ture, and are almost as malleable as paper.

Thousands of dollars are distreach year by

the rusting of plots, hoeseshovels, etc. Some of this might be prevented by the application of lard and resm, it is said, to all

It can be kept for a long time, and should always be on hand, and ready for use.

To CURE SHEEP SKINS WITH THE WOOL ON.—Take one tablespoonful of alum and two of saltpeter; pulverize well and mix together

thoroughly) Sprinklethisspowdersuporthe flesh side of the skin and fold together with the wool out; hang up an a cool place. In

two or three days, as soon as dry take down and scrape the flesh wan a blunt-edged knife

till clean of this completes the process Cuch skins make excellent saddle covers, I soussi

New Properties E. B. Ward, Esq., of Detroit, has a new boat improcess of con-

THE London Review of Dec. 28, says:

Strange transformations distinguish the

A C Vine | T Vine | 10 Year

MAKING STEEL FROM IRON WITH GAS.

# The Family Circle.

### The Proscribed Song.

[The following is the celebrated poem, by WHIT-TIER, which is not allowed to be sung by the Hutch-insons, on the other side of the Potomac, Generals Kearney and Franklin having declared it incendiary. Our readers will notice that the poem is suggested by a famous hymn of Martin Luther: "Ein Feste Burg ist unser Gott."]

We wait beneath the furnace-blast The pangs of transformation: Not painlessly doth God recast And mold anew the nation... Hot burns the fire Where wrongs expire; Nor spares the hand That from the land Uproots the ancient evil.

20 Cia, or four copies for The hand-breadth cloud that sages feared The poison plant the fathers spared All else is overtopping.

East, West, South, North
Tourses earth. All justice dies, And fraud and lies

What gives the wheat-field blades of steel? What points the rebel cannon? What sets the roaring rabble's heel On the old star-spangled pennon i Of the men o' the South? our First For the Union's life ?-Hark to the answer: SLAVERY!

Live only in its shadow.

Then waste no blows on lesser foes God lifts to-day the veil and shows Lity. The features of the demon! O North and South, Its victims both. Uan ye hot ory, "Let Slavery die !" And union find in freedom?

What though the cast out spirit tear The nation in his going, I We who have shared the guilt must share The pang of his o'erthrowing? Whate er the loss, Whate er the cross, Shall they complain Of present pain
Who trust in God's hereafter?

For who that leans on His right arm Was ever yet forsaken? What righteous cause can suffer harm It He its part has taken ? Though wild and loud And dark the cloud, Behind its folds His hand upholds The calm sky of to-morrow !

Above the maddening ory for blood; if in Above the wild war-drumming, Let Freedom's voice be heard with, good The evil overcoming. Give prayer and purse the Host of To stay the curse Whose wrong we share, Whose shame we bear Whose end shall gladden Heaven I

In vain the bells of war shall ring Of triumphs and revenges, While still is spared the evil thing That severs and estranges. The jubilant bell ... That rings the knell Of Slavery forever

Then let the selfish lip be dumb And hushed the breath of sighing; Before the joy of peace must come The pains of purifying. God give us grace Each in his place 2 No bear his lot, 1/ 100 And murmuring not, Endure and wait and labor!

## THE COMING KINGDOM.

What do we mean when we pray, Thy kingdom come? What is a kingdom, and what is God's kingdom? A kingdom means the people and country over which a king rules, and the laws and power by which he rules. There are two different kinds of kingdoms. There are kings who rule by force of arms, and kings who rule by love. Once there was a great king, Nebuchadnezzar, who ruled over one hundred and twenty provinces, and tried to rule over all the world, who had a splendid palace, and shining robes of silk and gold, and a splendid crown of gold and diamonds. Thousands of soldiers, with drawn swords, did his bidding. Whom he would ne slew, and whom he would he he would ne slew, and whom he would he kept slive. He caused thousands of men and the devil and his angels are. Then the whole women and children to be killed, who would not do every wicked thing he bade them. He lutions burnt out of it, like metal purified in threw the three Hebrew children into a fur; the fire, and be a far more beautiful world nace of fire, because they would not worship a great image of gold that he had set up. He did not care whether the people liked him on not, or whether they thought his laws wise or foolish; but he would make them obey his foolish laws, or kill them. He is dead long since, and his palace is in ruins, and his great city of Babylon, and his foolish laws, are forgotten. It is long since any person tried to rule over the whole world; but Nebuchadnezzar has had a great many successors, who have tried to rule some parts of it as he did, by force. Long after Nebuchadnezzar was dead, there was a poor man who never had any soldiers, who killed no-body, the circle sick people and sometimes raised the dead to life, whom some wicked men laid hold of, clothed him in an old tattered suit of the king's clothes, made a crown of thorns and put it on his head, and struck it with a staff till the blood ran down his face, us to do it. "They shall see his face, and put a corn stalk in his hand for a royal scep-his servants shall serve him:" That is the tre, and mocked him by bowing the knee before him, as if he was a king—while he stood silent. They had heard that he gave himself-out to be a king and they thought it was with them." Everything that is good, and with them. Everything that is good, and hoppy, Christ himself will give fight, should claim to be a king. When Pitains of waters, and God shall wipe away all late, the governor of the country, asked him, tears from their eyes." Art thou a king then? He answered, "Thou was I born, and for this cause came I into the world, that I should bear witness to the sayest truly that I am a king. For this end truth. Every ope, that is of the truth heareth my voice. My kingdom is not of this world. If my kingdom were of this world, then world my servants fight, that I should not be delivered to the Jews." This was another wise, the good, or the great man, very often wise, the good, or the great man, very often the saint and the hero; the wise, the good, or the great man, very often the saint and the hero; the wise, the good, or the great man, very often the saint and the hero; the wise, the good, or the great man, very often the saint and the hero; the saint and the hero; the wise, the good, or the great man, very often the saint and the hero; the saint and the saint an Jesus (for it was Jesus, whom God has made king of all the earth,) rules by teaching men to believe the truth, and by making them know that he loves them. He prayed God to forgive the wicked men who killed him, and he died to save them from held. Every of their crimes at the time when they commit

one who gets to know Christ loves him, and them,

would die for him. Thousands have died for him. There never was a king for whom so many of his soldiers would have died sollong as he was at their head, as Napoleon Bona-parte; but when he was banished to St. Helenk, and out of sight of his men he was soon forgotten. One day, reading in the New Testament of the love of Paul for Christ, he saids what accontrast thetween my deep misery buried here alive, and gone to be completely forgotten! while Christ lives after eighteen centuries in the hearts of his followed. lowers. The kingdom of fear and terror perishes. The kingdom of love, which is the kingdom of God, is eternal. The kingdom of force only makes men miserable, because it compels them to do what they do not like; but the kingdom of God makes men happy, because it makes them love to obey him Moreover the laws of this world's kingdoms are very often bad laws; but all the laws of Christ's kingdom are good laws, and would make all the world happy; for the sum of his laws is to love the Lord with all our hearts and to love our neighbor as ourselves. Now when we pray, Thy kingdom come, we ask that every body may know Christ, and love him, and obey him.

This is not the case now; if it were, we would not heed to pray, Thy kingdom come. Satan now rules over the larger part of the world. Wherever men worship idols, curse and swear, fight and kill one another, lie and cheat, get drunk and play cards, and rob houses, dislike the Bible and the Church of Christ that is Satan's kingdom. So there are two kings, and two kingdoms, now in the world, aye in this church; for I fear some of you belong to Satan's kingdom. Oh! pray to God, you that do not love Christ, to be brought out of Satan's kingdom, and into the kingdom of Christ. It is a terrible thing to belong to Satan's kingdom; to be wicked and miserable under Satan here, to be always becoming more wicked, and more miserable, and to be sent to live with Satan and be made as miserable as the devil can make you for ever and ever! If you will come into Christ's kingdom you will be made happy, and will always be growing better and hap-pier, and will be at last with Christ. We pray that all men in America, and in Africa, and in Europe, and in Asia, and in the islands of the sea, may be brought into the kingdom

of Christ. Oh what a blessed world this would be if Christ's kingdom was come! If every person loved his neighbor as himself, and tried his best to be good, and to do good, and to be kind to every body, and to help his neighbors as much as he could, and to he, as like Christ as he could, don't you think it would be a

But still there would be sick people whom we could not cure, and fathers and mothers would die, and leave little somowful orphans behind them, and little children would die, and their mothers would go to their chambers and lock the door, and open the drawer, and take out their little frocks and little shoes, and cry over them, and feel that something was still waiting, and they would not be happy. What is it that we need to make this world happy? "Lord if thou had'st been here my brother had not died!" said a lady whose dear brother was in the grave. That is the very thing that we need; to have Christ here! Oh if we only had Christ here! When any one was sick, we could go and bring him to the bed-side, and he would take the sick person's hand, and raise him up; or he could speak the word and make him well again, as he did the ruler's son. Then if any person died, we could send for Christ to come and stand at the grave, and call, Lazarus! Come forth! Then if there were no teacher for the class, or if teacher could not answer our questions, we could all go right to Christ himself, and he would take the little children up in his arms, and put his hands on their heads, and bless them. Would not you be glad children if Christ should come to this world again? And if Christ would take us all into his School! And let us all go home, and live with him in his house? He has such a large house, and so many little children living in it! And he likes to have them, and wants a great many more!

... Well, he has said he will come back again; but he has not told us when, that we may be always looking for him, and praying for his coming: Some day; a great white cloud will appear in the heavens, and Christ will be seen sitting on it. He will call with a loud voice to the dead in their graves to come forth, and they will all hear, and come to life again. His own people, both those who are living, and those who have been raised away to the lake of fire and brimstone, where world shall have all its corruptions and polthan when Christ made it at the first, and when Adam and Eve lived in the garden of Eden. There will be no more thorns and thistles. The sun shall not smite by day, nor will people be frozen with the winter's cold. There shall be no more sea to swallow up ships, and drown hundreds of sailors and passengers. There will be no dark night there, nor siokness, nor sorrow, nor crying, nor death; for God will wipe away all tears from our eyes. Then every person by earth shall do God's will, as it is done in heaven Now children often try to have their own wills, though they, generally find out that it would be better to obey father or mother; and even the best people sometimes fail to do God's will: but then we shall never do wrong, never sin any more. We shall do all God's will. We shall do it always: We shall love to do it because his grace enables best of all. Christ himself shall be with us, and never leave us any more. The taberno estates or horses, no soldiers nor spears us. "The Lamb that is in the midst of

nor swords, nor any friends to help him to the throne shall least them to hem. Remember Christ has said, "Unless a

EDUCATION.—What sculpture is to a block sort of a kingdom than Nebuchadnezzar's. lie hid and concealed in a plebeian, which a

## THE MODEL YOUNG WOMAN.

1. The model young woman takes care of her health by a proper observance of the laws of health in all ways, but especially with regard to diet, dress, and exercise. Her diet cord is wasting in ough; the teeth are gnashing down below—the demon shrieks are hailing down below—the demon shrieks are hailing your fast-coming fall. O turn back. You may yet beat a retreat! If the evils of which I have spoken are going on yet, despite the many warnings of temperance and religion. simple and sparing. Her dress is so con- still the overtures of rescue are as free now as

is simple and sparing. Her dress is so constructed as to keep her person warm—especially the lower extremities—and not to impede locomotion. She exercises frequently in the open air, thus bringing the flush of health to her cheek, and sending healthy life blood, unhindered by tight lacing, to every part of her system.

2. She is modest. Modesty is "synonymous with chastity, or purity of manners."

There is such a thing as affecting modesty sometimes seen among women; but wherever this is witnessed, it is the sure evidence that the genuine article is missing, for it is always unaffected and natural. "Unaffected modesty is the sweetest charm of female excellence; the richest gem in the diadem of their honor." Modesty is natural to woman, and may be preserved by cultivating only the and may be preserved by cultivating only the fair music in your ears for soon those ears

lishing excellence in human performances; will say 'Depart.' Listen, then, to the 'old it is the faculty of discerning beauty, order; congruity, proportion; symmetry or whatever rally from the destress of your sadinfatuation congruity, proportion, symmetry or whatever constitutes excellence. It is not altogether natural, nor is it entirely acquired, but it den be"Because I have called and ye refused;

may be cultivated highly.

Good taste will manifest itself in the dress. and conversation all her intercourse with. others, especially those of the opposite sex. It will abash the yulgar and impure, and encourage and strengthen the good. Modesty, and good taste will build around the possessor a strong tower of defence. 4. She is intelligent. She acquires intel-

ligence in all suitable ways, especially by observation, reading, and conversation. She looks upon the world around her as a great volume of facts wrought out by the Almight ty Artificer, and proper for her to study; and in the tiny leaflet or the granite boulder, and twisted cold and showed a remarkable.

EXTRAORDINARY DUCTULTY OF THE BEST John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough and twisted cold and showed a remarkable.

P. H. Campbell, cor. Fermat & Germantown av., Gtn. John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough and the control of the granite boulder, process. These specimens have been bent; s. SNYDER LEIDY.

JAMES M. Campbell, cor. Fermat & Germantown av., Gtn. John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough action of the John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough action of the John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough action of the John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough action of the John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough action of the John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough action of the John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough action of the John Heebner, Main st., (between Swede and Chemy) Norristown. Dr. J. Cox. Manayunk and Roxborough Norristown. Dr. J. Cox. Manayunk and Roxbo she sees the work of God, and endeavors to and twisted cold, and showed a remarkable understand it. She reads good books care- degree of ductility. He stated that the Bescontained therein her own. Her conversation manageable of metals, more so even than s with the wise and good, and in it she is copper. It could be bent; flanged or twisted,

heart feels deeply and acutely. The recital of metal could at one heat be hammered into of the sorrows of another finds an answering chord in her heart; that echoes responsively the bitter wail. And the sight or sound of joy in others, makes her heart leap as leaps copper or Low Moor plates, or any other the bird which, rising from its lowly nest to metal, the shavings break into pieces oneward heaven, sings with quivering melody its sixteenth of an inchlong. Thin sheets of the song of praise and gladness.

Bessemer soft steel can be bent backward: feels confident of his ability to produce an article superior to any other in the city, and upon the most mode. ne is self-sacrificing. She ivs and forward hundreds of times without a fractready to make sacrifices of her time or labor, or any thing she can, for the good of those in whom she feels an interest. And this is About twenty five years ago Mr. C. McIn-

no mark of weakness in her, but it is noble. tosh, a manufacturing chemist in Glasgow, Christ, manifested the same spirit, and it is Scotland, made several tons of cemented one of the noble traits in his character.

7. She is affectionate. She loves every to the action of lighted gas, operating with lovable thing. Toye is the mainspring of her from 100 to 150 bs. at a time, the iron bars actions. She labors for those whom she loves, being two inches broad and quite thin. The because she loves them, and such is the incementation took from eighteen to twenty tensity of her love, that no sacrifice can be hours; and when the operation exceeded lemanded so great that she will not make it that time supercarburation took place. Thus

for them.

She is prous . Her soul is the abode of mixture of any foreign body, it is possible to her Saviour. In the light of religion; she obtain either steel or cast iron; lit is bnly a walks as if treading upon a rock. Here she question of time to femperature. To obtain acquires her decision and strength to deny steel there is no need to add ammonia previherself, and refuse to do wrong with as much firmness as she would do right with cheerful ness, as the keyst one to the arch of her character, supporting and beautifying the white cast from can be tempered and the whole—the crown of light and purity surmounting all the rest, and sitting there as the cloven tongues sat upon the disciples at the pentecostal baptism. The hinderances to the formation of such a character, are, bad company, badi books, and bad habits. the cloven tongues sat upon the disciples at the pentecostal baptism. The hinderances to the formation of such a character, are, bad company, badl books, and bad habits. Eschew these and take firm hold of their opposites, and any young woman of ordinary cultivation and under any ordinary circumstances can form and maintain the very character Phave described above. Young woman give this subject thought.

ROPE WAIKING.

Rev. Mr. Mursel of Manchester, England, Thousands of dollars are destreach wear by

Rev. Mr. Mursel of Manchester, England Baptist minister, makes the following thriling use of the celebrated Blondin's acrobatic

Wou saw a man braving, apparently, a steel or from implements. Take three times housand chances of destruction for the sake as much lard as resin, and melt them to of gold and fame. dancing along his thin and perilous hempen path over the threatening grave, with pulse unshaken, with eye undimmed, with a smile of indifferent bravado spread over his face, and defiant of the grin coating of this, and you will be well repaid. ing jeopardy of his horrid task. As you have looked at this you have thought how foolhardy must be the adventurer who thus essays to tempt destruction. Some of you have sickened at the thought, and turned away in faintness and in horror from the sight. But, O libertine! O drunkard! did it never strike you that there were people who out Blondined Blondin in their maniac defiance of a certain fate? Did you never feel that you yourself were on a path a thousand times more danger ous than that which the cool rope walker traverses before the shuddering multitude If ladies faint to see the acrobat set forth upon If ladies faint to see the acrobat set forth upon his walk, millions of angels weep at your fan tastic tricks before high heaven. Niagaral pooh! it's child's play in comparison with your rope-walking. You call it fearful to look upon the cord alung, like some fine spun web, across the tumbling surge. But what is this that you are doing? Your rope is hung across the trible that you are doing? Your rope is hung across the crater of a more hideous gulf. You have chosen the mouth of hell for the scene of your exploits. A cataract of fire is raving there, and crossing its volcano kps there swings the dang-line thread on a principle. Which will be what is called a beam-geared propeller, with an engine working athwart ships, every stroke of which will produce two and a half revolutions of the wheel. The new boat will have 187 feet keel and twenty-four feet beam. The engine works.—Scientific American. crossing its volcano lips there swings the dang-ling thread on which your play is acted. The flames are rising, charring the rope with their fierce scorch, and yet you caper away, and reve in damnation's dance, as though it were the path of life. You have cried shame on M. Blondin for wheeling his little child across the rope, and called him an unnatural man. the Rev. Lord Wriothesley Russell in a po-M. Blondin for wheeling his little child across the rope, and called him an unnatural man. But O cry shame upon yourself for a more unnatural act than this! You cannot dance upon your fiery rope alone—you cannot play your salamander tricks alone—but little child across the Rev. Lord Wriothesley Russell in a population of the Russell in a population dren, flushed with the morning innocence of life noon and evening, ministers of all denominaare wheeled along the same foul track; if you tions—rector, vicar, curate, Wesleyan preach-do not push them on before you, you drag them er, and Independent minister—would take up along behind you, and the scorching rope be their places in succession on the stage, and comes their path to headlong death. O horpers their path to headlong death.

cord is wasting through; the teeth are gnash-Advertisements. PATENT UNFERMENTED

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me of these tertuing pests, which have annoyed me for many years. An annoyed me for many years. An annoyed me for many years. An annoyed me for many years. And street.

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rible. O horrible most horrible most horrible most horrible most foul, as in the best it is;

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No 23 North Eleventh Street, Philadelphia Philadelphia, OFFINS, Hearses, Carriages, and everything appearationing to Funerals, furnished at the shortest notice, Lead, Coffins on hand.

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Philadelphia Every requisite furnished at shortest notice, and on cost reasonable terms.

Personal attendance at all hours.

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GENERAL FURNISHING UNDERTAKER No. 770 South Second street, above Catharine,

WOULD respectfully inform the citizens of Phil-adelphia, that he still continues at his old stand, 356 S. Second street, above Catharine, where he will keep constantly on hand a large assortment of Ready Made Coffins, of all qualities, together with the complete paraphernalia necessary for the proper interment of the dead. His horses and carriages ful. Charges moderate Old stand, No. 356 S. Second street, New No. 770.

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N.B. Walnut, Mahogany and Cloth Coffins,
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notice.
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# Brown's Essence of Jamaica Ginger.

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Fifth and Chestnut streets, Philadelphia. Attention called to this valuable remedy, which should be in every family, and for the Army and Navy it is indis-pensable, curing affections of the stomach and bowels, and is a certain preventive from the effects of bad

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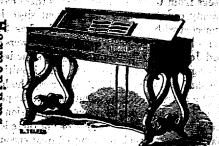
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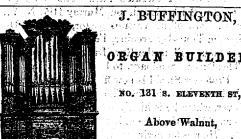
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SELTZER APERIENT. THIS valuable and popular Medicine has universally received the most favorable recommendations of the medical profession and the public, as the most efficient and agreeable

SALINE APERIENT. It may be used, with the best effect, in Bilious and, Febrile Diseases, Costiveness, Sick Headache, Nausea, Loss of Appetite, Acidity of the Stomach, Torpidity of the Liver, Gout, Rheumatic Affections, Gravel, Piles, and all complaints where

A GENTLE OR COOLING APERIENT OR PUR-GATIVE IS REQUIRED. It is particularly adapted to the wants of Travelers, by Sea and Land, Residents in Hot Climates, Persons of Sedentary Habits, Invalids and Convalescents. Captains of Vessels, and Planters will find a valuable addition to their Medicine Chests. It is in the form of a Powder, carefully put in Bot-

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notice of an intelligent public. TARRANT'S Cordial Elixir of Turkey Rhubarb. This beautiful preparation from the True Turkey Rhubarb, has the approval and sanction of many of our Best Physicians as a valuable and favorite

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For marking Linen, Muslin, Silk, etc., has been proved by many years' experience, to be the best, most permanent, and reliable preparation ever offered to the public.

The superiority of this Article is acknowledged by all, and purchasers and dealers will find it to their interest to give it a preference over all similar pre-

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TUMELLE'S COMPOUND SYRUP OF DOCK is the most popular medicine, because it is the best Couch Strur, the best Blood Purifier, the most potent Invigorator; and the most soothing and speedy cure for pains in the lungs and spitting of blood. For sale by the proprietor, F. Jumelle, No. 1525 Market St., and by all Durggists.

Jan 23 tf



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THE FIRE IN CHESTNUT STREET. Letter from Theo. H. Peters & Co.

Philadelphia, January 19, 1860. Messas. Farnel, Hebring & Co., Messrs. Farrel, Herring & Co., 629 Chestnut Street.

Gentlemen: We have recovered the Herring's Patent Champion Safe, of your make which we bought from you nearly five years ago, from the ruins of our huilding. No. 716 Chestnut street, which was entirely leatroyed by fire on the morning of the 17th inst. So rapid was the progress of the flames, before we could reach the store, the whole interior was one mass of fire. The Safe being in the hack part of the store, and surrounded by the most combustible materials, was exposed to great heat. It fell with the walls of that part of the building into the cellar, and remained imbedded in the ruins for more than thirty hours.

The Safe was opened this morning in the presence of a number of gentlemen, and the contents, comprising out books, bills, receivable money, and a large amount of yaluable papers, are all safe; not a thing was touched by fire.

by fire.

Respectfully, yours,

THEO. H. PETERS, & CO.,

at our store, where the public are invited in call and examine its

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