THE PRESBYTERIAN BANNER AND ADVOCATE.

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.

INTERVIEWS WITH INSPIRED MEN. By *Rev. Loyal Young.* pp. 90, 24mo. Pittsburgh: *John S. Davison.*

This is an admirable little volume, and we wish that all our young friends could have a copy. They would be delighted to see how Jesus, and Paul, and Peter, and Solomon, and Moses, and the other sacred writers, can answer the serious inquiries of our Nicodemuses, and the hard questions, and scoffs and doubts of our Galios, Demases, and Herberts. The subjects treated of are—God; God's Purposes; Creation and Providence; Salvation; The Law; Means of Grace; God's Expostulations with various classes; The Anxious Inquirer directed. The answers are all in the language of Scripture, with references. The conception of the work is good, and the execution excellent.

WHY DO I LIVE? By *Rev. Thomas Smyth, D.D.* pp. 206, 24mo. *American Tract Society.*

The question proposed is all important; and it is well answered, by one of our ablest Divines. The work deserves an extended circulation.

IMPRESSIONS OF ENGLAND; or Sketches of English Scenery and Society. By *A. Cleveland Coxe,* Rector of Grace Church, Baltimore. 12mo., pp. 321. Third Edition. New York: *Dana & Co.,* 381 Broadway. 1856.

In many respects this is by far the most delightful and truthful volume which has appeared in this country on the subject of English Society, since the days of Washington Irving. Many of our tourists pass through England as rapidly as Railroads can carry them, and they find all barren. Others ramble through the leading manufacturing regions, and visit London, without penetrating into the country, and, above all, without getting into the genial heart of English Society. Others visit the country without any knowledge of the objects of interest, which, in an historical, antiquarian, religious, or literary point of view, are worthy of examination and study, and as might be expected, they pass the most interesting localities without knowing what pleasures they are losing; and if they inflict a book on their countrymen, on their return home, the generalities of its pages, and the splenetic efforts after criticism, show that their own ignorance was, after all, the main cause of the disappointment which they experienced. No person can travel to any good purpose in England, who is not intimately acquainted with the history of the country; with the incidents of importance in the lives of the great historical and literary personages who have made the country celebrated; with the remarkable events which have taken place in its Castles, Cathedrals, and Baronial Mansions on the one hand, and its cottages and village homes on the other hand, which have been the cradles of many of its most renowned heroes. Still farther, if the traveler from this country be a gentleman, he can have little difficulty in finding his way into genteel society in England, and then all that is interesting in the land will be open before him. In all these respects Mr. Coxe possessed every qualification. He moved in the highest circles, was at home in the Colleges of Oxford and Cambridge, lived in the mansions of the country gentry, and became acquainted with every stratum of society, from the rank of the peasant upwards. He brought with him to his journey an acquaintance with the minutiæ of the general history of the country, and the historical interest of localities, such as is rarely possessed by any one. He has an eye for rural beauty, a mind that revels in the glories of the past, and for drinking in all the poetry of the monuments of England's greatness, whether seen in her seats of learning or of piety. Accordingly his book is as we have said, incomparably the best and the most truthful exhibition of the great worth, and the great moral and social beauty which is visible in English homes, that we have read for many years. The book, however, has two sides to it. Our readers will understand what we mean when we say that Mr. Coxe's warmest laudations are reserved for the Bishop of Oxford, and the party in the Establishment, of which he is the leader. He touches the abominations at St. Barnabas with great gentleness; and an Evangelical in the Church is as great an object of contempt as a Dissenter outside its pale, while Laud, Charles I., Strafford, and such men, are the objects of his admiration. Thus it is that Mr. Coxe, and all who think with him, do not see that it was the evangelical element in the Church of England, which, after the Reformation, invested it with its early glory; that its beauty and its usefulness alike departed when the influence of Laud and such men succeeded in nourishing within its pale, a High Church principle which, as surely as it matures in any age and among any of her people, demonstrates its essentially Romish character, and that at present the conversions to Rome which have taken place among the followers of the Oxford Tractarians, are nothing more than an illustration of the fact, that when the dead mass of English High Churchism is galvanized into activity, and when the men of that stamp become alive and earnest in carrying out their principles to a logical and necessary conclusion, they always find their resting place in the Church of Rome. Into these subjects, however, we have no space here to enter.

LECTURES ON THE BRITISH POETS. By *Henry Reed,* late Professor of English Literature in the University of Pennsylvania. In two volumes, 12mo., pp. 328 and pp. 312. Philadelphia: *Parry & McMillan.* 1857.

These are two very delightful volumes. In some respects they are better adapted for family reading than either of the former courses of Professor Reed's Lectures, valuable and attractive as they unquestionably are. When the Lectures on "English Literature" appeared, we commended them as displaying a fine, healthy, and discriminating spirit of genuine criticism. The second volume on "History as illustrated by Shakspeare's Play's," exhibited an originality of invention, and a closeness of observation, which contrast most favorably with the superficial criticism and extemporaneous writing which is so often published and puffed as if it were profoundly philosophical. The series now before us was delivered by Professor Reed in the year 1841, and the Editor has given them to the public as they were then delivered. We need not occupy our space by any eulogy on the style and mode of thought or keenness of perception of poetic beauty which characterized the lamented author. On these points we have already given our very decided deliverance, and as we have referred to the fact that these volumes are fitted for geneeral reading, we shall condense the Table of Contents, in order that our meaning may be seen. The first volume contains a history of literature, with references to Spencer and Milton. After a close examination of the dawning period of English Literature, Chaucer, Spenser, Shakspeare, and Milton, are reviewed. Then come the Minor Poets of the seventeenth Century; Dryden and the Age of the Restoration; Pope, and the Age of Queen Anne; while the volume closes with Cowper and the poets of the later part of the eighteenth century. The second volume is occupied with Burns, Scott, Coleridge, Southey, Byron, and Wordsworth, with their contemporaries. When we add that the Lectures are illustrated with abundant quotations, and that on every page the delightful spirit of the author is conspicuous, we think that our readers will comprehend why we point to this work as altogether fitted for the family circle in the Winter evening, or for the sea shore, or the forest shade in the approaching season.

The Bible.

For the Presbyterian Banner and Advocate.

Bible Narratives.—No. 26.

THE CHURCH RE-ORGANIZED.—GEN. XVII: 1—27.

There are four covenant heads named in the Bible. Adam, "in whom all die;" Christ, in whom all the members of the invisible Church "are made alive; Noah, in whom there is a covenant guarantee of continued probation, whether it terminates in heaven or not; and Abraham, the covenant father of the re-organized and visible Church; or, as Paul expresses it, the father of them that *believe,* and the father of *circumcision* even to the uncircumcised.

The Church, as we stated in a previous Narrative, had an existence in the antediluvian age. Then it was in the family. The father was the priest of his house. Perhaps, without any distinctive seal, the entire race of Adam were considered alike interested in the "*seed,*" promised to their common mother. Thus, the only distinction between the Church and the world would be seen in individual repudiation of her privileges, as with "the sons of the giants;" and in special interpositions of God, as with Cain, and in the deluge. Now and then one would be raised up, as Enoch, and Noah, who, as preachers of righteousness, would for a while unite the godly. But soon they would be scattered, as before, among the masses of the race. Similar things may be noted of the period from the deluge to the vocation of Abraham. In consequence, however, of the fact that the covenant with Noah precluded a second general severment of the righteous and the wicked by special, Divine judgments; and also from the fact that the perversity of man, during this latter age, required the introduction of providential restraints, such as diversity of language, race, and position in society, it now became manifest that the human race, as such, could no longer be trusted with the development of Redemption. Therefore, the kingdom of God on earth must assume a distinctive form, as severed from common humanity; and the sons of Noah must be forbidden any longer, as such, to claim covenant privileges through the expectancy of a Messiah. Their relation to Noah may secure natural life and a carnal seed, but their relation to him, or to a common humanity, in itself gives no covenant interest in a promised salvation. There must now be family acceptance, individual faith, and personal submission to stipulated terms. Thus the covenant of God with Abraham, recorded in the chapter set at the head of this article, becomes exceedingly important and interesting. Without intending a notice of all that is stated and intimated in this wonderful Church constitution, we shall call attention to the following particulars.

First. The intended extent of effect upon man's interests is worthy of special inquiry. The Jew, during a great part of his history, has manifestly confined it far below the intention of Jehovah. The Apostles of Christ with difficulty broke away from their narrow feelings, to lay hold of the broad principles of the covenant itself, and to rejoice in the benevolent and far-reaching designs of Jehovah toward the whole race of Adam. Even yet, with the New Testament opened, and held up so as to cast its light upon the past, there are those who give God credit for *doing* what they allege he neither *promised* nor *intended* in his covenant with the father of the faithful, and of the visible Church. But we appeal to the covenant transaction itself for the truth, and for refutation of all erroneous views.

There is a promise to Abraham, that he should be a "father of many nations." This meets, by a different mode of expression, the promise before given, that in him "all the families of the earth should be blessed." Thus, the same great end, though, to some extent, by different external means, is held up to view, as had been held up during the past twenty centuries of the history of the human race. Mercy will extend her arms as wide as is consistent with God's character and glory. Confirmatory of this is the promise, "I will give unto thee, and to thy seed after thee, the land in which thou art a stranger, all the land of Canaan." As inspired commentary is better than any other in giving the sense, we refer to Gal. iii: 16, and find that the *seed* was not literal descendants, but *Christ,* i. e., Christ in his representative character. This the history of the family of Abraham confirms. Numerous servants and captives are admitted into covenant relation, by submiting to the appointed seal. Yet, three large branches of the natural seed, viz., the Ishmaelites, the children of Keturah, and the Edomites, by their own act are excluded; and this act, though like many others performed by man, meets the purposes of God, gives lessons of instruction, and yet becomes a just ground of exclusion.

The chief difficulty to a world-wide extent of design, is the mention of Canaan for a possession. This difficulty, however, is greatly diminished, if we reflect that thoughts of the widest import are often in prophecy couched in local and limited terms: Thus, Christ is David, or the son of David; and the Church, in her latter day glory, is Jerusalem and Zion, from which goes forth "the law and word of Jehovah." So Canaan proper, conquered by Joshua, and from which the right was given to exterminate every native inhabitant, becomes, in David, the land promised from the Euphrates to the Nile. And in Christ, the great representative of the promised seed, the "land of sojournings" becomes the whole earth, the residence of the "multitude of nations" of which Abraham is father. Thus the idea meets what Paul declares (Rom. iv: xiii,) of Abraham, that "He was heir of the world."

Secondly. The inquiry is scarcely less important as to the period during which it is designed this covenant or Church constitution shall continue in full force. Does it affect us in this age of the world? Ingenuity has been taxed to weaken the force of "everlasting," as applied to the possession promised to, and the covenant made with Abraham, or we believe every reader of the Bible would assent to a perpetuity of design. If, however, any doubt rests upon the mind, this may be removed by the explicit language of the New Testament. The *seed* is undoubtedly Christ, or the Church for which he stands. The promise to him is that "his kingdom should have no end:" and his promise to its subjects is, to be with them, "even to the end of the world." There can be no doubt but that it is the same kingdom of God, constituted and continued, in virtue of the covenant with Abraham, which was taken from the Jew, and given to a nation bringing forth the fruits thereof.—Matt. xxi: 43. There can be as little doubt that it is the Church sweeping over more than one dispensation, which is the old olive stock of peace, that still stands to bear the wild Gentile branches, and the Jewish ones for a time broken off and withered.—Rom. xi: 17—21. Thus, whatever change took place when New Testament times commenced, the Abrahamic ecclesiastical covenant still continued in full force. This is affirmed very distinctly by Paul, Rom. iv: 11—13; "Abraham received the *sign* of circumcision; the seal of the righteousness of the *faith* which he had, yet being uncircumcised, that he might be the father of all them that *believe,* though they be not circumcised." Here, doubtless, there is an extension of the covenant to the Gentiles, either with or without some outward sign and seal. But the Apostle adds, "And the father of *circumcision* to them not only of the circumcision, but also to them walking in the steps of the faith of our father Abraham, which he had, being uncircumcised." Whatever, then, the *sign* of membership is in the Church, constituted of uncircumcised persons walking in the steps of Abraham, he is the father of *it.* The *sign* was originally applied to Abraham himself, to all those who professed his faith, and to their infant seed. Gentiles do by faith become children of Abraham, (Matt. iii: 9; Gal. iii: 7—9;) and it is their duty to receive, and properly attend to, the *sign* or *seal* of faith, which is baptism.—Col. ii: 12. The conclusion cannot, therefore, be staved off, that *baptism* comes in the room of *circumcision;* and that the laws of the one continue in full force for the other, unless so far as there are abrogations made, or changes specified. The distinction of sex is taken away, (Acts viii: 12; Gal. 3: 28,) but of other alterations we have no intimation. The covenant with Abraham is thus *everlasting;* and we of the present age are subject to the penalty of neglect, or we may profit by the appended blessing.

Thirdly. With fully equal profit we think the reader may look at the terms of admission into the Church of which Abraham is the constituted head. They are distinctly pointed out in the words of the covenant, and in the historical sequel. There must be a profession of faith, a promise of obedience to specified terms, and a submission to the "*token* of the covenant." Extremes seem natural to man's erring judgment, and one extreme usually begets another. Thus, externalism, as of the sacraments as a charm, and prayers numbered with a beaded amulet, seem so absurd to many that they have gone to the opposite extreme, of a spiritualism wholly without outward forms, or with such forms as they suppose will enable them to discern spirits, and to constitute a visible Church of those only who are members of the invisible. The one extreme being wrong, will not, however, make the other right.

Any covenant, though God be its author, and a faithful party, will fail in many specified cases, if erring man is the other party, and is allowed, without special interpositions and miraculous guidance, to conduct his part of the stipulated arrangement. Thus the circumcised man, who lived and died in the family of Abraham, without faith, would not have the righteousness of faith or of God, sealed to him. But he would have the privileges of membership in the family sealed to himself and children. Therefore, since God knew the deceitfulness of the human heart, and since he did leave to man, without any promised providential intimations, the accomplishment of his part of the compact, we are safe in concluding, that God will guard his own honor in an invisible way, as to the invisible Church; and that he intended to leave man to conduct the affairs of his visible kingdom, or Church, on earth, according to tangible, and clearly discernable principles. A *profession* of faith intelligently made, an apparently *sincere promise* of obedience to the stipulations named, and a manifested willingness of *submission* to the seal, was all that need be appointed of God, as it was all that could be required, or would be attended to, by man.

As if to indicate that the token of the covenant, when viewed as a seal of external privileges, is different in sense, than when viewed as a seal of the righteousness of faith, of which God will take care that it is properly applied, the seal is given to the man only who is to be taken as head of the woman, as Christ is the head of the Church.—Eph. v: 23 And though the seal implies faith in the adult, (Deut. x: 16;) and though, to be merely of the literal Israel, is clearly not to be a Jew in the full sense, (Rom. ii: 29,) yet, with all this unfaithfulness on the part of individuals, Paul affirms advantage in being a Jew, and profit in circumcision, chiefly because God in this mixed state of the visible Church, according to his original purpose, was fulfilling his promise, in giving his Oracles to the world.—Rom. iii: 2. Strengthening this broader sense of the sign of circumcision, is the command to apply it to the infants of the sealed parent, upon the eighth day; thus, at once making the Church consist of families, and prophetically intimating the change of sacred time from the seventh to the eighth day, or the *first* of a new series—the *Sabbath* of the Church in her enlargement, with seal of water upon the forehead, (Rev. vii: 3,) instead of bloody seal upon the body.

Perhaps the most remarkable feature of the Abrahamic covenant, and that which is richest in lessons of instruction, is the continued recognition of the family. Many modern modelers of churches would, in their wisdom, discard this; and some who do not discard it in theory, do practically treat it with total indifference, or even utter contempt. But not so with Jehovah, or with Abraham.—Gen. xviii: 19. The Church had been in the family, and now the family must be recognized in the Church. Civil government, it is thought, could not long survive the destruction of the great laws which bind the different members of the family together in harmony, and which call out the affections of the whole toward the civil polity itself; yet civil government can exist without giving the right of suffrage to all members of the family. These principles are recognized in the Abrahamic covenant. They run through the entire Jewish economy. They are recognized and re-affirmed as a distinguishing feature of the New Testament Church. This is done, not merely in repeating the old promise "to parents and their children;" but in breaking down the exclusive male representative system, Christ having now come; and in making the wife the head of the family where the husband is literally dead, or dead in sin; thus, in a sense, bringing into the Church, through the faith of the wife, as well as the husband, the entire family.—1. Cor. vii: 13—16. But whilst the family ties already constituted, and those viewed as in prospective, are to be sacredly guarded, and appropriately recognized as within the jurisdiction of the Church, upon the faith of either head of the family, yet there is no right given to form relationships with avowed aliens and enemies, and then expect the Church to throw her mantel over those thus brought into the family. The weak faith that will allow such conduct, rather indicates the propriety of those who have so acted being cut off, unless they give evidence of repentance.—Ezra x: 7, 8; 2. Cor. vi: 14. Individuals brought into covenant relation by the family relationship, to one to whom God has given faith, may repudiate it; but they do so at their peril as individuals, whilst they leave the covenant of God, and the advantages which were designed to flow from it, as they were.

If these things be true, asceticism, monasticism, communism, and that ecclesiastical socialism built on the conceited notion of a visible Church, composed only of saints, have all the stamp of error upon them, either because they wholly destroy the family, or because they break away from, and repudiate the hallowed influences which God has thrown around it. The Church of Israel was a Church of tribes and families. Without any other change than what is necessary for a wider field, and a more varied humanity, the Church still in her grand and distinguishing features, must be similar, if she would do for the world the work which God has put into her hands. G. W. S.

Miscellaneous.

Temperance Items.

TEMPERANCE is the father of health, cheerfulness, and old age. DRUNKENNESS has so large a family that I cannot remember the names of one-half of them. However, disease, debt, dishonor, destruction and death are among them—not the most hopeful household in the world.

THE WEAK PART.—It is said of Achilles, one of Homer's heroes, that his mother dipped him in the river Styx, which made him invulnerable, except in the heel, by which she held him. This one vulnerable point proved his ruin; for Paris slew him with an arrow that pierced his heel. Thus it is with all men. They may be invincible on almost every point; but there is a weak place in every man's character. Each one has his easily besetting sin.

Quere.—Which is the vulnerable spot in a little boy who goes into a grog-shop, his heel or his mouth?

HE DRINKS.—How ominous that sentence falls! How we pause in conversation, and ejaculate—"It's a pity!" How his mother hopes he will not when he grows older; and his sisters persuade themselves that it is only a few wild oats that he is sowing. And yet the old men shake their heads and feel gloomy when they think of it. Young men, just commencing in life, buoyant with hope, don't drink.

TAKE SOMETHING.—Judge Bates recently called at a village store, desiring to make the purchase of a mackerel. Several friends were in who knew that the Judge had become a good temperance man, and were willing to run him a little. The keeper joined in the sport, and begged the judge to take a little something.

"What will you have, judge? Take anything you like."

The Judge looked around, as if in some doubt what to choose, and replied,

"*I believe I will take a mackerel!*"

Helping himself, he gravely walked out of the store, and was not invited to take anything there again.

To Young Husbands.

UNLUCKY.—The young merchant or clerk marries and takes a house, which he proceeds to furnish twice as expensively as he can afford; then his wife, instead of taking hold to help him to earn a livelihood, by doing her own work, must have a hired servant to help her spend his limited earnings. Ten years afterward, you will find him struggling under a double load of debts and children, wondering why the luck was always against him. Had they at the first been frank and honest, he need not have been so unlucky.

GOOD.—If you wish to cure a scolding wife, never fail to laugh at her with all your might until she ceases; then kiss her. Sure cure.

BETTER.—"Madam," said a husband to his young wife, in a little altercation, which will sometimes spring up in "the best of families," "when a man and his wife have quarreled, and each considers the other at fault, which of the two ought to be the first to advance toward a reconciliation?" "The best natured and wisest of the two," said the wife, putting up her mouth for a kiss, which was given with an unction. She had conquered!

BETTER STILL.—

Be gentle, for you little know
How many trials rise;
Although to thee they may be small,
To her of giant size.

Be gentle though perchance that lip
May speak a murmuring tone,
The heart may speak with kindness yet,
And joy to be thy own.

Be gentle, weary hours of pain
'Tis woman's lot to bear;
Then yield her what support thou canst,
And all her sorrows share.

Be gentle, for the noblest hearts
At times must have some grief,
And even in a pettish word,
May seek to find relief.

Be gentle; none are perfect here;
Thou'rt dearer far than life;
Then husband, bear, and still forbear—
Be gentle to thy wife.

Indians in Pennsylvania.

The fewest number of people in this State—at least East of the Allegheny mountains—are probably aware, that there are any Indians remaining upon their own soil. We confess that *we* were not aware that there was a single family of the red man lingering in Pennsylvania. And yet it seems that there is a small remnant of the Cornplanter Indians living in Warren County, in the North-western border of our Commonwealth, sufficiently numerous to have a school in operation for their special benefit. The following extract we find in the Report of the State Superintendent of Common Schools, on this subject:

"CORNPLANTER INDIANS.—In 1856, the Legislature passed an act, authorizing the establishment of a school for the benefit of the Cornplanter Indians, in Warren County. By a reference to the Report of the Superintendent of that County, it will be found, that under the direction of a competent female teacher, a school is now in successful operation. The passage of such a law was a distinguished mark of the benevolence of the State, and her fostering care of the wants and interests of all her citizens; and every effort will be made in the future, to give that last remnant of Indians within our borders, its full power for their moral and social improvement."

A WIFE:—

She is mine own;
And I am rich in having such a jewel,
As twenty seas, if all their sands were pearls,
The water nectar, and the rocks pure gold.

RATES OF DISCOUNT.

CORRECTED WEEKLY FOR THIS PAPER.

PENNSYLVANIA.	
Banks of Pittsburgh,	par
Banks of Philadelphia,	par
Bank of Chambersburg,	½
Bank of Gettysburg,	½
Bank of Middletown,	½
Bank of Newcastle,	¾
Erie bank,	¾
Farm. & Drov. Waynesb'g,	¾
Franklin bk. Washington,	par
Harrisburg bank,	½
Honesdale bank,	¾
Bank of Warren,	¾
York bank,	½
Relief Notes,	¾
All other solvent banks,	par
OHIO.	
State bank, and branches,	¾
All other solvent banks,	¾
NEW ENGLAND.	
All solvent banks,	½
NEW YORK.	
New York City,	par
" Country,	½
MARYLAND.	
Baltimore,	par
Country,	½

NEW JERSEY & DELAWARE.	
All solvent banks,	½
VIRGINIA.	
All solvent banks,	¾
NORTH CAROLINA.	
All solvent banks,	2
SOUTH CAROLINA.	
All solvent banks,	2
GEORGIA.	
All solvent banks,	3
TENNESSEE.	
All solvent banks,	4
KENTUCKY.	
All solvent banks,	¾
INDIANA.	
State bank and branches,	¾
MISSOURI.	
Bank of State of Missouri,	¾
WISCONSIN.	
Mar. & Fire Ins. Co. checks,	5
MICHIGAN.	
All solvent banks,	3
CANADA.	
All solvent banks,	3

ADVERTISEMENTS.

BETHEL MALE AND FEMALE ACADEMICAL INSTITUTE.—The present Session of this Institution will close with a public examination, on Friday, the 10th inst.

The Summer Session will commence on the first Monday in May, and continue till the last Thursday of September, with a recess of two weeks in the early part of July. Our plan is to have two Sessions in each year, of twenty weeks each.

This school is a re construction of Bethel Academy, in existence for many years, on a new site, and new basis, with greatly improved and enlarged accommodations. It is now a Presbyterian Institution, in which the youth of that denomination will receive, besides a sound and thorough Classical and Mathematical Education, a moral and religious training, moulding the conscience and heart, as well as the understanding and memory. The Bible and Catechism are Text Books in the Course. All the advantages of the school, however, are open to all denominations, without interfering with their religious preferences.

This Institution is located nine miles from Pittsburgh, in a very moral and religious community, where few temptations to lead youth astray exist, and where recently God, in a very gracious manner, has poured out his Spirit, making many to rejoice in hope, embracing seven or eight of its present pupils. The country around the school is elevated, fertile, and healthful, one of the finest regions of the United States.

The Board are very happy to inform the public, that they have secured the services of Dr. JOHN B. STILLEY, A.M., late Professor of Civil Engineering in Jefferson College, Pa. In him, as a man, a scholar, and an upright Christian gentleman, they have every confidence.

The branches taught, besides the common English branches, and the Latin and Greek Classics, will embrace the higher Mathematics, including Algebra, Geometry, Trigonometry, plain and spherical, Analytical Geometry, Conic Sections, Plain and Geodetic Surveying, Civil Engineering, and their co-ordinate branches; together with the Natural Sciences, including Natural Philosophy, Chemistry, Physiology, Astronomy, &c. The school is furnished with a complete set of instruments, of the best Eastern manufacture, for Practical Surveying and Civil Engineering, as Circumferentor, Transit, and Leveling instrument, Draughting instruments, &c.

Full instruction will be given in the field practice of these branches, and practice in the use of the instruments, with their application to the purposes also of Astronomy and Navigation; the Course will be such as to fit the students for immediate usefulness in the field and office, in combination with the study of the text-books; and field practice lectures will be delivered on the numerous subjects connected with them, where text-books are wanting; and the constant aim will be, to make practical and efficient members of the community.

TUITION, per Session of twenty weeks, from $8.00 to $10.00, according to the branches taught; to be paid invariably in advance, or within ten days of the entrance of the pupil. Good Boarding, at reasonable rates, can be had for those who wish it, in families conveniently situated in reference to the Academy.

By order of the Board of Trustees.
REV. GEORGE MARSHALL, D.D., President.
DAVID DONALDSON, M. D., Secretary, pro. tem.
ap11-4t

OAKLAND FEMALE INSTITUTE, NORRISTOWN, PA.—The Summer Session of this Institution will commence on TUESDAY, the 28th of April. The Course of instruction embraces all the branches of a thorough English and polite education.

TERMS.—Board and Tuition in English branches, per Session of five months, $75.00
Lessons on Piano or Guitar, with use of instrument, $20.00 to 25.00
Lessons on Harp, with use of instrument, 40.00
Vocal Music in class, 2.00 to 5.00
Drawing and Flower Painting, 10.00 to 15.00
Painting in Oil, 20.00 to 30.00
The Ancient or Modern Languages, each, 10.00
Washing per doz., 00.36

The Session Bill to be paid $40.00 in advance, and the remainder before the pupil is removed.

Circulars, containing particulars, may be obtained by addressing J. GRIER RALSTON, Principal.
mh28-8t*

COTTAGE SEMINARY FOR YOUNG LADIES.—This Institution, with ample accommodations for fifty pupils, is beautifully located on the East border of the Borough of Pottstown, two hours' ride from Philadelphia, by the Philadelphia and Reading Railroad. The interior arrangements and accommodations are of a strictly family character, and every effort made to render it, as far as possible, both a home and a school. Thoroughly competent teachers are engaged in the Ornamental and Musical Departments. The pupils are under the constant supervision of the Principal; and no pains are spared to secure to each the best of training in every study. The year is divided into two Sessions, of twenty-one weeks each, commencing the first of May and November.

For Circulars, with particulars, address the Principal,
REV. W. R. WORK, Pottstown, Pa.
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BLAIRSVILLE FEMALE SEMINARY—On the Blairsville Branch of the Pennsylvania Railroad.

REV. S. H. SHEPLEY, A. M., Proprietor and Principal.
MRS. P. P. SHEPLEY, Principal.

The same Teachers who have so successfully filled their respective posts of instruction, the past year, and some of whom for several years, in this Institution, viz., Miss Pond, from Bangor, Me; Miss McLaughlin, of this State; Misses Baker and A. S. Noyes, from Brooklyn, N. Y.; and Miss E. A. Noyes, from Brunswick, Me., will continue next year.

Ample facilities are here afforded for the study of Instrumental Music, including the Piano, Guitar, Melodeon, and Thorough Bass; the various branches of Drawing and Painting; the Latin and French Languages; together with all the branches of a systematic and approved Course of Female Education.

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Accommodations for seventy boarding scholars. The next Session will commence on the FIRST MONDAY IN MAY, and continue five months.

For terms, &c., see Catalogue, which will be sent on application to the Principal. The present Session will close with an examination, March 25th and 26th.
fe28-8t* S. H. SHEPLEY.

OXFORD FEMALE COLLEGE, BUTLER County, Ohio, under care of the Synod of Cincinnati. Principal, Rev. J. W. Scott, D. D., aided by eight assistant teachers. Expense from $80 to $90 per session of five months. Scholarships at rates still lower. The buildings and grounds are unsurpassed. Every modern convenience and comfort has been supplied. Rooms all heated with steam, and lighted with gas. Sessions open early in January and September. For circulars or information in detail, apply to DR. SCOTT, or REV. W. S. ROGERS, Oxford, Ohio
mh22-tf

NORTH SEWICKLEY ACADEMY, BEAVER COUNTY, PA.—Rev. HENRY WEBBER, Principal. The present Session will close on the 19th of March. The Summer Session will commence the THIRD WEDNESDAY IN APRIL. This Institution is designed for both Males and Females. Strict attention is paid to the improvement of pupils in all those respects in which parents desire most to see their children advance. For terms, &c., see published Catalogue. fe28 3m

OXFORD FEMALE SEMINARY, CHESTER COUNTY, PA.

The Winter Session, of five months, will commence the first Wednesday in November.

Expenses, for Boarding, Fuel, Light and Tuition in the English branches, $60 per Session. Ancient and Modern Languages, each $5. Lessons on the Piano, and use of Instrument, $15. Painting and Drawing, each $5. Or the payment of $80, will include the whole.

A daily stage connects with the cars at Newark, Del., and also at Parkesburg, Pa. Address
J. M. DICKEY, or
Oxford, Sept. 20, 1855 SAMUEL DICKEY, Oxford, Pa.
sep29-tf

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The Summer Session will commence on Monday, the 16th of April. Whole expense per session of twenty-two weeks, for Board, Room, Tuition, Washing and Incidentals, $55, payable one-half in advance.

See Circulars. DAVID WILSON,
mar15-1y Principal and Proprietor, Port Royal P. O.

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For terms of tuition, board, &c., apply to any member of Rock River Presbytery, or to the President of the Institution, REV. W. W. HARSHA.
jy12-1y

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The next Session commences on the 1st of May. For Catalogues, containing full information, address
L. G. GRIER and H. S. ALEXANDER,
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22-eowly*

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mh21-3m*

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