Carrier's Address.

To the Patrons of the Presbyterian Banner and Advocate.

Good morning, my patrons, I've called for my pay,
For toiling to serve you, by night and by day;
Some fifty-two times to your doors I have brought
This welcome good *Banner*, with intelligence fraught.

I've kept you well posted, in each event great,
That did appertain to the Church or the State;
Some prominent items, I'll try to rehearse,
By view retrospective, in poetic verse.

The first glorious item that came into view
Was a Western College, established by two
Presbyterian Synods, and first rate to be,
Endowed and located at West Liberty.

Another, and greater, comes next into view—
Seven North-Western Synods combining to do
Great work for Christ's kingdom, by training the youth
To preach to all nations the Gospel of truth.
The Schools of the Prophets, O, may they send forth
Into the great harvest East, South, West, and North,
Whole armies of reapers, to gather and bring
The whole world to Jesus, the Sov'reign and King.

Next, a foreign item, of thrilling import,
Great Britain 'gainst China has fired on her fort,
Destroying the mission our Church planted there,
And storming great Canton, in cruel warfare.

March fourth brought rejoicing—that national day,
When thousands on thousands, in martial array,
Did welcome Buchanan to the highest seat
In this great Republic, with music most sweet.

Lord Napier, just landed, came next into view,
Minister from England, her claims to renew,
By negotiation, with General Cass,
'Bout Mosquito kingdom and the Isthmus pass.

The troubles in Kansas made Geary resign;
Then Walker's appointed, with special design
To govern with justice, and give unto all
The freemen of Kansas their rights, great and small.

What fine correspondence, so rich and so good,
That weekly supplied you, with sweet mental food
Of what was transpiring, at home and abroad,
To build up the kingdom of Jesus our God.

Also, that discussion, convincingly clear,
Refuting the doctrine the Baptists hold dear;
Baptism by immersion is swept clear away,
Like chaff by the whirlwind in a stormy day.

Forgive, "Calm Observer," I'd almost forgot
To notice the wisdom with which you are fraught;
To mark all the blunders Buchanan did make,
And conjecture that Kansas must be a slave State.

The frequent revivals that're brought to your view
In different sections, the churches all through,
Demand adoration, thanksgiving and praise,
That God is renewing his work in these days.

Reports of Spring meetings the *Banner* did give,
Presbyterial doings, in union and love,
Combining together, in sweetest accord,
To build up the kingdom of their common Lord.

The Old School Assembly, with harmony sweet,
In Lexington City, Kentucky, did meet
In deep consultation, to further the cause
And build up the kingdom of Christ and his laws.
Their fervent petitions and praises did rise
To the King of Zion, who rules in the skies,
For wisdom and guidance his empire to build,
Until the whole earth with his knowledge is filled.

The New School Assembly in Cleveland did meet,
The slavery question was carried in heat;
And the Southern members, protesting, did say,
Since they could not have peace, they would go clear away.

July brought rejoicing, the nation all through,
This eighty first year since great Jefferson drew
That grand Declaration, the hope of the earth,
Which must, in the end, give all nations free birth.

If I might conjecture, I'd venture this day,
'T will prove like the stone which the prophet did say
Would crush all the kingdoms, and grind them to dust,
Then fill the whole earth, which true liberty must.

The news from East India has filled us with fear,
For the cause of our missions, and ministers dear;
Yet, since the Lord reigneth, the Church should rejoice,
He'll rule o'er the heathen, and utter his voice.
Though heathen do rage, and rulers do bring
Their counsel in concert against the Great King,
Who still sits in Zion—he'll speak in his wrath,
And his rod of iron will dash them to death.
Though Satan engages the heathen to war,
In order the glorious Gospel to mar,
He will but accomplish what God has designed—
'T is part of the plan of his infinite mind.

The New School Convention in Richmond did meet,
By previous arrangement, their plan to complete,
Of forming a body with spirit and life,
Independent, unframmel'd by slavery's strife.
The United Synod they chose as their name;
And all sympathizers, of feelings the same,
To meet them in Knoxville in May, fifty eight,
There organize fully, and go forward straight.

Presbyterial meetings—Synodical, too,
This fall have been given, and brought to your view;
Thanksgiving and praises to God is most due,
For peace, love, and concord, the churches all through.

In two New School Synods, whose action we have,
On the Richmond Convention, approval they gave
Of all their proceedings, and voted to meet
Their brethren in Knoxville, with harmony sweet.

The Prayer Convention in Pittsburgh did meet,
With one accord pleading at a mercy seat
For times of refreshing from Jesus, our Lord,
To shine on his churches, his help to afford.
When Zion doth travail her sons are brought forth,
O, may we see wonders of mercy and truth
Displayed in the rescue of thousands of souls,
From sin and from Satan brought into his folds.
And now, my good patrons, you'll clearly perceive
The worth of my labors, and kindly receive
My call on your bounty with full approbation,
And hand me your quarters, as just compensation.

ONE WORD.—Harlan Page once went through his Sabbath School to take its spiritual census. Coming to one of the teachers, he said: "Shall I put you down as having a hope in Christ?" The teacher frankly replied, "No." "Then, said Mr. Page, tenderly, "I will put you down as having no hope." He closed his little memorandum book, and went on to the next class. He said no more to the young man, but that was enough, "No hope." God's Spirit strove with the teacher's soul until he found a hope at the cross of Jesus.

DISCRETION in speech is more than eloquence.—*Bacon.*

Literary Notices.

BOOKS sent to us for Notice, will be duly attended to. These from publishers in Philadelphia, New York, &c, may be left at our Philadelphia Office, 111 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

THE MARROW OF MODERN DIVINITY. In Two Parts. Part I.: The Covenant of Grace. Part II.: An Exposition of the Ten Commandments. By *Edward Fisher, A. M.* With Notes. By the *Rev. Thomas Boston*, Minister of the Gospel, Ettrick. 12mo.; pp. 370. Philadelphia: *Presbyterian Board of Publication*, 821 Chestnut Street.

What lover of profound Theology has not heard of "Fisher's Marrow?" Who that is acquainted with the causes which led to the first Secession from the Church of Scotland in the days of the Erskines, when "Legality" and High Church Moderatism ruled with iron sway, does not know how fiercely the opponents of the truth denounced this book, and all who accorded with the views of the Gospel which it contains? We have met with many who entertained the belief that the evils connected with Patronage, were the sole grievances under which Hog, the Erskines, and their brethren suffered. Such people have no idea of the heterodox condition of the Church of Scotland at the beginning of the Eighteenth Century. It is almost incredible that any Church possessing Standards so evangelical as the Westminster Confession, and exacting subscription to the same from entrants to the ministry, as the Presbyteries of the Church did, could have, so rapidly and so widely departed from the form of sound words which those Standards set forth, as the Church of Scotland then did. Into the details connected with this period we have not space to enter. We refer to them merely because of the extraordinary proceedings, and persecuting enactments which were then adopted by the leaders of the Church against the men who were known to favor the theological views of this profound treatise. The "Marrow Controversy," is not much known in our country, but in Scotland it raged with great vehemence, and its effects were visible on the character of the Establishment, and of the Secession almost during the lapse of a century.

We are greatly pleased at seeing this book reprinted by our Board. Fisher's Marrow, Boston's Four-fold State, Baxter's Saint's Rest, and The Pilgrim's Progress, have long been associated on the same shelf; and we are glad that now they may *all* be had from the shelves of our Board. We do hope that this book may have a most extensive circulation. The study of it will have a decided effect on the thinking and preaching of all our ministers, licentiates, and students, who may apply their minds to master its contents. It has been customary with some persons to look on the book with some suspicion, without reflecting on the fact that the men who condemned it, were wrong on the subject of justification, faith, acceptance with God, and other leading Gospel subjects; while the men who loved it and contended for it, were the evangelical, powerful preachers of the day, such as the Bostons, the Hogs, and the Erskines.

MESSIAH'S REIGN; or, The Future Blessedness of the Church and the World. By the *Rev. Wm. Ramsey, D.D.* 12mo.: pp. 247. Philadelphia: *Joseph M. Wilson*. 1857.

Dr. Ramsey had, as early as in 1841, published a work on the Second Coming of our Lord *before* the Millennium; and here in the volume before us he follows up this subject. In England and among the clergy of the Establishment in Ireland, and among a small number of the ministers of the Free Church in Scotland, the question of the Pre-Millennial advent has been long and most learnedly discussed. The work before us is written with much clearness, and in a spirit of great candor, and it contains a fair exhibition of the evidence on the affirmative side of the controversy. In many of the English treatises there is a spirit displayed which almost borders on fanaticism, as if the dispensation of the Holy Spirit under which we live, were a period of weakness, and as if the mere appearance of the Saviour, his personal presence, were sufficient to change the moral aspect of the world. There is none of this spirit in this book. It is calmly and clearly written, and without any presumption displayed in connexion with the actual period of our Lord's manifestation. We do not receive Dr. Ramsey's interpretation, and we think that the Rev. Dr. Brown of Glasgow (who at one time was a decided Millennarian, and who afterwards saw that he was in error) has in his work on this subject, entirely disposed of the controversy.

THE REPRINT OF THE BRITISH REVIEWS and of BLACKWOOD'S MAGAZINE.

The commencement of the new year is a favorable time for new subscribers to commence taking these valuable publications. The four *Quarterlies* and *Blackwood*, which is published monthly, may be had for the small sum of ten dollars a year, and in all the leading towns and cities of the country they may be received free of postage. In Great Britain these works cost $31, so that, the Messrs. Scott & Co., of New York, offer them at less than the one third of their original cost.

Our regular notices have made our readers familiar with the characters of these great journals; yet we may here state that *The London Quarterly* is conservative in its general tone; conservative toward the Church and in pol tical matters generally. *The Edinburgh* is the great organ of the Whig party. The *North British Review* is liberal in its views, and has lately undergone a considerable change, which has deservedly raised it in the estimation of the thinking community. The editor had, for the sake of the talent displayed, admitted some articles from such English writers as Taylor and Kingsley, in which loose views of Missions and the Scriptures were contained. The *Review* was in consequence suspended for a time, but now it is re-organized, and its evangelical character is firmly secured. *The Westminster* is the organ of the progressive party, and of the English Socinians. It is literary, ably written, but in its theological department exceedingly dangerous to weak minds. *Blackwood*—Old Ebony-Maga—is too well known all the world over, to need a character.

Now that China, India, and the leading questions of both Hemispheres, are of such inordinate consequence, the articles of these journals which are the products of the loftiest literary minds of Great Britain will possess an unusual interest. The latest numbers which we have received, clearly warrant this statement, and we are confident that all subscribers will feel that their money has been most judiciously expended.

OUR BOARD OF PUBLICATION has just issued an excellent little manual, entitled "My Own Primer, or First Lessons in Spelling and Reading."

It is unquestionably one of the very best *first* books which we have ever seen.

No. 201 of the Board's Tracts is before us. It is called, "Let Go that Stern Line."

THE HOME, for January, contains a beautiful engraving of Cromwell before the Battle of Dunbar. This monthly now enters its *Fifth* Volume. It is published in Buffalo, N. Y., by *Beadle & Adams*, at $1.50. It is intended as a Guide for the Wife, the Sister, the Mother, and the Daughter. Edited by *Mrs. H. E. G. Arey.*

THE HAPPY HOME AND PARLOR MAGAZINE.—This is a Monthly Journal, of 76 pages, published in Boston, by *C. Stone & Co.* Number 1, of Vol. VII., is before us. *William M. Thayer* has assumed the editorial department. This is an excellent specimen of a Christian family paper. If each month in the year 1858 shall furnish its equal, the subscription price of *two* dollars, in advance, will be repaid many fold to its subscribers.

THE ATLANTIC MONTHLY.—The *third* No. of this new candidate for popular favor, is now on our table. In the amount of thought and literary interest, it excels its predecessors. "Notes on Domestic Architecture," "The Winds and the Weather," "Spartacus," and "Agassiz's Natural History," are able articles. It is for sale by *W. A. Gildenfenney*, Fifth Street, near Wood.

The Bible.

For the Presbyterian Banner and Advocate.

Jacob's Return.—Gen. xxxv: 27.

After an absence of about thirty years, Jacob returns to take formal possession of his father's estate, and of the covenant and birthright prerogatives which had been declared to be his. He had gone *alone* from Beersheba, he now returns a wealthy pastoral prince to Hebron. This place was the Northern residence of Isaac, as it had been for a long time of the family of Abraham. At the end of a journey it is interesting to call up in review the incidents of the way; let us, therefore, revert to a few such as Jacob would call to remembrance as important way marks in the path in which Providence had led him.

Ten days after the departure from Padan-Aram, Jacob is overtaken by his father-in-law, who has pursued him with a chosen band of servants, and with feeling of hostility. Laban had, for a long time, allowed envy to nestle in his bosom; this, owing to the manner of Jacob's departure, is turned to wrath. His night dream, which he recognized as a voice from Jacob's God, hardly restrained him from his purposes of vengeance, when he overtook his son-in-law. The Divine admonition with the failure, after diligent search, to find the stolen or lost *Teraphim*, led him to be content with a treaty. Jacob must treat his daughters with proper kindness and dignity, and neither party must pass, for injury to the other, the spot marked by the stone pillar set up as a monumental witness of this parting agreement.

Laban and his company having returned to their own land, Jacob passes down the banks of the Jabok. He has a vision of "*Two hosts of angels*." The one host would protect him against Laban, and Esau, and all old enemies; the other would lead him on to such victory as God gives to his chosen people. The event gave the name *Mahanaim* to the place. A city was built here in a later age. It was in the inheritance of Gad (Josh. xxi: 38) and a city of refuge. Ish-bosheth made this place the seat of his empire (2. Sam. ii: 12,) and David fled thither (Ch. xvii: 24) for safety during the rebellion and triumph of his son Absalom. From this place Jacob sent a peaceful embassy to his brother Esau, who now mostly resided in Mt. Seir. The messengers brought back word that Esau and four hundred warriors were on their way to meet him. This news filled Jacob with alarm, and was the occasion of a remarkable prayer—the first we have on record. The suppliant expresses himself in emphatic and comprehensive language and with a brevity and manner strictly appropriate to his position. He does not, however, as too many professed suppliants at God's throne, let his prayer die away from the heart, as the words do from the lips. He uses all the means in his reach to pacify a brother's wrath; and retires for the night (Gen. xxxii: 24) and is with the "angel of God." This prayer-wrestling of Jacob has to him all the effect of a literal contest with a bodily form. The angel of Jehovah, or the Son of God, having, however, not yet assumed humanity, we may suppose him to produce *sensations and an effect* as Spirit can produce upon matter. Jacob perseveres, prevails, and obtains a blessing; but leaves the place of triumph, "halting upon his thigh." He goes forth as a sinner, with "the motions of sin," that he may still feel his dependence upon a covenant God. Esau, warned of God in a vision, and calmed by his brother's gifts and demeanor, professes to bury his old grudge and offers assistance in the homeward journey of Jacob, that he may take possession of his father's estate.

At first the intention of Jacob seems to have been to return to his father's house by a route East of the Jordan, and Dead Sea. But either because he feared his brother, or because he learned that his father had removed to Hebron, which might be reached by a nearer way, he resolved to change his course. The soldiers of Esau were no doubt partly of the more wicked and reckless subjects of Isaac and partly Hivites. This would not inspire confidence in Jacob. Esau yields to his refusal of aid, and farther present social *intercourse*, and departs for Seir the same day. Jacob turns his route, passes down the South side of the Jabok, halts for a season at the Jordan, and builds houses for his family and booths for his cattle. These *booths*, after which the place was called *Succoth* were doubtless deemed remarkable structures for that age. They were perhaps permanent stables to protect the flocks at once from the mountain storms, and beasts of prey, and not mere temporary affairs common among nomadic tribes, or the place would not have taken its name from this circumstance.

We know not how long Jacob tarried at Succoth—perhaps not as long as he intended—till he deemed it expedient to pass the Jordan. He came near to Shechem, which lay about eight or ten leagues distant. Some think *Shalem* (Gen. xxxiii: 18) was the name of the city near which he pitched his tent. Others believe, with much reason, the word refers to the *peaceful* manner of his encampment. That he came by treaty, and in a *peaceable* way into the territory of the Hivites, is evident from the whole history of his intercourse with that people. That two cities, Shalem and Shechem should be in such close proximity, is not likely, and it is as improbable that Shalem, if it was the name of the city, should be lost, and that the name of Shechem, used for the country, should be introduced in its stead. Perhaps Jacob may have been influenced in this settlement by the power to which his brother Esau had risen. He was now great as a leader, not only of those of his father's subjects who had emigrated with him, but was in fact the prince of another tribe (Gen. xxxiv: 23; vi: 2) of this same people. Jacob may have hoped to unite the Shechemite branch of the Hivites to his family, and thus be able to meet his brother on equal terms. Good men sometimes form wicked and ambitious plans which God, for their benefit, frustrates.

Jacob purchases part of a field or plain, where he had pitched his tribe, erects upon it an altar to God, the God of Israel, and cultivates intimate friendship with the proprietors of the land. Four or five years having passed since the departure from Padan-Aram, all the sons of Jacob, born during the first seven, or the early part of the second seven years of his sojourn with Laban, would have attained to manhood. Dinah, born perhaps two or three years before Joseph, would have entered her thirteenth or fourteenth year. Her friendship, at this early age, with the daughters of the land, becomes a snare to her; for she is taken by Shechem, the son of Hamor, and "humbled." He intends however to make her his wife, and, through his father, proposes this to Jacob. At a family council, at which the brothers of Dinah, according to the custom of the age, are present, it is agreed that she shall become the wife of Shechem, only, on condition that the whole tribe adopt the religion of Abraham, and have all the males circumcised. The peaceful character, and the wealth of the household of Jacob, (Gen. xxxiv; 21—23) induced them to consent. A treaty is now formed, which, if carried out, will make the family of Hamor and of Jacob one people, as was already well nigh the case with the sons of Seir and Esau. But Simeon and Levi meditate vengeance for the disgrace of their sister; they plan the destruction of the city and tribe; and with the assistance of many servants, they execute their bloody purpose. The warriors are all slain; (Gen. xxxiv: 25, 29) the wealth, wives and children are taken as prey; and the tribe is lost in the family of Jacob.

The destruction of the city of Shechem, led Jacob to fear (Gen. xxxiv: 30) a confederation of the tribes of the land, for his destruction. He feels humbled for his ambition, and his worldly policy; and is led to think of his vow, at Bethel, more than a quarter of a century before this. He is now ready to obey the voice of God and remove from Sechem, though by the laws of war he might claim the country as his own. Before he departs for the place where he had the vision of the ladder which reached to heaven, he makes preparation for a near approach to God. New garments are put on. Ear-rings, used as talismanic amulets, and all the *teraphim*—whether those stolen of Laban, or those possessed by the family, or by the captive Hivites—are buried under an oak. Perhaps the shade of this tree, deemed sacred by those affected by idolatry, is chosen as a means by which to obtain peaceable possession of these jewels and images from their superstitious owners.

In Bethel Jacob builds an altar, and has another vision: a Hero, his name, by Divine direction, is changed to Israel, or *the warrior or soldier of God*. Deborah, the nurse of Rebekah, also dies in Bethel, and is buried under an oak. The great esteem in which she is held is evident from the name Bachuth, or *weeping*, given to the tree which marked her grave. It is five years since Jacob and Laban parted, it is one hundred and twenty years since Rebekah left Haron, as the betrothed of Isaac. Deborah was one of the company and could not therefore be less than one hundred and twenty five or one hundred and thirty years of age when she died. Thus for almost a century and a quarter she is a faithful nurse in the family. But she has the reward of her toil. She is honored while she lives, mourned for when she dies, and her name is recorded among the very few, of whose burying place the Bible tells us. How much better that females, who value themselves because of the position of their family, who are yet compelled to live in proud seclusion and with titled idleness and poverty, should seek a place in some family where they are needed and may be useful. Thus, they would win the esteem of men, and receive the blessing of God, instead of reaping as their reward the cold neglect of the one and the rebuke of the other.

The funeral rites of Deborah being ended, and the days of weeping having passed, Israel journeys Southward. When near Bethlehem Benjamin is born. Soon after this, Rachel dies, is buried by the way, and a pillar is set upon her grave. This stood for many years, and was known as Rachel's pillar. These funerals by the way, seem to intimate, that from fear, or some other cause, Jacob had not yet assumed his legal claims to his father's estate; and that he did not feel at liberty to return home; otherwise we may well suppose, that he who directed that his own body should be carried from Egypt to the field of Machpelah, would have had the remains of his beautiful and beloved Rachel laid by the side of Sarah. When once buried, however, he will not disturb her in her humble resting place, but will mark the spot as a memorial of his exile and wanderings.

Jacob halts but a little while by the tower of Edar, in the plains of Bethlehem. Here, in another age, angels appeared to shepherds while watching their flocks by night, and sung of the advent of the Son of God. But now, we see—a motherless child in the armsof a weeping father, who hastens with it to Hebron, to allay his grief by a kindly reception to the home of his youth. Though a quarter of a century, and more, has elapsed since he received a parting blessing from his father, who then expected soon to die, yet, this father has so renewed his age as to be able to welcome his exiled son home again; and, he even survives this happy meeting, almost a score of years.

Many changes have happened to the family of Isaac, since Jacob left as a banished son. All the oldest, and most pious servants are dead. Jacob had, in youth, listened with interest as they told the incidents of the early journeys of Abraham; but now their venerable forms were seen no more. Some of those, of more vigorous age, have gone with Esau to Mount Seir. Others may have sought a home with the sons of Keturah, or with other tribes, where they might find some of their kindred. The few, with strong faith in the promises of the God of Abraham, who remained in the household of Isaac—long rather a passive and patient sufferer than an active leader—are greatly disheartened. No calamity, not even the death of Isaac himself could fall more heavily upon the family, than the decease of the pious (Gen. xxv: 28—28,) and energetic (xxvii: 41—13—15—46,) Rebekah. This event probably took place a little before Deborah seeks a home in the family of Jacob. Much, therefore, might be seen every where around Hebron, to make the heart of Jacob sad and to admonish him of the fact that years would slowly, but certainly pass, till his own last change would come. Thus it has always been, and thus it always will be. Time meets us, and hurries past. Death, at first seen in the distance, moves slowly; but, as it nears us, it hurries its steps. Eternity must be tried—eternity, with its unknown realities, ocean depths, and boundless expanse. But, to the pious and afflicted saint, all this is welcomed, in the blessed hope of being "gathered to his peoples", and in the happy prospect of exchanging worldly conflict and sorrow, for heavenly rest and joy. G. W. S.

CONSCIENCE AND THE BIBLE.—An Armenian of Marsovan lately procured a Bible of the Protestant bookseller there. The book was taken home and, it appears, pretty diligently read for some weeks. But at last the man took it back to the bookseller with this confession: "This book reproves all my thoughts and all my actions. I find that I must either stop reading it, or change my whole life. This last I cannot do, therefore I return you the book."

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THE UNDERSIGNED HAS BEEN APPOINTED Receiving Agent and Treasurer, for the following Church enterprises, in the Synods of PITTSBURGH, ALLEGHENY, WHEELING, AND OHIO, viz:
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Correspondents will please address him as below, stating distinctly the *Presbytery* and *Church*, from which contributions are sent; and when a receipt is required by *mail*, the name of the *post office* and *County*.
As heretofore, monthly reports will be made through the *Presbyterian Banner and Advocate* and the *Home and Foreign Record*.
J. D. WILLIAMS, Treasurer,
my24 No. 110 Smithfield Street, Pittsburgh, Pa.

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