

Banner and Advocate.

DAVID MCKINNEY, JAMES ALLISON, STEPHEN LITTLE, PROPRIETORS.

PITTSBURGH, FEBRUARY 5, 1869.

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OBITUARY NOTICES.—These have so accumulated that we are again obliged to devote to them a portion of our fourth page.

THE REPORTS of J. D. Williams, H. Childs, and T. H. Nevin, for monthly receipts for Boards and Seminary, are received, but deferred for want of room.

THE PRESSURE upon our columns this week is beyond their capacity. Some articles, editorials and others, necessarily lie over—also the Washington news and some Book Notices.

READ the Quarterly Review of Literature, on this page. It is long, but good throughout. We are pleased to be able to keep our clerical and other literary readers possessed of such information.

ACKNOWLEDGMENT.—Mr. John Culbertson, Librarian, acknowledges the following contributions to the Board of Colportage: From Society of Inquiry of Elder's Ridge Academy, Presbytery of Allegheny, \$9.55; Lawrenceville church, Presbytery of Ohio, \$9.00.

DELAWARE COLLEGE.—This institution, belonging to New School Presbyterians, is located at Newark, Delaware. The President, Rev. E. J. Newlan, has tendered his resignation, which has been accepted. Mr. Newlan takes the pastoral charge of a church at Bloomfield, N. J.

The Non-Day Prayer-Meeting. This meeting is regularly kept in Pittsburgh. The attendance is about from one hundred to two hundred persons. It should be greatly increased—very greatly—Christians are invited. The sinner is invited. The aged and the young are invited. The meetings are characterized by great propriety, and often great earnestness is manifested, both in the prayers and the remarks. We cannot but think that many there are growing in grace, and are being prepared for and stimulated to more effective labors in the Redeemer's cause.

A Response. [The following, from a lady in Allegheny City, is a kind response to the address of our London Correspondent to our Lady Readers. We trust there will be many more donations to the good object, and that the "AMERICAN TABLE" on the occasion alluded to, will be well covered.—Eds.]

ALLEGHENY CITY, Jan. 25, 1869. MESSRS. EDITORS.—Dear Sirs:—With much pleasure, I avail myself of the present opportunity to evince the fraternal feeling of a number of us, for our "Island Cousins."

The two accompanying "Monarchs" are the offering, in aid of a good work, of a young lady, whose heart is in her hand; and who "seeketh wool and flax, and worketh willingly with her hands."

Your London Correspondent has made numerous warm friends, who are acquainted with him through his correspondence with your valuable journal, and we are happy in testifying our esteem by responding to his call.

In the light of dollars and cents, the value of these articles is not great, but in them is centered the deepest interest and heartiest good-will of those whose contribution they are. Their rate is five dollars, (\$5.00). They have cost far more than that, but "charity is kind," and the excess is freely given.

Yours, in brotherly love, M. MANN.

REVIVALS. NILES, OHIO.—A gentleman, formerly a merchant in Pittsburgh, then by no means interested on the subject of religion, but who has now found joy and peace in Christ Jesus, writes to a friend, giving a glowing account of the revival at Niles. The meetings were continued, every afternoon and every evening, for six weeks. There were one hundred and thirty inquirers, above one hundred of whom had expressed a hope, and many of them had united with the Evangelical churches of the place. The village is small, and Christians united in their work and worship. It would seem that prayer greatly abounded. The writer says: "Ever since the revival, last winter, our praying Christians have been praying God that every house in our place might become a house of prayer, and each heart a fit temple for Christ to dwell in. And that prayer is answered almost to the letter."

Such labors, when performed in faith, God blesses. And such should be the labors of Christians, in every city, village, and country place where God has a church and people.

BARNESVILLE, OHIO.—A church has been recently organized here, and fifteen members added on examination; and also a house of worship has been erected.

NEW HAGERSTOWN, OHIO, AND ARMAOH, PA.—are rejoicing in a gracious visitation of the Spirit. We may give more information, next week.

To the Readers and Friends of the Presbyterian Banner and Advocate.

When the undersigned engaged in the establishing and conducting of a Religious Newspaper, it was not from a desire to change his situation or employment, but to discharge a duty which seemed to be incumbent. It was then his settled purpose, either to retire in a few years, leaving the work in able hands, or to become associated with those younger than he, in its prosecution. The former was his decided preference, but the latter appears to accord best with providence. He has hence entered into arrangement with REV. JAMES ALLISON, of Sewickleyville, and MR. STEPHEN LITTLE, of this city, to carry on the PRESBYTERIAN BANNER AND ADVOCATE as a Co-Partnership. The business firm will be, DAVID MCKINNEY & CO., to which address correspondents are requested to direct all communications relative to the paper.

MR. ALLISON has been a contributor to the columns of the paper, ever since the BANNER'S second year. Henceforth he will share jointly in the editorial responsibility. His talents, taste, scholarship, tact, and judgment, eminently qualify him for the work; especially in that he possesses much of the ardor of youth, combined with the wisdom which results from several years' devoted pastoral life, and from much intercourse with mankind.

MR. LITTLE has been Principal Clerk in the office for several years. He is well acquainted with the business of the paper; is reliable, accurate, attentive, obliging, as all who have had any thing to transact in the office, either personally or by letter, can abundantly testify.

THE UNDERSIGNED will devote his time and energies to the enterprise, as heretofore.

This union, both in the Editorial and Business departments of the journal, assures the Christian community of its permanence, and of an earnest personal consecration to the promoting of its excellence. But it, at the same time, makes the net increase of its pecuniary income a necessity. This net increase it is proposed to effect, not by lessening the expenditures upon the paper. Such a course would diminish its value, and thwart our aims—for we hold that Presbyterians are entitled to that which is truly good, whatever it may cost. Neither would we prefer to accomplish the useful end, by increasing the price. This must, to some extent, contract the circulation, and thus also, by curtailing the spread of knowledge, diminish the efficiency of our Church-membership; for it is a truth, indispensable, that no church can duly grow, nor put forth its full capabilities, without the nutriment supplied by the religious paper. And for this reason, no church should be satisfied while a single family in it is without the paper's presence.

We hence greatly prefer to increase our means, by an increased circulation.

For Subscription lists, we look mainly to PASTORS, ELDERS, DEACONS, and other devoted FRIENDS of religion. The work is co-operative, and mutually beneficial.

Advertisements are a legitimate source of income; and to these we look for a part of our support. They enter into the calculation of resources, and have a decided influence in keeping down the subscription price of a paper. Cut these off, and the price must rise at once, or the paper must fail. We do not, however, wish to occupy a large space thus; but we would hope for an increase of a column or two, beyond the paper's present average. Advertisements are useful. Buyers as well as sellers are benefited. All have wants, and it is well to know where they may be supplied. And our friends may here do us a great service, not only by sending their notices, but by stating to the school, the store, &c., which they patronize, the fact that they have made, or have kept up, their acquaintance with it, through the medium of our columns.

Obituary, Ecclesiastical, and Marriage Notices are a source of livelihood, in part, to the conductors of the secular press; and also to those of the Religious press, in several of the principal Eastern cities. And the thing is reasonable. With us it would do much toward enabling us to continue our subscription on the present very low terms. It is thus a matter of interest to our readers. But still, we have not adopted the system.

It is the purpose of the partners to continue the present Terms, for some time, with the hope of being enabled to regard them as fixed. If, however, an adequate support cannot be thus raised, the price must be advanced to the common newspaper standard. We give our journal an intrinsic value, far beyond the money we ask for it, but for usefulness; and maintaining still the true Gospel doctrine, that "the laborer is worthy of his hire." "Whosoever is right" he should "receive."

After stating these facts and principles, the undersigned, on behalf of himself and associates, would assure the readers of the BANNER AND ADVOCATE, that the utmost exertions shall be made to have the journal just what a Presbyterian newspaper should be; and that the business shall be conducted in the most upright, kind, and accommodating manner.

With great Respect, DAVID MCKINNEY.

\* That popular and ably conducted journal, the New York Observer, charges twenty-five cents each, for Marriage and Obituary notices; and if the obituary occupies more than five lines, it has ten cents a line.

Allegheny Endowment. In the Presbytery of Allegheny City, the second Sabbath of February has been designated as the day for presenting the Endowment of the Fourth Presbytery, and setting on foot the collections. Would not all the churches of the four Synods, who have not yet carried out the Synodical plan, do well to act on this same day? It is important that the work be promptly accomplished.

To the Christian Public.

It has grown to be a custom, among our new publication presents itself for public patronage, or when a change occurs in the management of one already existing, to set forth the objects proposed, and the way in which they are to be accomplished. The voice of the people demands such a declaration. They would know the grounds on which their favor is solicited, and what they may reasonably expect from those who thus ask for their confidence and support. And we have no disposition to shrink from an open and frank avowal of our purposes, or of the principles by which we propose to be guided; we think this much due to our readers and patrons, and to our brethren of the religious and secular press.

The BANNER was originally brought into being to supply a want that was seen and felt in the Church. A newspaper whose theology should be that of the Presbyterian Church in the United States; which should advocate and defend that Church's system of government, and her schemes of evangelization; which would be accessible to all the people on the lowest terms consistent with a just remuneration; which would convey to them a correct knowledge of the condition of all the various departments of the Church, and which would combine, in proper proportions, secular, literary, and religious intelligence, was called for in a way not to be misunderstood. To meet, as best it could, this requisition, was the intention of the BANNER from the beginning. And there was no change of purpose on its becoming the BANNER AND ADVOCATE; nor will there be under the present management. It will, however, be our constant desire and effort to approximate still more nearly our ideal standard. We will endeavor to do our part fully in making known the wants and in presenting the claims of the different Boards, and in having them conducted economically, and, at the same time, with the highest degree of efficiency, and under strict accountability to the churches.

We come to the aid of pastors, to encourage them, to supplement their work, to strengthen their hands, and to cheer their spirits. The people we would inform of the condition and prospects of the Church at home and abroad. We would tell them of their duties to the Church, their pastors, their fellow-men, and their families, and of the solemn obligations they are under to live for God. It will also be our aim to bring before their minds the various movements that are constantly taking place in our own and other countries, through the great religious societies, of a general character; and also reliable accounts of all educational, literary, and religious progress. We will seek to be made welcome in the study, in the reading room, and at the fireside, by the pastor, by the man of literary tastes, and by the parent who would bring up his children in the nurture and admonition of the Lord. Such are the objects we propose—such is the work we have marked out for ourselves, in conjunction with the other journals of our Church, and of other Evangelical denominations.

After this statement, it is but proper that we should make known the means by which this is to be done. The foreign and domestic news department will be as full as our limits will justify. Correspondents in different parts of the country will give information of what may interest our readers with regard to the condition and prospects of religion in those places. Careful attention will be given to making valuable extracts from standard authors, and the many sermons, reviews, and newspapers, that come under our notice. The Ecclesiastical table will be as full and correct as possible. Our London Correspondence, which, we think we can say without being charged with vain boasting, is excelled by that of no other American journal, in breadth of view and on variety of subject, and in the vivid picture it exhibits of the living present in the Old World, will continue its weekly visits. The Eastern Summary will be prepared with the same care, and on the same liberal principles as heretofore, but from increased facilities, so that our readers will have before them a correct idea of the condition of business, of literary progress, and of the state of religion in those great centres of wealth, enterprise, and influence, Boston, New York, and Philadelphia. In this department, particular care will be given to historical reminiscences, to new publications of standard value in history, literature, science, and theology, and to the ever-varying shades of opinion and sentiment, as they may present themselves from time to time. Our Book Notices will be full and discriminating; special care will be taken to tell exactly what a book is—that is, of what subjects it treats, and how it treats them—that justice may be done to both purchaser and publisher. The leading Editorials will be occupied with matters of weighty and living interest, embracing a great variety of the topics suitable for discussion in a religious journal. The editorial notices of Incidents, Sentiments, Meetings, and the many things claiming attention in this way, will be numerous, and prepared with care. And the rapidly developing West, both North and South, will be remembered, and its progress be noted with deep interest.

Such is a brief outline of our future course, as it lies at present in our own minds. We trust we are not insensible to the great advances made within a few years, in the character of religious journalism; nor of the responsibilities we assume in our purpose to keep at an even pace with this progress. The position of this paper is now well established, and never before has it received such commendations from various parts of the Church and the land, as within the last few months. To make it increasingly worthy of patronage, will be a matter of constant effort.

With our brethren of the press, both secular and religious, it is our desire to cultivate the most friendly relations. If we should ever differ in opinion from any of them,

we hope to be able to treat their views with respect, and to state them with candor.

We are attached to our own denomination by the strongest convictions, but we can yet recognize, most heartily, all other Evangelical denominations as branches of the same great family of Christ, can pray for their success, speak the encouraging word, and say, "Mercy unto you, and peace and love be multiplied."

With these purposes do we enter upon our work, deeply sensible of the labors we have assumed, of the responsibilities we have incurred, of the demands that will be made on us, and of our need of Divine aid, direction, and blessing. Our local position in the country and in the Church, gives us great facilities for carrying on our work. In and around Pittsburgh is the densest Presbyterian population in the United States—a population whose orthodoxy, zeal, activity, and attachments to their Church, are well known and eminent. We are located at a great theological, literary, manufacturing, business, social, and traveling center. Our rivers, railroads, mails, and telegraph lines, keep us well and speedily informed of every important occurrence. All these advantages, we trust that we shall use well, to every reader's benefit.

We look to our brethren in the ministry, in the eldership, and among the private members, for that sympathy, encouragement, and support so necessary to our success; and in return we pledge untiring efforts for the prosperity of the Church, the good of man, and the glory of God. If they will do for us that which will cost them so little, and benefit us in our work so much, they will receive our most heartfelt thanks, and will put it within our power to make contemplated improvements in our paper, which may commend it still further to public patronage. The increase of subscriptions to the present volume has been already highly gratifying, and a little attention on the part of our subscribers among neighbors and friends, would add, in a short time, thousands to our list.

In our work we ask a moderate remuneration for our labors and investments; and the sympathies, prayers, confidence, and kindly considerations of our friends; for the approval of our own consciences, and for the blessing of our gracious God.

THE EDITORS.

Quarterly Review of Literature, Science, and Art.

NUMBER VI. [BY OUR LONDON CORRESPONDENT.] LONDON, January 7th, 1869.

Among the NEW BOOKS OF THE YEAR, Carlisle's "Frederic the Great" requires no further notice from me. It is doubtless familiar to tens of thousands in the United States. The impression, however, deepens, that, after all, it is a hero-worshiper's exaggeration of history. Like Froide, the new and accomplished historian, who is the eulogist and defender of Henry VIII., justifying even his crimes, (on a theory of M. Froide's own suggestion,) so Carlisle seems determined to make the world think quite differently of the morale of Frederic, and by his own magic power to persuade us to something more than be "to his faults a little blind."

The Messrs. Clarke, of Edinburgh, have added three valuable translations to their already precious gleanings from Continental, critical, and religious literature. I refer to the "Life of Zwingli," by R. Christoffel, and more especially to two productions of the profound Vinet, viz., "Homilies, or the Theory of Preaching," and his "Evangelical Meditations."

"A Handbook for Travelers in Syria and Palestine," is worthy of special mention, for two reasons. 1st. It is the production of a Presbyterian minister, the Rev. J. L. Porter, (son-in-law of Dr. H. Cooke, of Belfast), whose "Five Years in Damascus" placed him at once in the front rank of authorities, as to Syrian localities. 2d. This is the Handbook for Christian clergymen and others, proceeding to Palestine from the United States. The American travelers on the Continent—as I can bear witness—all carry Murray's Guide Books. Here the same publisher furnishes one specially for the East, and written by a man who has congenial sympathies with the sacred scenes he describes.

Ellis' "Three Visits to Madagascar," is another work of the deepest interest to every philanthropist, as well as to the artist and botanist, to say nothing of the statesman. The author was long a missionary in the Sandwich Islands, his work on which, still is popular. He is the husband of the well-known writer of books for Ladies, "The Women of England," &c. Mrs. Ellis is a woman of consecrated genius, and of kindred sympathies with his own.

From Madagascar, English missionaries have been excluded twenty years. But, as you well know, the seed of truth was deposited there in many hearts, and the Word in the native tongue, became the light and life of many, when the apostles of Madagascar were banished. The heathen Queen's persecutions brought out the power of that faith which "resists unto blood," and most affecting is it to read Mr. Ellis' accounts of visits to the scenes of martyrdom, as well as of the burning love to Christ which fills the heart of the Crown Prince, and of many others.

Strange and curious are the revelations of this delightful book, as to the scenes, manners, customs, physique and intellectual stature, also, of the natives. Mentally and morally, they stand high, and have made wondrous progress in the arts of civilized life. Photography was a powerful auxiliary to Mr. Ellis, in his inland travels to the capital, and also whilst sojourning there. By its aid, also, we see what officers of State, and the different classes, are like, as well as have a glance at ferns, trees, plants, and flowers, such as will gladden the heart and excite the longings of Sir W. Hooker, and all the Fellows of the Linnean Society.

It so happens that there is in my own

congregation a worthy sea captain, on board whose ship Mr. Ellis sailed to the Mauritius, in the course of his voyage to Madagascar, and by him he is described as one of the most gentle and lovely specimens of genuine Christianity, radiant with goodness, wondrously self-denied in his habits, and ever on the watch to do good. We trust and pray that a persecuting Queen may still be restrained, and that the precious life of the Crown Prince—often in peril—may be spared, that so his sceptre may be that of a nursing father to the Church of God.

"Fiji and the Fijians," is the production of two Wesleyan missionaries. It is divided into two parts, the first treating of manners, customs, method of warfare, natural characteristics, &c., and the second specially a history of missions. It is a sterling illustration of a fact, not always recognized, namely, that there may be considerable intellectual development, with great brutality of nature—that in these volumes it is clearly shown that deliberate cannibalism and horrid cruelty is associated in the Fiji character with a much higher degree of intelligence than could have been expected. All the more glorious and Spirit-honoring are the marvelous triumphs of the Gospel here recorded.

"The Primeval World," by the Rev. P. I. Glog, is the able production of a Scottish mind, on the advance of modern geology, its relation to theology, and the confirmation of Scripture. In the discussion of the Moesian days, the author objects strongly to the "visions" theory of Hugh Miller. He argues in detail, that there is no strict resemblance between the order disclosed in stratified rocks, and the order of creation, as described by Moses; also, that Moses would, according to this theory, not have given an account of the origin of present plants and animals, but of those of ages extinct; an idea opposed to the entire method of Scripture, which is to reveal truth in its practical bearing to man. A competent critic says that this volume "ought to command attention." Certainly Hugh Miller's views are adroitly made use of now by Sunday League orators, to destroy the great argument for Sabbath rest drawn from the account of the Creation, given in Genesis. It was thus used at Glasgow, not long since, in a public discussion. The views of Pye Smith, Buckland, and Chalmers, I am persuaded, are those most acceptable to the majority of men of science; and this new book (together with one written by McCausland some time since), deserves special attention by all honest inquirers.

"Caffres and Caffre Missions," is a work of great interest, by the Rev. H. Calderwood, a Baptist minister, who, like Ellis, combines rare secular wisdom and accomplishments with ardent Christian zeal, and who was selected, or rather pressed into the Cape Government service, as Civil Commissioner for the district of Victoria. Men of this stamp take rank with statesmen and legislators. Of Mr. Calderwood's antecedents—the only son of a widowed mother—and the circumstances which led him to leave England for a missionary field, I recently had an interesting account from the lips of a minister in Lancashire. God indeed brings the blind by a way they know not.

On India, we have had many publications. Some of them are thrilling personal narratives, such as a "Widow's Reminiscences of Lucknow." Others deal with our responsibilities toward Hindoostan, such as the Hon. Baptist Noel's work, "England and India; an Essay on the Duty of Englishmen toward India." The Times gives an elaborate and most favorable review of a work by an American traveler, Mr. Minturn, whose work is published by Longman & Co. The views of the writer, as to the deep depravity of the people, their faithlessness and falsehood, and also as to the justice and benignity which, as a whole, characterized the "Raj" of the East India Company, are very decided. Indeed, on the last point, he is stronger and more indiscriminate in his eulogy than our press or our authors in England. At all events, Mr. Minturn states more than enough to extinguish the last remnants of that strange animosity in a very few writers in the United States, toward Englishmen in India, and that apparent want of sympathy for the victims of massacre, which Dr. Warren and others so righteously denounced and exposed last year.

The Native Alphabets of India still form the subject of discussion. "Indophilus," (in the Times), i. e., Sir Charles Trevelyan, some time ago broached the proposal of introducing one simple alphabet, and that the Roman, throughout India. The desirableness of this cannot be disputed on the ground of comparative simplicity, and the superior facility for cheap and easy printing. The proposition, however, has been opposed by ridicule, and even by personalities. There are at least five principal alphabets: 1st. The Devanagari, or Sanscrit, read from left to right, for the learned Sanscrit, and for the Hindu dialects founded thereon. 2d. The Arabic, read from right to left, for Arabic, and modified considerably for Persian, Hindoostani, and Pushto, all Mohamadan languages. No two alphabets could be more distinct. 3d. The Zulu—the alphabet—a soft language, of the Italian of the East. 4th. The Tamil. 5th. The Malayalam, or Malabar.

It is positively asserted, by an eminent scholar, that "the knowledge of any one of the five, would not lessen the amount of labor required for the mastery of any one of the others." They so differ as "to create a nearly distinct alphabet."

Some alarm has been expressed about "disgusting the susceptibilities" and offending the tastes of the natives of India, as if the attempt to introduce a Roman character might give rise to mutiny. But there is no intention or desire to force it, more than our views of religion and science. The proposal is to seize any opportunity of placing the Roman character before the natives, and of inducing them to use it, so that, after being convinced of its superiority to their own,

they may voluntarily adopt it. Neither is there hope or design to fuse the twenty-two languages of India into one common tongue, or ever supplanting them by English. The object is to use a common character, adapted to the expression of all these languages; "a character which, insuring cheap and rapid printing on the one hand, and easy reading on the other, may be made a potent engine not only for promoting intercourse between the European and Asiatic races, but for diffusing education among the millions of Hindoos who have never learned to read and write."

Any change in this direction must necessarily be slow, but its advocates are very sanguine, as the following from an Indian scholar at Cheltenham indicates: "As surely as railroads, electric telegraphs, steam printing, press, and every other of the European improvement, must in due time find their way into the remotest corners of our Eastern Empire, so surely must the simple Roman alphabet, with Christian instruction in its train, take the place of complicated symbols, which now obstruct the path of knowledge and enlightenment."

The foregoing will not, I trust, be without interest, especially to the large circle of Christian ministers whom I have the honor to address through your columns, and who, in connexion with Foreign Missions, feel so deep an interest in the future of India.

Bagster, of Paternoster Row, has added to his unique and magnificent stock of publications, "The Commentary wholly Biblical," an exposition of the Old and New Testaments, in the very words of Scripture, with maps, indexes, &c. The price for the three volumes, small 4to, is a little more than \$12.

"Our Christian Classics," is a series of Readings from the best Divines, by Dr. James Hamilton, extending from the Reformation to the close of the eighteenth century, and has for its object the giving a comprehensive view of varied and noble Christian literature, with biographical and critical notices of the more distinguished authors. I need hardly add that the setting is worthy of the exquisite gems themselves.

A VISIT TO AN ANTIQUARIAN and Book-Collector, was made by me last week, and has left most pleasing impressions. I was called upon by a gentleman who has devoted himself, for some time past, to the extended circulation of a new and unique Edition of the works of John Bunyan, published by Messrs. Blackie & Sons, of Glasgow. This gentleman acts as the agent of the Editor, and, I may add, the first collector of Bunyan's whole works—George Offer, Esq., a Justice of the Peace for Middlesex, and a resident at Hackney, one of the Eastern suburbs of the metropolis.

Before my visit, I was told a great deal that was interesting and novel about Mr. Offer—of his enthusiasm, of his editorial powers, as well as of his noble collection of early editions of Bunyan's books; as well as of Bunyan's relics. I had heard, also, of his magnificent Library of rare and precious volumes. Being a "laudator temporis actus," and fond of spying out the good of the olden times, I proposed to pay a visit to Mr. Offer, and did so.

Repairing to his fine old mansion, I was shown into the lesser library; in other words, the Bunyan-room. Soon appeared a "fine old English gentleman," about seventy years of age, healthy, hearty, genial in aspect, and with a voice ringing out, cheerily, a courteous welcome.

Here he came into the lesser library, I had peeped into a closet, crammed full of old books, and then glanced at other and numerous Collections. When Mr. Offer appeared, in person, although evidently fatigued with the magisterial duties of the day, how soon did his eye kindle, and how speedily was weariness forgotten! Here he was amidst his treasures. With what patient toil he had, for example, filled that large book-case opposite, and how many leaves in those old black-letter volumes he had actually chemically washed and cleansed with his own hands! Then, see how this other book-case, to the left, is filled with the early editions of the "Pilgrim's Progress," and with all the rare Tracts and books of the glorious Bedford Brazier, sought out with infinite pains, and at great expense, and bound beautifully!

Look! here is the edition of "The Pilgrim," a small duodecimo, published in 1681. There is a portrait, on steel, of the Dreamer. It is Bunyan asleep, with his full, English face, and the large lids covering those full-orbed, far-piercing eyes, and his noble head resting on his hand, as he reclines on a hill-side, while, at the top of the picture, are seen, first, the City of Destruction, and next, "Christian" emerging thence—hastening forth, at sunrise, to begin his pilgrimage to the Celestial City.

How very neat and compact, and clearly printed, are these early editions, and how numerous, too! Then, what a fine old edition of the "Holy War" is here, with a noble allegorical picture (in the style of the modern illustrations of Quarles' Emblems), prefixed! Here is Bunyan's figure, full length. It gave me a better idea of the man than any half-length portrait I had ever seen of him. There he stands, with his well known moustached face, small chest, broad shoulders, rather tall, an outer garment reaching to the knees, then the hose, and buckled shoes.

But come, now, into the Library par excellence. Thousands of volumes are here! It has its old closet, too. Oh, how rich its contents! I could spend a long Summer day here, and perhaps I may. But, withdrawing our eyes from Folios, see how the host and Antiquarian brings out a precious Box! It is open; what are its contents? Why, Relics of Bunyan—veritable relics! He died in 1688, one hundred and fifty-eight years ago, and more; yet see, here are his shoe-buckles—here a great blade-handle, with small bill hook and knife, and saw, all enclosed, and opening out easily—made, doubtless, (thinks Mr. O.), by his own hands. Here, too, is his pen-case, with

about a dozen of the small goose-quills, or rather pens, ready-made, still black with the ink which gave printed utterance to the weighty and noble thoughts of the man, whose "mouth," above all others, was "a well of wisdom!" Here, too, is his apple-stone pippin, &c., and which oft had carried to that wondrous mouth, extracts of luscious sweetness.

And here are the Tinker's (and it is likely, as Mr. O. suggested, the Gipsy's) scales and weights for weighing and buying gold and silver. The weights are stamped with the Royal Image and superscription of the reigning King, and a fac simile of the current coin.

I confess to some enthusiasm in seeing these relics, as well as one edition of the "Pilgrim," in which there are a few words written, it is believed, by Bunyan's own hand, in Bedford goal, in which he writes himself as "bravesy." One other relic remained—the Family Bible, (King James' translation), given by Bunyan to his son Joseph, thence descending, through successive generations, to a Mr. Bunyan, of Northampton; and now—after his death, in 1857, and, I may add, the extinction of the Bunyan family—in the hands of Mr. Offer.

On other portions of the collection of this gentleman, space forbids me to dwell at length. For many years he has been gathering precious stores. He was a book-collector from childhood. His father was the same, and a handsome fortune has supplied the necessary funds.

His new edition of Bunyan is enriched with portrait, fac similes of hand-writing, vignettes, prefaces, notes, and documentary proof, of the greatest value. If Messrs. Blackey have a house in New York, to them let all repair, who wish to possess the most genuine, and complete collection, with an editorial supervision and illumination, such as few authors have ever received; and as to Bunyan, unparalleled.

I might truly say, that the learned and noble enthusiasm of Mr. Offer's life has been divided between John Bunyan and William Tindal. Here are many editions, as published by Tindal, himself, before his martyrdom. The first edition was printed in 1555, and within three years, eighteen or nineteen editions were printed. "So mightily—in spite of Bonner and Bloody Mary—grew the Word of God, and prevailed!" The first edition was seized, or rather bought up and burned, by Bonner's orders, on the very ground where the premises of the Religious Tract Society now stand. Tindal excelled in the money thus obtained, to print other, and more correct editions. And so he wrote:

"The Pope and Devil are near'd, and wonder'd, Their gold burns out, but makes a hundred."

There is, in this Library, an authentic portrait of Tindal, which Mr. Offer has had beautifully engraved. Also a gloriously illuminated book, by Tindal, with Scripture devotions from Tindal's own hand, while he was yet a Monk. And what noble folios these are! Here is one uncut, very precious, of the edition of 1588, and the only copy of that edition in existence. Of the first edition, a copy was sent to America, at a cost of \$285, but Mr. O. says it was "a very inferior copy."

A curious deceit was practiced on Lord Lauderdale, in the last century. He thought proper to assert, that, as in the sixteenth century, the word "knave" or "knaese," signified not a rascal, but simply a servant. Taking advantage of this crocheted, some unprincipled book-seller laid hold of an old copy of Tindal's *Inward*, and with extraordinary ingenuity inserted, without appearing to do so—in old English text precisely similar to the printing—in one of the Epistles, as genuine Tindal—the words, "Paul, a knaese of Jesus Christ." Lord L. was delighted, and, effectually imposed on, paid down £28. To deceive him thoroughly, even the date was altered from 1537 to 1520. Mr. Offer was the first to detect the forgery, by comparing with it a genuine copy. The cunning device, marked and underlined with red letters by the forger, was pointed out to me.

Here, also, I found copies of the "brechev" Bible, so called, and also of the "Genevan Bible," from which Bishop Jewel always quotes in his writings. Both these editions were used by many of the people of England, for many years after the publication of King James' Bible.

Last of all, I was shown at least eight magnificent Folios—successive editions of "Cranmer's Bible"—such as were ordered by Henry VIII., to be chained in Cathedral churches. Into the cover of one of these, which had been used at St. Paul's, London, was inserted an oblong parchment, framed, written in old English, and signed by Bonner, Bishop of London. It was called an "Admonition," and was issued in the King's name. It gave sanction to the reading of the Bible, but only in silence, and not during Divine service, (that is, the Mass,) in old St. Paul's. A poor man dared, on one occasion, to read aloud, not during service, but with other persons near. The infuriate followers of Bonner fell upon him, and murdered him in the precincts of the Cathedral.

Great lessons are to be learnt, after taking in one's hands the early editions of that English Bible, whose printing was the precursor of the Reformation; not only does one more deeply venerate the worthies of that olden time, and admire their learning and indefatigable zeal, but their burning love to God and their country. As English and American Christians, together let us glorify Him, whose "gentleness has made us great," whose Grace and Wisdom thus rested on our fathers, and whose Counsel hath stood, and shall ever stand, in spite of fiery persecution. Our privileges are great, our liberties priceless. Here are the memorials of this truth, and therefore, let "The Stone of Help" be set up, and to

\* Since the collection was completed, one other scarce and precious Tractate has been discovered by Mr. O.