

can do, and in what way the application is to be made. Every dictate of humanity and every impulse of Christianity bid us help such. If we acquiesce in the schism as a fact accomplished, we do not intend to give up the Southern States. Multitudes of Northern immigrants will go out to possess abandoned lands, and carry capital to repair the wastes of war; we shall follow our friends, and give them the gospel as we understand it. Churches will be formed and Presbyteries organized as fast as a favoring Providence will permit. The existing Presbyteries there need have no apprehension that we shall seize their churches. No such thing; we covet nothing of this kind. If minorities, true to the Assembly, appeal to Caesar, where the charters sustain them, we will rejoice in the decision which gives the property to those to whom it belongs in trust and covenant. Beyond that the magnanimity of the North will not go."

The late General Assembly of the Old School enjoined upon Presbyteries and sessions not to receive into fellowship or church membership any minister or member who had taken part in the rebellion till he had confessed his sin in doing so. This of course a Southern man will not do. The "schism" is therefore inevitable. It is deplorable that the Church of Christ should divide on a dead issue such as Slavery now is. But human pride and passion scorn the voice of reason.

The Methodists and Baptists are divided by Northern and Southern lines, like the Presbyterians.

Book Notices.

A TREATISE ON SANCTIFICATION, by George Jenkin, D. D., LL. D., Philadelphia, Presbyterian Board of Publication. Small 12mo., pp. 168.

The author of this has long been known as one of the most vigorous writers and stalwart defenders of the truth in the Old School Presbyterian Church. In the controversies on doctrine which agitated the Presbyterian Church of the United States, and ultimately led to the disruption of that body, he occupied a prominent place on the Old School side. His work on Justification is a compact and thorough discussion of that important subject, and

the present is intended as its counterpart. It treats of holiness, man's inability to make himself holy, the nature, author and means of Sanctification, &c. It is entirely sound and scriptural in its matter. The style is clear and vigorous, and the whole tendency practical.

THE REBEL PRINCE, or lessons from the career of the young man Absalom, by the Rev. W. M. Blackburn. Same Publishers. Small 12mo. pp. 264.

Among the most useful practical works published by the Board, we have noticed several expositions of historical portions of the Old Testament, such as, "The giant Judge," "Achan," and "Lectures on the Book of Esther." They seem to be the substance of pulpit discourses. We rejoice to see such a style of pulpit discourses becoming more common in the United States, and their publication in this form we deem a good service to the reading christian public. The present is a work of the same stamp. It presents a vivid picture of the life of Absalom—his training, character, crimes, and death, and deduces from both his conduct and that of David the most important practical lessons for young and old.

THE STEP-MOTHER'S RECOMPENSE, or Mrs. Ellerton's trials and reward, by Nellie Graham. Same publishers. Small 12mo., pp. 283.

This is a defence of that much abused and often deeply injured class—stepmothers. It is written in the form of a tale, representing one called to meet all the prejudices and difficulties which in such a situation they have commonly to encounter; but by diligence, affection, and prayer, ultimately triumphing in gaining the hearts of the young thrown upon her care in Providence, and proving a blessing by her piety to the whole family.

THE SABBATH MANUAL. By the Rev. Justin Edwards, D. D. Published by the American Tract Society.

We have received from Mr. McBean, the Agent of the Society, 147 Maitland Street, Halifax, the above named work. It well deserves to be bound, as it is, in blue and gold. It gives a lively, concise, and complete account of the argument for the due observance of the Christian Sabbath. Sab-