact, the nomenclature and method of the book cannot be regarded as quite up with the latest progress of the sciences, Hamilton being, we believe, never referred to, and Dugald Stewart being Mr. Uphem's chief authority. But the treatise is free from the blemish of those uncouth and scarcely naturalized technical terms which burden the later ones. The style is clear, calm and pleasing; the steps are easy and logical; the views of great principles are sound; the tediousness of a scientific treatise is quite broken up by the numerous and apt illustrations from actual life. The careful analysis which takes the place of "the contents," will be found of great service to the student. Harper & Bros. 2 vols., 12mo. pp. 561, 705. \$1.75 per volume.

AMERICAN TRACT SOCIETY, BOSTON.

THE NEIGHBOR'S HOUSE, by the Author of the New Commandment, brings out, by contrast, in the lives and relations of two families, living near together, the supporting and transforming power of the Gospel, and the inadequacy of worldly prosperity to real happiness. We cannot award more than an average degree of merit to the style and management of the story. \$1.50.

KATHERINE'S EXPERIENCE, by the Author of "The Minister's Wife," and "The Winthropes," describes the outward and inward life of a motherless girl, after leaving school and while at the head of a family of younger children. How she meets the domestic difficulties of her position, and how she is led to give her heart to Christ, and into what new embarrassments this step leads her, and how she by divine aid triumphs over them all,—are wrought up into a most effective and interesting narrative. 16mo, pp. 372. \$1.50.

MRS. THORNE'S GUESTS, by Archie Fell, is written with excellent aims, but there is a confused tangle of incident and character at the opening which detracts seriously from its acceptableness. 16mo, pp. 401. \$1.50.

RUPERT LAWRENCE, or A Boy in Earnest, by Harriet B. McKeever, has the usual characteristics of this writer. Goodness is exhibited in its gentler aspects, and the story is not without a certain grace and attractiveness. But it is devoid of power, invention or richness of incident or style, and will fail to leave any deep impression on the reader, of the truths which are illustrated. 16mo, pp. 336, with engravings. J. P. Skelly & Co. \$1.50.

GEORGE ELIOT.

FELIX HOLT, the RADICAL, the fourth in Messrs. Fields & Osgood's series of these novels, has appeared, with a *fac simile* of the author's agreement with the publishers. 16mo, pp. 278. \$1.00.

THE MILL ON THE FLOSS, the Second Volume of Harper's Edition of the same works, has also appeared. With six full page illustrations, 16mo. pp. 464. 75 cents.

MOUNT ZION COLLECTION.

MESSRS. A. S. BARNES & Co. have issued a large, varied and valuable collection of music, under this title, by Theodore E. Perkins. It embraces, besides a great variety of tunes for public

worship, a Manual of Instruction, Singing School Department, Anthems, Chants, Sabbath School, and Domestic Departments. The page is broad and the type clear and handsome. 384 pp. Price \$1.25.

PAMPHLETS AND PERIODICALS.

THE OCTOBER number of Guthrie's Sunday Magazine, published in this country by J. B. Lippincott & Co., has just appeared. The contents are: Episodes in an Obscure Life, by a Curate, I-IV; Harvest Thoughts, by J. Oswald Dykes; Mother's Knee and Rainbow, by Mossell; Sundays on the Continent, by Dr. Guthrie; Miracles of our Lord, by George MacDonald; Companions of Paul, by Howson; Upward Glances, by the reverend Astronomer, Pritchard; Immortality brought to Light, by A. J. Waring; The Struggle in Ferrara, Questions which are Always Turning Up, I; Spirit of Religious Faction. Price 30 cts.; \$3.50 a year.

TOO BRIGHT TO LAST. A Novel, (Paper). Fields, Osgood & Co.

LITERARY ITEMS.

—FROM PUNCH.—Dr. Cumming's letter to the Pope might have been shorter, thus—Sanctus Pater—Venio. [Holy Father, I am Cumming!]

—Among the packages just ordered from the mission house in Pemberton, Boston, Massachusetts, for Harport, in Eastern Turkey, are twenty-four copies of Webster's Unabridged, and twenty-five full sets of Barnes' Notes. The influence of Christian Missions is telling far more effectively upon the world's progress in civilization than we are apt to realize.

—The Rev. Jonathan Edwards, in speaking of a particular season of his life in which he experienced great religious enjoyment, said, "I had great longing for the advancement of Christ's kingdom. If I heard the least hint of anything that happened to have occurred in any part of the world that appeared to have a favorable aspect on the interests of Christ's kingdom, my soul eagerly caught at it, and it would much animate and refresh me. I used to be earnest to read public news-letters mainly for this end, to see if I could not find some news favorable to the interests of religion in the world."

—The Mohammedan mind is moving. General Kheredine, President of the Grand Council at Tunis, and a most orthodox believer in Islamism, has just issued a pamphlet in which he demands various reforms, among them the necessity of dismissing current Moslem notions as to the sinfulness of painting and sculpture. He shows that they are nowhere condemned in the Koran, and that the reported conversation of the prophet concerning them, only touches their abuse by their application to idolatry.

—It is reported in French literary circles that M. Thiers and Mignet accept as satisfactory the conclusions at which M. Marius Topin (Mignet's nephew) has arrived respecting the man in the Iron Mask, and the publication of Topin's book is awaited with great interest. He declares that he has found in the archives all the papers relating to the trial of the prisoner, and that none of the current hypotheses and few of the stories about him are true. It is not true that the Iron Mask was supplied with royal linen and had a sumptuous table: it is not true that fishermen who found a silver dish which belonged to him were arrested: it is not true that Louvois visited him: it is not true that the Iron Mask was the object of the greatest attention and deferential respect. The Iron Mask was imprisoned in the quarter reserved for spies, and was subject to the ordinary regimen of the Bastille. But why was the unusual precaution of an iron mask used? M. Topin promises to explain all these controverted questions in a satisfactory manner.

—Thackeray, when speaking about fame, would frequently tell the following anecdote: When at dinner in St. Louis one day, he heard one of the waiters say to another, "Do you know who that is?" "No," was the answer. "That is the celebrated Mr. Thackeray." "What's he done?" "Blessed if I know," was the reply.

—Dr. Livingstone has been elected corresponding member of the Paris Academy of Sciences, to fill the vacancy left by the death of Prof. A. D. Bache.

—Henry Ward Beecher corrects a newspaper writer who speaks of his farm at Fishkill. He says he owns a farm at Peekskill, and if he had another he should think himself on the high road to the poor-house.

—Professor Seely, reputed to be the author of *Ecce Homo*, succeeds the Rev. Charles Kingsley as Professor of Modern History in Cambridge University.

—Barnum has written a book. It is called "Struggles and Triumphs, or Forty Years' Recollections of P. T. BARNUM, written by himself," and is published by subscription at Hartford. It is interesting and concise. In the preface the great showman says that all autobiographies are necessarily egotistical, and that the "I's" are essential to his story. And the "I's" of his book are the largest kind of capitals; as for example, in a conversation with THACKERAY, he quotes the words of the novelist: "Mr. BARNUM, I admire you more than ever!"—N. Y. Sun.

—A correspondent of the *Cincinnati Commercial*, gives the following account of the origin of T. Buchanan Read's poem of "Sheridan's Ride."

"The idea of the subject of this poem grew out of a wood engraving after a design of the artist, Thomas Nast, which appeared in *Harper's Weekly* in 1865. James E. Murdoch, Esq., observing the engraving at a news stand in this city, purchased the paper containing it, and took it to his friend, T. Buchanan Read, the poet, and suggested to him that it was a grand subject for a poem, and in his earnest and enthusiastic manner, urged his friend to work up the idea; to which Mr. Read replied in his characteristic manner, 'You talk to me about writing a poem as though it were as easy as to go into Sprague's store and order a new coat.'

"This was only a day or two before the grand ovation which was given in this city, in 1865, in honor of Mr. Murdoch. Mr. Read said no more about it at that time. However, on the morning of the very day on which the ovation

took place, he withdrew himself to his room, and in an incredibly short space of time, produced this celebrated poem—in our estimation the greatest of all his works. The poem was given to Mr. Murdoch, to be read by him that night. Those of our citizens who had the good fortune to be present in Pike's Opera House on that occasion will never forget the wild whirlwind of enthusiasm, with which the poem was received. The patriotic feelings of the audience were wrought up by this poem, as rendered by Mr. Murdoch in his more than usually effective manner, to a point of enthusiasm rarely produced by the mere recital of a poem or drama."

Miscellaneous.

THE OLD SCOTCH WOMAN'S FAITH.

By the side of a rippling brook in one of the secluded glens of Scotland, there stands a low, mud-thatched cottage, with its neat honeysuckle porch, facing the south. Beneath this humble roof, on a snow-white bed, lay, not long ago, old Nancy, the Scotch woman, patiently and cheerfully waiting the moment when her happy spirit would take its flight to "mansions in the skies;" experiencing with the holy Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By her bedside, on a small table, lay her spectacles and a well-thumbed Bible—her "barrel and her cruse," as she used to call it—from which she daily, yea, hourly, spiritually fed on the "Bread of Life." A young minister frequently called to see her. He loved to listen to her simple expressions of Bible truths; for when she spoke of her "inheritance, incorruptible, undefiled, and that fadeth not away," it seemed but a little way off, and the listener almost fancied he heard the redeemed in heaven saying, "Unto Him that loved us and washed us from our sins in His own blood."

One day, the young minister put to the happy saint the following startling question: "Now, Nancy," he said, "what if, after all your prayers and watching, and waiting, God should suffer your soul to be eternally lost?" Pious Nancy raised herself on her elbow, and turning to him a wistful look, laid her right hand on the precious Bible, which lay open before her, and quietly replied, "Ah, deary me, is that a' the length you hae got yet, man?" and then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nancy would but lose her soul, and that would be a great loss indeed; but God would lose his honor and his character. Haven't I hung my soul on his 'exceeding great and precious promises?' and if He break His word, He would make Himself a liar, and a' the universe would rush into confusion!"

Thus spake the old Scotch pilgrim: These were among the last words that fell from her dying lips; and most precious words they were—like "apples of gold in pictures of silver." Let the reader consider them. They apply to every step of the pilgrim's path, from the first to the last.

INTEMPERATE HABITS.

Recent chemical and anatomical explorations have shown that by the use of alcoholic stimulants peculiar cells are opened in the brain, which are never closed, but which even after the person has temporarily given up their use, are vacant, still gaping and waiting to be filled with the former occupant. If this is physiologically true, it may serve to account for the readiness with which the person once overcome by the habit of taking alcoholic drinks returns to his practice. By this discovery a powerful argument and warning is put into mouths of the adherents of total abstinence. The repetition and pressing of such warnings will check the formation of the habit, will save some.

Will religious training prevent the formation of the habit? Let us hear what Dr. Parrish says. Speaking of the experience he has recorded in his Sanitarium, he says, "that one-third of the whole number of patients in the institution acquired a taste for strong drink in attending parties and other social gatherings, that the other two-thirds became drunkards from constitutional tendencies, inducing insanity in some, and reckless disregard of moral obligations in others. Of the first class twenty-two were cured; of the second, only eight. Two-thirds of the whole had the benefits of Christian and temperance training, while only twenty-three had been neglected."

"Two-thirds had enjoyed the benefits of Christian training," yet the sad result was not in that large proportion presented: What then was the character of that training? Was it entitled to the name of Christian? Could it have been conducted on the true principle of total abstinence from all that can intoxicate? Was it the case that in those Christian homes, the wine-cup was never circulated? Did those boys never see the bottle on their father's table, and never have it passed to them amid the enjoyments of good and refined social pleasures? The statistics do not state any distinction in regard to Christian training.

But it is evident that a wide and essential difference would be found in training where the total abstinence principle was adopted, and the moderate use principle was in practice. Were those victims trained under the ministry of one who advocated and argued for total abstinence? Or were they instructed by ministers who indulged themselves and encouraged others to follow their example? Here, again, a vital difference in training would be found. We believe the true Bible principle to be total abstinence from alcoholic drinks for any and all purposes, and we have confidence only in training of that kind, and think it if not

only, yet pre-eminently to be worthy of the name of Christian. If the moderate principle training will check some of the entire abstinence principle will save more. Let the latter have a fair and life-long trial.—*Episcopalian*

THE CAPE OF STORMS.

There was once a famous cape reputed to be the fatal barrier to the navigation of the ocean. Of all those whom the wind or the currents had drawn into its waters, it was said that none had reappeared. It was called the Cape of Storms. A bold navigator determined to surmount the obstacle. He opened the route to the East Indies, acquired for his country the riches of the world, and changed the Cape of Storms into the Cape of Good Hope.

In this great, this glorious voyage to a happy eternity which we are all taking, there will be in one part a stormy cape to double. But let us henceforth give it its true name. Christ rechristened death on that day, when by death itself He brought life and immortality to light.—*F. Coulin: The Son of Man.*

SERMONS AND CONVERSATION.

My brethren, would you know one cause of the limited popularity of the preaching of the Gospel? Do you wish for advice which will cause it to penetrate into the minds of which the society around us is composed? Let us learn to mingle it better with our conversation. Does not conversation form a large part of the words which we utter? We who preach, well know the imperceptible influence our sermons produce compared with that produced by our conversation. Our sermons are always more or less prepared, or if not, they are supposed to be. Our conversation, on the contrary, is the most natural expression of our habitual state of mind. Now, it is this habitual state of mind that we must needs know, to appreciate at its true value the expression of our convictions.

Our sermons fall from too great a height, are too loud and too far between. They are like storms, when the rain strikes the ground as it falls, and glides over the surface. But to penetrate into the parched and arid ground of the hearts of the multitudes around us, we must have those gentle, fine, continuous, irresistible rains, to which the blessed influence of our conversations might be compared, if instead of leaving them to the caprices of the moment, we knew how with fidelity and gentleness, according to the advice of St. Paul, to let them be always with grace, seasoned with salt.—*Ibid.*

MISSIONARY ITEMS.

The largest contributor to the Board in the month of August, as usual was Massachusetts. She gave within a fraction of one-third of the donations (\$38,087.80 out of \$117,938.75). A large legacy came from the District of Columbia, that of David W. Hall, for \$12,812.92; besides which \$8,000 are acknowledged among the donations from Daniel W. Hall, deceased. Among Presbyterian churches which devised liberal things for the emergency, we note the North, Buffalo; Madison Square and Covenant, New York; Cumberland Street Mission and Chapel, Brooklyn; the two churches of Orange, New Jersey; Harrisburg First and York churches, in our State; Walnut street church, West Philadelphia, gave \$480; a former Missionary of the Board, now a pastor in Delaware, sent with his special contribution of \$25, the following prophetic and admonitory words:—"Be assured, dear brother, love will prevail—it is a mighty power—the treasury will be sustained, and your balance-sheet will be another hallelujah chorus to our dear Lord. But, O, there ought to be no such shallow places in the river of Christian benevolence. Our beloved society should be borne forward on a stream ever widening and deepening, from month to month and from year to year. You ought not to have to tug her off the sand-banks in this way every year."

—The growth of interest in the cause of foreign missions, as expressed by the contributions of the Church, is significant—in 1788, 0; in 1808, \$100,000; in 1828, \$1,000,000; in 1848, \$2,000,000; in 1868, \$5,000,000.

—Systematic Benevolence, in the form of voluntary tithes, is prevailing in almost every part of the missionary field. A Missionary of the American Board writes from Madura, in regard to the converts at one of the stations:—"In regard to the subject of the tithes, I have been much gratified to see how readily the native Christians accept this as the Bible plan of benevolence. They receive the proposition with as much apparent consent and approval as they receive the eighth and ninth commandments; and I have only the same fear that they will transgress the injunction to bring all the tithes into the storehouse, that I have that they will transgress the injunction to be honest and truthful; namely, that temptation will surprise them, and lead them to use what they had intended to give to the Lord, and what they would have given if some one had stood by at just the right time to ask it."

—The Prarthna Samaj of Bombay, is a *praying association*, and is somewhat like the "Brahma Samaj" of Bengal, but in advance of it. The secretary of the latter, after proof by Dr. Wilson, admitted to him that whatever may be the present religious status of that order, its origin is *pantheistic*. On the contrary, the members of the Prarthna Samaj in giving in their religion before the Government, do so as the *Theists*. They objected to the term *deist*, because, used in its technical sense, it meant one who is opposed to the doctrine of the existence of only one God, and this the God of the Bible, whereas they did not desire to set themselves in array against this doctrine. Some of them have attended Dr. Wilson's prayer-meetings, giving as a reason, that "they come to learn the forms of expression we use in our approaches to the Throne of Grace, with the design, at least, of gaining assistance from them in their devotional exercises, if not of introducing them into them."

—Dr. Wilson the veteran Free Church Missionary of Bombay, had two or three very severe and protracted contests with men of learning and eloquence, in securing the introduction of such

books as Butler's Sermons and Pilgrim's Progress, into the middle and higher parts of the course of study of the Bombay University. Yet he was finally successful; and now after years of persevering effort, on the part of her zealous as well as faithful supporters, Christian literature occupies no mean or contracted position in the University course. This and the Calcutta University are the two highest institutions of learning in India. Upon examination Dr. Wilson had lately ascertained that both their English and vernacular educational, and their evangelistic departments had about equally contributed to the strength of their Church. Again, that the Brahmin caste had, proportionately to their numbers, contributed their share to the membership. Thirdly, that a large majority of the members had come from the lower or degraded castes.

AMERICAN BOARD.—General Summary for the Year.—Number of Missions, 18; Stations, 102; Out-stations, 539; Ordained Missionaries (3 being Physicians), 145; Physicians not ordained, 7; Other Male Assistants, 4; Female Assistants, 196; Whole number of laborers sent from this country, 352; Native Pastors, 106; Native Preachers and Catechists, 285; School Teachers, 366; Other Native Helpers, 224; Whole number of native laborers, 951; Whole number of laborers connected with the Missions, 1,333; Pages printed, as far as reported, 15,957,641; Churches (including all at the Hawaiian Islands), 229; Church members (do. do.), so far as reported, 20,788; Added during the year, (do. do.), 1,608; Training and Theological Schools, 16; Other Boarding Schools, 19; Free Schools (omitting those at Hawaiian Islands), 478; Pupils in Free Schools (omitting those at H. I.), 13,479; in Training and Theological Schools, 486; in Boarding Schools, 688; Whole number of Pupils, 15,491.

SCIENTIFIC ITEMS.

—We learn from Mr. T. P. Bateman, of Savannah, Tenn., that the remains of a mastodon have been recently discovered in Lick Creek, near the Tennessee river, below Old Perryville, and within a short distance of Walker's Landing. The greater portion of its gigantic frame projects above the water. Eighteen feet of its backbone has been dug out of the embankment, and is undergoing general mutilation by persons breaking off pieces for relics.

The crown of one of the molars is, by actual measurement, within a fraction of being nine inches in diameter, and has the appearance of belonging to an old animal. One of its jaw bones, ponderous in size, has also been discovered. Mr. Bateman believes that the greater portion of the skeleton could be recovered from the mire, in which it appears the animal perished. Any of the curious and the learned are at liberty to unearth the remains of this gigantic animal. If not secured soon it will be carried off piecemeal by the curious crowd who daily visit the spot where it was found.—*Nashville Banner, Aug. 27.*

—A writer suggests to the *N. Y. Times* that the eclipse of Aug. 7th, with its observed great disturbances of the magnetic needle, is probably responsible for the loss of four Ocean Steamers which occurred on that day near Cape Race.

—Capt. Ericson sent two essays to the late meeting of the National Academy of Science, of great interest. One was intended to show what a drag on the motion or *vis viva* of the earth on its axis, is the transfer of vast amounts of sedimentary matter by rivers, such as the Mississippi and the Ganges, from high latitudes, where the motion of the earth's surface is less, to lower latitudes, where it is greater. His conclusion is that every succeeding day marks a diminution of the earth's *vis viva* of 3,446,893,451,200 foot pounds, in consequence of the change in position of the abraded matter carried towards the equator. This enormous loss is not compensated by any corresponding flow of river water from the centre towards the poles.

His second paper is an attempt to show the absolute heat of the sun apart from that acknowledged great source of warmth, the storage power of the atmosphere. This heat he declares to be comparatively feeble. His experiments are not completed, but he argues the *real intensity of the sun's radiant heat before entering the earth's atmosphere* is marked by a thermometric interval of only 70°, the interval on the thermometric scale when water freezes being 461°. Also, that the heat imparted to ponderable matter by the sun's rays, unless augmented by radiation from surrounding media, would be insufficient to render water, oil, or even mercury fluid. He believes that the surface of the moon is covered with great glaciers. He says that nothing but the assumption of *extreme cold* offers a satisfactory explanation of the absence of any gaseous envelope round the planetary body, which, on account of its near proximity, cannot vary much from the earth as regards its composition.

THE DROUGHT that now prevails almost every year in India, it is stated, is caused by the stripping of the country of the trees, in consequence of the increased demand for timber for making railroad ties.

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