

Literary Notices.

BOOKS sent to us for a Notice, will be duly attended to. Those from publishers in Philadelphia, New York, &c., may be left at our Philadelphia Office, 27 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

THE INSPIRATION OF HOLY SCRIPTURE; its Nature and Proof. Eight Discourses preached before the University of Dublin, by William Lee, M. A., Fellow and Tutor of Trinity College, 8vo., pp. 478. New York: Robert Carter & Bros., 580 Broadway, 1857.

This book is a prodigy of learning. The wits of Oxford and Cambridge, in the last century, used playfully, in allusion to the comparatively few volumes which issued from the Press and graduates of the Dublin University, to designate "Old Trinity" as the silent sister. And yet, while this sobriquet was applied to the Irish University, its learned men, such as Hales, Magee, Leland, Graves, and others, were sending forth works of permanent value, which demonstrated the solid character of the literature which existed in that Institution. It is true, there never was such a tendency displayed in Dublin to multiply editions of the Greek Classics, or of Text books in pure mathematics, as prevailed in Oxford and Cambridge. But as soon as the Government of Great Britain allowed the students of the Universities to compete for honors, in view of the sciences, both in the civil service, and the superiority of the training in Dublin became apparent. In sporting language, the students from Oxford and Cambridge were left far behind, and the Scotch, with all their metaphysics, were nowhere. So striking was the difference, that most urgent steps have been insisted on for a reform of Scottish University education.

As we have already said, this book is a prodigy of learning. The author is evidently as familiar with German Literature, with the works of the Greek and Latin Fathers, and the works of the moderns, as we are with our own. On the other hand, he is equally conversant with the Bible, as most Divines are with the English copy of the New Testament. The cause of Divine truth is exposed to assaults from two opposite directions; namely, the attacks of openly avowed enemies, and the theories of professed friends. There is much greater danger to be apprehended from the latter than the former.

The work before us is pervaded by a fine, healthy character. The author is quite opposed to the Neology of the German School, and to the modified form of it which Morrell has given to the public in his Philosophy of Religion, and which he adopted from Schlegel's works. On the other hand, he repudiates the "Dynamic" theory of Inspiration, a theory which reduces the writers to the position of mere machines, or instruments. He distinguishes between Revelation and Inspiration thus:

"By Revelation, I understand a direct communication from God to man, of such knowledge as man could not, of himself, attain to, because its subject matter transcends human sagacity or human reason, (such, for example, were the prophetic announcements of the future, and the peculiar doctrines of Christianity,) or which (although it might have been attained in the ordinary way,) had, in point of fact, no other source, known to the person who received the Revelation. By Inspiration, on the other hand, I understand that actuating energy of the Holy Spirit, in whatever degree or manner it may have been exercised, guided by which the human agents chosen by God have officially proclaimed his will by word of mouth, or have committed to writing the several portions of the Bible." He proceeds to consider the Dynamical theory, which makes the writer merely the pen, not the penman of the Spirit, and he proposes, as the correct view, the proposition that the Bible consists of a Divine and a human element. It is Divine, as containing the will of God as made known by the Holy Spirit. It is human, inasmuch as John, Peter, Paul, and all the writers of Holy Scripture, wrote in the exercise of their peculiar characteristics, no violence having been done to their nature by the communication or energy of the Holy Ghost. It is impossible to do justice to a so profound and elaborate, either in a few sentences or by a few quotations. Without committing ourselves to every position of the erudite author, we have no objection in saying that it is one of the most elaborate works of the age, and deserves a prominent place in the library of every Theologian, and on the table of every literary and well educated man.

Doan, by a Stroller in Europe. 12mo., pp. 386. New York: Harper & Brothers, 1857.

The author of this rambling, sketchy book, has evidently rambled all over the Union; and he seems at home in Paris, and among continental scenes. The title refers to the gliding on the surface of society, under which he professes to look. He has a thorough contempt for much that exists in European continental countries, and his opinions are certainly expressed in a manner that is *enii genter*. We may add that we have been greatly pleased with his utterances on the value of the Christian Sabbath, and on the reasons why he urges why the British Parliament should keep the British Museum, and other such places, closed on the Lord's day. His experiences of Paris, and of the quiet, village homes of New England, enable him to speak with authority on this subject.

KATHI BRAND. A Fireside History of a Quiet Life. By H. W. Davis, late U. S. Attorney. New York: Harper & Brothers, 1857.

We have not examined this work; but it is well described in the title—that it contains a pleasing history, gracefully told.

EL GRINCO; or, New Mexico and her People. By W. H. Davis, late U. S. Attorney. New York: Harper & Brothers, 1857.

We are always glad at receiving a work of this kind. The author resided in New Mexico for the space of two years and a half, and had ample opportunity of arriving at correct conclusions respecting everything which he has noticed in this attractive and instructive volume. There are few portions of our immense territory which approximate to the unknown more than New Mexico. Compared with it, California or Oregon are regions next door to us. This well-written book, by Mr. Davis, is admirably suited to make us familiar with the country, its aspect, soil, products, the character, habits, and social condition of its people; and when we add that the volume is plentifully illustrated, our readers will feel that it is everything which a work on a new and strange country should be.

THE CLASHEES, OR THE COLLEGE REVIVAL. By a Presbyterian Minister. 18mo., pp. 208. Philadelphia: Presbyterian Board of Publication, 1857.

The incidents in this little volume are not fiction. The narrative is very impressive, and the book is well suited to impress young men. It contains a most powerful lesson.

THE THROATINGS OF SUPPLIERS. Literally Translated from the Russian, with an Introduction and Notes, by Theodore Alois Buckley, of Christ Church. Vol. I., pp. 402. Vol. II., pp. 384. 12mo. New York: Harper & Brothers, Franklin Square, 1857.

Here we have two additional volumes of this valuable series, which the publishers have been giving to the public under the title of the Classical Library. We have often had occasion to point

out the remarkable attainments which the Editor displays in all the volumes which have been under his care. There is no series of Translations from the Ancient Classics which, for accuracy, fullness of annotations, correctness of typography, neatness of appearance, and cheapness, can be compared with the issue of the Harpers.

FAITH AND WORKS, or The Teaching of the Apostles Paul and James, on the Doctrine of Justification perfectly harmonious. By L. H. Garrison, pastor of the North Presbyterian Church, Philadelphia. 18mo., pp. 138. Presbyterian Board of Publication.

This is another excellent issue of our Board. It is well fitted to remove the difficulty which is often found to exist in many minds, on the supposed doctrinal antagonism of the two Apostles.

HARPER'S MAGAZINE, (February, 1857), is as attractive as usual. Little Dorrit is still continued, and it is obvious that Dickens is preparing the Banker Merdle for a great catastrophe, in which the reliant and gullible community shall suffer. The story legs heavily, without the interest of David Copperfield, Bleak House, or Donkey and Son.

For the Presbyterian Banner and Advocate.

Remarkable Narrative.

[Extracted from ancient MSS. found in the East.] These unique productions, bearing the stamp of a remote antiquity, have already attracted the attention of the literary world, and had time to cast into the shade the sublimest efforts of modern genius. They claim consideration on several accounts. They illustrate subjects which had been involved in deep obscurity, and solve interesting problems which had long puzzled the scientific world. They shed abundant light upon History, Geography, Moral Science, Jurisprudence, Chronology, Zoology, and other branches of learning. Of their authenticity and credibility, a reasonable doubt no longer exists. The authors, though belonging to different ages, betray a singular unity of design, and their works constitute a harmonious whole. The writer of this article has, for some years, made them his constant study; and, in spite of the difficulties pertaining to his language, which have caused to be spoken by many, he flatters himself that he has so far succeeded as to be able to give an intelligent account of the contents. He does not, indeed, hope to imitate the beauty and sublimity of the originals; but ventures to offer a brief outline of the history in his own language.

REPTILES OF THE HISTORY.

Abhi Hath was the sovereign of a hundred millions of happy subjects. Long had he reigned in Shemal Shemim, a royal city built on a lofty eminence, and in size and splendor, far surpassing all that is related of Babylon or Nineveh. Associated with him as partners in the throne, were Sar Shalom, his Son, and Ruahh, his Secretary. These august personages, though distinguished from each other in respect of official character and the order of precedence, were so much the same in their reports, that they were commonly regarded as one. They ruled with paternal affection their willing subjects, and received from them their cheerful homage of reverence and love.

In a single instance the peace of Shemal Shemim was interrupted. A fearful rebellion arose, headed by an officer of the Court, named Abadon, whose insatiable ambition would brook no superior. He drew after him a great number of adherents, and boldly aspired to the throne. He, and his followers, were arrested and imprisoned in the dreary castle of Dalphon, in a remote part of the empire, there to await their final sentence.

A NEW COLONY PLANTED.

Soon after this event, a new colony was established in Huldah, a remote island situated in the midst of the ocean. This work was superintended in person by Sar Shalom, who provided for the necessities for the comfort of the new inhabitants. From first to last he showed the deepest interest in all the affairs of the little colony.

The officers of the Court and chief citizens of the metropolis were now summoned to the great audience-chamber, where the Sovereign arrayed in robes of peerless majesty. All, with one consent, protested themselves before the throne in token of profound reverence and submission. A fixed attention being secured, Abhi Hath addressed them as follows:

"You know, my loving subjects, that we are accustomed, for your gratification and instruction, to make known to you our purposes in regard to important events occurring in our empire. In virtue of that privilege, by which we are enabled to penetrate the depths of futurity, we have now to announce a most melancholy event as about to transpire. The new colony of Huldah, on which we have lavished so much kindness, is soon to become the theatre of another daring rebellion against the throne. What, in your judgment, will the ungrateful rebels deserve?"

"Instant death," was the unanimous reply.

"But," continued the King, "the rebellion will be universal throughout the island: Not an individual will be exempt; and we do not wish to destroy the whole race. That, indeed, is what they all will richly deserve. But we propose to spare them. And yet, to pardon any, without an adequate satisfaction to injured justice, would be to tarnish our character, to dishonor the laws, and to wink at rebellion in our empire. Are the wisest of you able to suggest a plan by which the claims of justice and the majesty of the laws can be preserved, while mercy is extended to the guilty?"

Sighs of wonder and amazement appeared throughout the assembly, and they were unable to answer a word. Then Sar Shalom spoke as follows:

"To make justice and mercy harmonize in the salvation of the guilty, is indeed a difficult work. But such is my affection for the people of the colony; that I am resolved to remove every obstacle to its accomplishment. Cheerfully have I engaged to suffer in the place of the rebels to such an extent as shall satisfy all the demands of justice in their behalf. Proclamation may then be issued, signifying that all who will accept of our pardon, and return to their allegiance, shall be released from condemnation and restored to our favor. But there is another equally formidable difficulty to be overcome. The rebels will prove exceedingly obstinate. Unless some special measure should be adopted to meet the emergency, they will all hold out in their rebellion, and my blood will be shed in vain."

Then spake Ruahh, the Secretary, thus: "To meet this difficulty I am fully prepared. All I now the extraordinary power I possess to remove the hearts of those whom I will lay my hand on. In the plenitude of this power will I visit the rebels, in person, and persuade many to accept of pardon on the terms which it shall be offered. Thus, I will insure to Sar Shalom, such a number of the rebels as shall satisfy him for the travail of his soul."

Then said Abhi Hath: "My well-beloved Son is accepted as the surety of the rebels. His sufferings shall be taken on their sufferings. One-half of the people of the island

are given him as the reward of his pains; and Ruahh shall take care that of all thus given him, none shall be lost. And this is our firm and abiding compact.

Ruahh then presented to Sar Shalom a book containing the names of all that were given him by his Royal Father, and secured to him, as his appropriate reward.

The assembly was then dismissed, and all retired from the audience-chamber, greatly admiring the disinterested affection of Sar Shalom, and the wisdom, condescension and mercy of all the three sovereigns. They also desired to look further into these things.

A REBELLION IN THE COLONY.

In a short time after, the old rebel, Abadon, contrived to escape from his prison of Dalphon, and passing to the island of Huldah, he soon succeeded in infusing his proud, ambitious spirit into the hearts of all with whom he came in contact, and raised a universal rebellion. The very children became infected to such a degree with disloyalty, as to heap curses on the head of their Sovereign. In the meantime, Sar Shalom was not an idle spectator of events. He constructed a medium of communication with the rebellious province, which, far surpassing the wonders of the modern telegraph, conveyed persons, as well as messages, with the rapidity of lightning. In appearance it resembled a great ladder, the foot of which rested on the rebellious island, while its top reached the heights of Shemal Shemim. On it the messengers from the throne were continually ascending and descending.

In due time, Sar Shalom, laying aside his royal robes, and assuming the habiliments of the colonists, appeared among them, proclaiming peace and pardon. It was fondly believed by many that the rebels would be content with his proclaimed pardon, and that they would lay down their arms and return to their duty. Instead of this, they seized him by their capital city, and subjected him to every species of indignity and cruelty. Though he might have obtained from his August Father legions of armed Malochim for his protection; he offered not the slightest resistance. Thus he suffered by the hands of traitors, in the traitors' place. While he endured the unutterable tortures inflicted on him, the sun hid his face, and an earthquake shook the island. His enemies laid him for dead; but in a little while he rose up, and soon after returned to Shemal Shemim. But before his departure, he issued a new and more full proclamation, which he committed to the hands of a chosen few, with orders to publish it throughout the island. They accordingly went forth on their errand of mercy, employing every argument and entreaty to induce their fellow-citizens to be reconciled to the lawful government. All their efforts were unavailing as long as Ruahh was absent. The rebels exclaimed, "Our cause is just, and we will die in its defence." But when, in answer to their petitions for pardon, they were informed that Ruahh, their hearts were encouraged, and the people passed over, from the standard of Abadon to that of Sar Shalom, by hundreds and thousands. The glad news was transmitted to Shemal Shemim, and created new joy among his happy inhabitants.

Sar Shalom made arrangements for the removal of all his faithful friends to the island of Huldah, and there, in a splendid and capacious palace, created for that purpose before the foundation of the colony. The rest, who persisted to the last in rejecting the overtures of pardon, were ultimately consigned to the dreary abodes of Dalphon, originally prepared for the old rebels.

LATER NEWS FROM THE COLONY.

Thus far we have drawn upon the Manuscripts before mentioned. From more recent intelligence, we learn that serious diseases arose among the people of the colony, and that a large party, who undertook to satisfy him by a round of pompous ceremonies, though in their hearts they served Abadon, who still held many strong fortresses in the island. And, whereas, Sar Shalom had ordered that all his servants should be sealed in their foreheads, and that their children (because he loved them) should receive the seal of his baptism. A quiet number of them have been requested by parents of Presbyterian predilection, to have their children baptized, though they were not communicants; and when we refuse, we were told that "father such a one used to baptize such children." Recently, in family visitation, we found examples of such baptisms of later date, as the minister named is still alive, though we firmly believe neither the parents, nor the children, nor the extent of the change in the direction of our Standards. The practice, however, we feel satisfied, to some extent, accounts for the large number of baptisms reported in the earlier statistics of the Presbyterian Church.

Moreover, we may see the wildness of the conclusions of the reviewer, by the number of deaths to communicants. By a little attention to statistics, each pastor may arrive approximately at the average life of the communicants in his charge. If there are 4 deaths annually in a church numbering 100, the average life is 40 years; if 6 to 180, the life is 30 years. Our own observation would lead us to name 35 years for the average life of persons after they are some communicant members of the church. Apply this principle of computation to the whole Church for the last 10 years, and it gives an average life of 40 years. Additions on certificate indicate change from church to church; we may, therefore, take those received on examination as the *crucis*.

This, for the last 10 years, is 107,420. The increase in the persons is 54,302. The difference will be the deaths, which is 52,738 annually. The average number of communicants during this period, is 211,010, which, divided by the annual deaths, gives 40, as stated above, for the average years of the life of communicants. Many church-members have no children; and some children die before the mother can appear with them in the church; and baptism; as baptisms under 7 days old, with the family of "John Chalmers," of Scotland, referred to by the Reviewer, are not encouraged by our Directory.—See Chalmers, Sec. 5. We may, therefore, name as a probable estimate, 5 children for each 2 communicants. Now divide 253,756, the number in 1856, by 40, and multiply the quotient by 2.5, and it gives 14,910 children now, we believe, among the members of the Presbyterian Church, and which lived to an age when there is an opportunity to receive baptism. This is a ratio of one child yearly to every 16 communicants, and nearly the same as the reporting churches of the Presbytery of Ohio, which is a part of that Presbytery, and which, quarterly, styled "the back bone of Presbyterianism."

To test this still farther, we wrote down the names of three as faithful ministers as we could think of, among our acquaintances, in three different Synods. We then turned to the Assembly's Minutes for the last three years, and the baptism was 14 communicants for each of the three. The above estimate, of 14,910, is 2,880 more than the reported baptisms of the year. But a glance at the statistics of the churches will convince any one that a part of this number, which is about one-fifth of the whole, may be accounted for by defective reports of children baptized. Some Sessions keep no register of baptisms; hence the many blanks of vacant, or as having Class of Baptisms. So also the order of the Assembly to put down the total of communicants, from the last report of non-reporting churches, will effect the ratio of the total of baptisms in the Church to the total of communicants.

Once more, the Minutes of 1856 show an average of two communicants to each professing family. The whole Church

gives nearly three to one; but this larger ratio is evidently through defective reports of families, though 1855 is fuller than any preceding year. This, together with the fact that some pastors reported supporting, as well as professing families, leads us to believe, that in the present state of religion in the Church, two communicants per family is a fair estimate. Five souls for each family is the common average. This gives for 1856 a total of 116,877 families, and 584,385 persons, of which 350,630 are only baptized members. If, as before, we count forty years for an ecclesiastical generation, 14,600 baptisms annually will keep the Church as large as at present. But let us count twenty years as the probable average age when baptized persons die, cease to be members of professing families, or count themselves by profession with the Church, and still it would require only 17,500 baptisms per year to keep the present total. This number, though larger than the former, is yet small, compared with 38,950 annual baptisms, with an average baptized life of nine years, required by the ratio of 1 to 6 named by the Reviewer.

The correctness of an estimate from the present total of communicants and families will appear more fully, if we reflect that the increase of the Presbyterian Church is in part from those whose parents were never members, and in part from those baptized by other denominations, some of which do not hesitate to baptize the children of all who make the request, whether they are avowed members or not.

We grant, with the Princeton Review, that there may be neglect of infant baptism, and even growing neglect in some sections of the Church; and many would delight to see some of the suggestions of the Reviewer become the law and the practice of the Presbyterian Church. Yet we cannot but believe that the estimate of neglect of baptism of infants is greatly too large; and that, though unintentionally, there is a false accusation brought against Pedobaptist Churches in general, and the Presbytery of Ohio in particular; and the association will very likely become eminently slanderous, when referred to by the enemies of infant baptism. G. W. S.

Poetry.

With Me Abide.

Abide with me! Fast falls the eventide; The darkness thickens; Lo! withereth the leaf; When other helpers fail, and comforts flee, Help of the helpless, O abide with me! Swift to its close ebbeth out life's little day; Brighter the joys of heaven, its glories pass away; Change and decay in all around I see: O Thou, who changeest not, abide with me! If I have sinned, with thee at hand be bliss; If I have wept, and tears no bitterness; Where is Death's sting? Where, Grave, thy victory? I triumph still, if thou abide with me.

Reveal thyself before my closing eyes, Shine through the gloom, and point me to the skies: Heaven's morning breaks, and earth's vain shadows flee; In life, in death, O Lord! abide with me.

For the Young.

Content and Discontent.

Two little girls went into the fields to gather flowers. They found buttercups, dandelions, violets, and many other blossoms. One of the children was pleased with everything, and began to pick such flowers as she met with. In a little while this girl had collected quite a bunch of flowers; and though some of them were not very handsome, yet altogether they made a beautiful bouquet. The other girl was more dainty, and determined to pick only such flowers as were very beautiful. She declined to gather the dandelions, for they were so common; and she would not pluck the buttercups, for they were all of one color, and did not take her fancy. Even the blue violets were not enough for her. Thus the little pair wandered through the fields till they were about to return home. By this time the dainty child, seeing that her sister had a fine collection of flowers, felt the heart one, began to think it best to pick such as she could get. A Nemesis had come upon the fastidious one. She who would only feed upon "nightingale's tongues," was at last glad to get the smallest crumb.

The flowers became so scarce, that not even a dandelion, a buttercup, or a violet could be found; and the over-fastidious one had to beg a single dandelion of her sister, and thus they returned home. On telling their story to their mother, she addressed them thus:—"My children, let this little event teach you a useful lesson. Jane has been the wiser of the two. Content with such flowers as came in her way, and not aiming at what was beyond her reach, she has been successful in her pursuit, and has brought back a beautiful bunch of flowers. But Laura, who could not stop to pick up buttercups and dandelions, because she wanted something more beautiful than could be found, collecting nothing from the field, was finally obliged to beg a dandelion from her sister. Thus it will always happen to children, in passing through life. If you are content with simple pleasures and innocent enjoyments, such as are scattered freely along your path, you will, day by day, gather enough to make you contented and happy. Seek not, then, for costly enjoyments or extravagant pleasures; be industrious in gathering those which are lawful, and which are adapted to your situation. In this way you will cultivate a contented spirit, and secure your own peace. If, on the other hand, you disdain enjoyments that are suited to your taste and capacity, you will be hard to please, and perpetual discontent will dwell in your bosom. Thus you will see that one course will result in something better than riches, while the other will result in poverty, and all the evils that are worse than poverty." The Moralist.

For the Ladies.

Ladies' Influence on Elder Lads.

There is one thing in school-work which I wish to press on you; and that is, that you should not confine your work to the girls, but bestow it as freely on those who need it, as you do on those who are your own sex. I am not going to enter into reasons why. I only entreat you to believe me, that by helping to educate the boys, or even (when old enough,) by taking a class (as I have done with admirable effect,) grown up lads, you may influence forever not only the happiness of your pupils, but of the girls whom they hereafter marry.

It will be a boon to your own sex, as well as to ours, to teach them courtesy, self-restraint, reverence for physical weakness, and a regard for tenderness and gentleness; and it is one of the best ways of doing this, to have them being accustomed in youth to converse with ladies, will the boy learn to treat hereafter his sweetheart or his wife like a gentleman. There is a latent chivalry, doubt it not, in the heart of every untutored clod; if it were out in him (as it too often does,) it were better for him, I often think, if he had never been born; but the only talisman which will keep it alive, much more develop it into its fullness, is friendly and revering intercourse with women of higher rank than himself.—Rev. Charles Kingsley.

Very Benevolent.

Mrs. A— was a church-member; she thought herself exceedingly benevolent. She gave to almost every cause. We will see how benevolent she was. She gave six dollars for a pocket-handkerchief, and a dollar left after the purchase, dropped in the box for "Foreign Missions." She gave forty dollars for a crape shawl, and two dollars the same day for "Domestic Missions"—she gave ten dollars for a pair of earrings, and a quarter of a dollar to the "Tract Society"—three hundred dollars she expended on a fashionable party, when her daughter Amelia "came out," and fifty dollars went toward repairing the church, and paying the pastor. Her elegant cut velvet hat cost fifteen dollars; she paid fifty cents about the same time toward a new Sabbath School library. She gave three dollars for Eliza Ann's senseless wax doll, and one dollar toward educating a young immortal in Africa. Which weighed the heaviest in her heart, Christ or the fashionable world? Will God be satisfied with *artifices* which chance to remain in the Christian's purse, after every elegant taste has been gratified, and that, too, when a *heavenly world is perishing?*

Prudence in Dress.

Planned or merino, all wool, undergarments, except that in the article of drawers they may preferentially use linsey-woolsey, or Canton flannel, and these should be made tight at the ankles. No HOOPS—NO PUFFED SLEEVES for the cold air to rush up to the arm-pits, and chill the chest. The whole of the under-clothes, such as well as the dress, should be made to cover the shoulder and collar-bones, close around the throat. By this means you will be prevented from throwing additional weight upon the shoulders, in the shape of extrashawls and cloaks, and thus diminish the labor of breathing. Also cover the top of the head. Beware of catarrh and neuralgia.—Medical Specialist.

RATES OF DISCOUNT.

Table listing various banks and their discount rates for different locations and currencies.

ADVERTISEMENTS.

Multiple small advertisements for various businesses, including mercantile colleges, bookstores, and professional services.

Large advertisement for Iron City Commercial College, detailing its location, curriculum, and terms of admission.