

Literary Notices.

BOOKS sent to us for a Notice, will be duly attended to. Those sent to Philadelphia, Pa., may be sent to our Philadelphia Office, 111 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

THE PHYSICIAN SHOULD BE A CHRISTIAN. An Address delivered at the Commencement of the Western Reserve Medical College, Cleveland, by Rev. Frederick T. Brown.

This is a valuable discourse. We could wish it placed in the hands of every Physician. Patients also might read it with advantage. It shows clearly the benefits to the patient, of the physician being a religious man. A quiet conscience, and a good hope in Christ, do more to the recovery of a patient, than is done by medicine. To soothe the troubled mind is hence part of the physician's duty. Toward this he may himself do much; and if he is a good man, he will call in the Christian minister. The presence of a godly and judicious minister is not dead in the sick room, by the truly good physician. The Doctor and the clergyman should labor in company.

LIFE SCENES FROM MISSION FIELDS: A book of facts and results, the most material and remarkable in Missionary Experience, condensed and arranged for popular use. By E. D. Moore. With an Introduction by Rev. Hubbard Winslow, 12mo., pp. 368. New York: Charles Scribner.

We have a great extent for such a volume as this. It is a collection of facts and results, the most material and remarkable in Missionary Experience, condensed and arranged for popular use. By E. D. Moore. With an Introduction by Rev. Hubbard Winslow, 12mo., pp. 368. New York: Charles Scribner.

sixteen chapters are devoted to Norway, twenty-five chapters are given to Sweden, and three suffice for Denmark, at the end. Towns, castles, rivers, mountains, city life, and life in the country, everything that in Northern and Southern manners differing of notice, have their place in the volume, while the Church, education, the constitution and government are fully discussed. By the way, what does Mr. Bruce mean when, in page 446, he is speaking of the Swedish Church, which he says cannot be called either Episcopal, Presbyterian, or Congregational, is thus characterized by him: It holds, in the main, the Congregational right of selecting its own clergymen." Does Mr. Bruce think that this element distinguishes Congregationalism from Presbyterianism? The book is illustrated with views of striking scenery and remarkable buildings, and is well fitted to convey a valuable information respecting the state of Northern Europe. Mr. Taylor's work, when it appears, will only form a *Water supplement* to it.

THE WESTMINSTER REVIEW. April, 1867. New York: Leonard Scott & Co.

We never take up a number of this Review without experiencing mixed emotions—great delight at witnessing such an amount of learning and talent as the literary articles display; and great sorrow at the persevering efforts which are made in the theological and theologian literature to extend a skeptical spirit, which must lead unwary readers to reject Revelation.

The articles of this number are: 1. Present State of Theology in Germany; 2. The Hindu Drama; 3. Gunpowder, and its effects on Civilization; 4. Glaciers and Glacier Theories; 5. Progress—its Law and Cause; 6. The Danubian Basin; 7. Literature and Society; 8. China and the Chinese; and 9. Contemporary Literature. Poisons insects carry their sting in the tail, and so it is with this Review. The Theological department of the *Westminster Review* of this number deserves our notice. It contains many illustrations of our positions, which we lately laid down on the subjects of Inspiration and Natural Theology, while in other respects it is most dangerous. As soon as our space will permit, we shall advert to these subjects.

The Bible.

For the Presbyterian Banner and Advocate.

Bible Narratives.—No. 31. SEPULCHRE PURCHASED FOR SARAH.—GEN. xxiii.

Abraham, at the time of Sarah's death, seems to have been dwelling in Beerseba, twenty-five miles South-West of Hebron.—Comp. Gen. xxiii: 19, and verse 2d. In Beerseba, too, we find Abraham three years after this, at the time of Rebekah's arrival from Paddan-Aram; (Gen. xxv: 62, and then we find Isaac, also, who had returned from the same place, the year later.—Gen. xxv: 27. Thus, either Abraham had two places of residence for his large family, and Sarah had gone to the hill, or Northern one, to reside for awhile; or, without holding any special right of pasture in Hebron, since he had left it shortly before the birth of Isaac, Sarah had by him been sent thither, seeking purer air, or for some other equally appropriate purpose. There she died, "and Abraham came to mourn for her."

After an appropriate time was spent in giving vent to his feeling of grief, Abraham stood up from before his dead; and, as a man who felt that he was but a pilgrim in the earth, he said to the sons of Heth, who occupied the country promised to him, give me a burying place, that I may bury my dead one with my right. When the soil was gone, that which was left of the beautiful Sarah, who had attracted by her charms, the Court of two powerful kingdoms, was only a loathsome carcase, which must be concealed from view, as too disgusting to be looked upon. Thus, the testimony of Scripture is distinctly given, that beauty and countenance are short-lived, and that it is the soul, after all, that gives the fascination which we see in the form of a familiar friend. Sarah, the Helen of the Bible, is the only woman of whom it gives the full age; and the first person of which we have a record of the rites of sepulchre. Here is a lesson for those proud of their beauty.

Many persons had died, and been buried before this; and the sons of Heth had sepulchres for the interment of their dead. Either because this was the first death in his family, or because, though not the first, he now wished a more honorable place for Sarah than a common grave, which had received the remains of his most faithful servants, Abraham buys the cave and field of Machpelah, for a family cemetery; and the field, perhaps, as a burying place for his servants, who had died in the service of his patriarch, though it is offered with great reluctance by the Hittites. He buys one for Ephron for four hundred shekels of silver, and confirms the agreement in the gate of the city, in the presence of the people. The deed is as well recorded as it could be, before the age of writing. The price paid was nearly equal to \$100. Then, when he was buried, there were perhaps four times as valuable as it would be present. The shekel here is probably the same as the shekel of Abimelech. (Gen. xx: 16), and the *lamb* of money of Jacob. (Gen. xxxiii: 19.) These pieces had the value of silver, and were used as money, and were the price of a lamb, or perhaps the image was stamped on them to indicate the value. The common shekel is thought to equal an English shilling, or nearly one-quarter dollar. Four hundred *lamb*s would, in that age of the world, be a large price for a field; but the cave, excavated at considerable labor, and the trees planted and pruned, which must remain in the field, would give it value.

We have here the first account of the manner of burying the dead, which is on record. It is by sepulchre or cave, either natural or out of the rock. They had an existence before this, as the sons of Heth had them already prepared. Machpelah was, perhaps, like the tomb of Joseph, in which Jesus was buried, prepared for this purpose, but had not yet been used, as no death had occurred in the family of Ephron. But, because this is the first named manner of interment, we are bound neither to conclude that it was the first, nor at this time the only manner. It seems rather to be the way of interring the rich, or the great, as it is at the present day. Abraham, Isaac, Rebekah, Jacob, and Leah, rested with their fathers in this cave.—Gen. xxiii: 30, 31. But Rebekah's name, Deborah, was buried under an oak, (Gen. xxxv: 8,) and Rachel was buried in the way, and a pillar set over her grave.—Gen. xxxv: 19, 20. These, however, it is possible, would have been buried in Machpelah, if Jacob had not feared, on account of Esau, to return to his father's house and estate in Hebron. When once buried, it was not to be consistent with the faith of one who wrestled with God and prevailed, to disturb the repose of the departed, however much they might be respected, in order to give the body a more honorable resting place.

It is a little remarkable that the first two modes of interring the dead, and the only two modes of which we have a distinct mention and recognition in the Bible, are both given in connection with the obsequies of females. Great men had died, but we have no account of their funeral rites; and their resting place, as dead men, is not named. But the beautiful Sarah gives her spirit to God, and the body, we are told, was laid in a rock tomb. The beloved Rachel dies, and her mortal remains, we are informed, was committed to the mother earth, with a pillar on the grave, to tell the traveler of the place where she lay. In a later age of the world, when sun and fire probably had become more fully established, men began to burn the bodies of their deceased relatives. We have an allusion to this practice in the Bible.—1 Sam. xxxi: 12; 2 Chron. xxxv: 5; Amos ii: 6; vi: 10. Homer, who flourished about the age of Samuel, and who sang of an age over a century earlier, intimates no other mode; though it is said that interment was the custom of the early Greeks, as it was of the Egyptians and Persians. Even the Romans burned the corpse, and buried only the ashes, or preserved them in an urn. In the disgusting solemnity of deifying an Emperor, of which we read in a later age, his image, made of wax, was burnt on a funeral pile, from which an eagle was said to fly, which the Emperor himself supposed bore the name to Olympus. Still, in Hindostan, where Parsism, or Zoroaster's fire-worship, retains its strongest hold upon the popular mind, not only has it been the custom to burn the bodies of the dead; but such has been the sensual views which have formed of the abode of the departed, that the living and youthful wives of the deceased husband are cast with them upon a funeral pile, to be consumed with the force of English law in that country has hardly yet been able wholly to restrain from the practice of this cruel rite. Perhaps the God of the Bible, foreseeing man's downward course in error, has ordered such a minute description of funeral solemnities in sacred history to be given of woman, rather than of man. The Narrative of the burial of Sarah, in her social position, and in her mother of Joseph, with the concomitant circumstances, if read and believed on, as a part of God's Bible, would overturn some of the firmest pillars of heathenism. The system of Confucius in China, of the Zend in India, and every form of man's religion, belief seen in its distortions in the pagan world, in female degradation, would disappear before such light. Woman is the equal man in her social position, and in her right to eternal life, and prospect of a glorious resurrection. This is taught not only in the record of the life, but of the death and burial of Bible women.

tion, and said to an officer by his side: "The very children draw in a love of liberty with the air they breathe. You may give your brave boys; and be assured, if my troops follow you again, they shall be punished."—Sander's *New Third Reader*.

The Little Girl and her Bible. Mr. Hone, in the days of his infidelity, was traveling in Wales on foot, and being rather tired and thirsty, he stopped at the cottage of a woman, where there was a little girl seated reading, and whom he asked if she would give him a little water. "O yes, sir," said she, "if you will come in, mother will give you some milk and water." Upon which he went in and partook of the beverage, the little girl again returning her seat and her book. After a short stay in the cottage he came out, and thus accosted the child at the door: "Well, my little girl, are you getting your task?" "O no, sir," she replied, "I am reading the Bible." "But," said Mr. Hone, "you are getting your task out of the Bible, too?" "O no, sir, it is no task for me to read the Bible; it is a pleasure." The circumstance had such an effect upon Mr. Hone that he determined to read the Bible. And he was always afterwards one of the foremost in upholding and defending the great truths contained in that Holy Book.

A CHILD'S DEFINITION.—"Can you tell," once said a man, to a very little child, "Can you tell me my dear, what your soul is?" "No," said she. "I don't know it." "Do you suppose," said the little one, "that I don't know what my soul is?" "Well, tell me, then, if you know." "Why, my soul is, I think, of course," was the reply.

A LITTLE girl of five years old, once said to her mother, "Do you know when I feel the happiest?" Her mother answered, "I suppose when you are good." "No," said she; "but when I feel sorry for having been naughty, and God has forgiven me." How sweet is it to be forgiven!

"WHY, what drove you from home such a bitter day as this?" asked a woman of a poor little boy, shivering and crying at the corner of a street. "Cross roads," he answered, with the tears streaming down his cheeks.

A SCHOOLBOY being asked by the teacher how he should slog him, replied: "If I don't on the Italian system—the heavy strokes upward, and the down ones light."

RATES OF DISCOUNT. CORRECTED WEEKLY FOR THIS PAPER.

Table with columns for Pennsylvania, New Jersey and Delaware, and various banks and their discount rates.

Poetry.

Mountain Greetings. Incribed to Miss M. J. K., Allegheny City.

I will take a strain with a feeble hand, To answer thy friendly tone, For months have passed since I told thee last, How the world and I went on. Sweet May was warming the glade and glen, And I with a footsteps free— And a change hath pass'd o'er the earth since then, And was glad of the Summer near, To roam and roam through the sounding halls Of the dark old forests here; I felt dreamed that her joyous tune, For others would take its place, While the fading eye, and the faltering foot Would be all—would be all my own.

For the Ladies.

Maternal Teachers. God stations the mother by the cradle, and bids her yield her hand to guide the uncertain steps of childhood, that man's earliest years may have the presidency and control of one apt to teach, able to direct, and competent to bless. The mother is called to a life of self-sacrifice; and is not this the true notion of life, embodying the highest conception of character? The greatest the world has known, whom men have taken for their Teacher, hath said, "He that would be great among you, let him be the servant of all." Home-life is a toil-some and a benighted ministry; the highest requisite of its service is in the character which is gained by its blessed labor. Who does not feel and know that the divinest agency and force with which we are made acquainted will calm, control, and direct others. It is higher than intellect, or any form of genius. It blends the strength of feeling with the serenity of reason. It is harmony of nature; when the creature's will is subject to the Creator's, after tumultuous striving and long-continued endeavor. It is the one only thing we carry with us to the future. As it is, shall we be, blessed or accursed. Therefore have I called it the true end, and Divine power of human life, and said, "The most admirable lot for its acquisition and culture, is the home-life of woman."—Milliner.

The Marriage Relation. The great secret is to learn to bear with each other's failings; not to be blind to them—that is either an impossibility or a folly; we must see and feel them; if we do neither, they are not evils to us, and there is obvious ground for no need of forbearance; but to throw the mantle of affection round them, concealing them from each other's eyes; to determine not to let them chill the affections; to resolve to cultivate good-tempered forbearance because it is the only way of mitigating the present evil; always of a view to ultimate amendment. Surely it is neither perfection,

but the imperfection, of human character that makes the strongest claim to love. All the world must approve, even enemies must admire the good and the estimable in human nature. If husband and wife estimate only that in each which all must be conceded to value, what do they more than others? It is infirmities of character, imperfections of nature, that call for the pitying sympathy, the tender compassion that makes each the comforter, the monitor of the other. Forbearance helps each to attain command over themselves. Few are the creatures so utterly evil as to abuse a generous confidence; a calm forbearance. Married persons should be pre-eminently friends, and fidelity is the great privilege of friendship. The forbearance here extended for is not weak and wicked indulgence of each other's faults, but such a calm, tender observance of them as excludes all harshness and anger, and takes the best and gentlest methods of pointing them out in the full confidence of affection.—Whisper to a Bride.

A Stray Leaf. Oh, husbands, husbands! how truly indispensible are you! How much of the brightness of life we not trace to their agency. As I stand, solitary and alone, upon the balcony, gazing upon the thronging crowd below, I see one selecting some choice fruit. How quick my heart tells me it is for the wife, of whom he is fondly thinking, at home. And another—how carefully he carries that small parcel. That, too, is for wife. I don't know what I should do! See how elastic his step is; and his face, though careworn, lights up with a smile of real satisfaction.

In imagination I follow him to his home. It is a wet night, but the lights gleam brightly out through the shrubbery. How cheering! And wife comes out to meet him at the porch, in a fresh muslin, with dew-drops; and little arms reach up to clasp his neck, and cherub lips explain "Papa, 'twas home!" Oh, yes, there are holy shrines in this wicked world of ours, and fragrant flowers cluster round them. And the more we mingle in the busy mart of life, and feel its vanity, the more do we desire and appreciate "Home sweet home." But more, oh how much more, shall we who are wives appreciate it when he who made it bright is gone. We will not look in vain for the familiar step, the kind word, and find no rest for our aching, bursting hearts. GOD pity the widow.—Iraul New Yorker.

THE HORSE! THE ORIENTAL HORSE CHAMBER.—Part I. Full directions according to the General Art of the Horse, Part 3. Diseases and their Cures. General Care of the Horse. Part 4. Diseases and their Cures. Part 5. Diseases and their Cures. Part 6. Diseases and their Cures. Part 7. Diseases and their Cures. Part 8. Diseases and their Cures. Part 9. Diseases and their Cures. Part 10. Diseases and their Cures. Part 11. Diseases and their Cures. Part 12. Diseases and their Cures. Part 13. Diseases and their Cures. Part 14. Diseases and their Cures. Part 15. Diseases and their Cures. Part 16. Diseases and their Cures. Part 17. Diseases and their Cures. Part 18. Diseases and their Cures. Part 19. Diseases and their Cures. Part 20. Diseases and their Cures. Part 21. Diseases and their Cures. Part 22. Diseases and their Cures. Part 23. Diseases and their Cures. Part 24. Diseases and their Cures. Part 25. Diseases and their Cures. Part 26. Diseases and their Cures. Part 27. 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