Poetry.

Hymn for Children There is a clime where Jesus reigns, A home of grace and love. Where angels sing in sweetest strains, ()f his redeeming love.

And children, too, will join to bless The precious Saviour's name; Clothed in his perfect righteousness, And saved from sin and shame.

Yet all, alas! may not be there, For some will slight his grace; Now though he calls, they do not care, To turn and seek his face.

He says to all, "Come unto me, And I will give you rest;" Oh! linger not, but haste to be With his salvation blest

The fairest roses quickly die, The leaves must all decay; And, little reader, you and I As soon may fade away.

Then let us early "watch and pray," And seek the things above; And may the Spirit day by day Reveal the Saviour's love. -London Children's Friend.

Literary Hotices.

BOOKS sent to as 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 PORTS OF THE NINETERNTH CENTURY. Selected and edited by the Rev. Robert Aris, Will-mott, with English and American Additions, by Most, With English and American Authors, Specific of "Cyclopedia of American Literature." Superbly illustrated with 132 engravings. Small 4to, pp. 616.

New York: Harper & Brothers. 1868. This is a most gorgeous and tasteful gift-book

Every thing about it is beautiful and attractive outside, inside, binding, gilding, paper, engravings-all display cultivated taste, high art, and great expenditure in the preparation of this body, such as fainting and falling, certain singularly unique and delightful volume. The evidences of regeneration. The mind and work contains choice extracts from the productions of one hundred and eighteen British and ate upon each other. As the bodily health American writers. A glance at the book will affects the mind, so-mental excitement affects show that the selections have been made with the nervous system, and there may be fainttaste and judgment; and we do not hesitate to ing, and falling, and various other bodily say that to the American editor much of the value of the volume is owing, not only for his addi- grace. No doubt these bodily effects have tion of native American gems of Poetry, but for been witnessed where there has been a genthe brilliant and characteristic pieces of British origin which he has incorporated with the pieces which Mr. Willmott had adopted. Beattie and where no such work has been experienced; Cowper begin the list, and Tennyson, Mackay and this is sufficient to show that they are Read, Longfellow, and Bayard Taylor, come in at the end of this brilliant array. Our readers will find this a delightful book to present to any beloved friend.

THE SPANISH CONQUEST IN AMERICA, and its re-

When the first and second volumes of this original and peculiarly learned work appeared, we reviewed them at some length, and pointed out the fact that Mr. Helps is no mere compiler gathering up the matter of modern writers, and casting it anew in a form of his own. There is, perhaps no Englishman of the present day so profoundly learned and intimately acquainted with all matters connected with Spain in the fifteenth and sixteenth centuries, as this author that he has carefully avoided reading any modern work on the subject of his investigations, lest his mind should be unduly biassed. He has drawn his materials from Spanish original sources. appeal from their authority. The volume before us is occupied with the Administration of Cortez. he is a Christian. Whether he ever reached us is occupied with the Administration of Cortez, Nicaragua, the Encomienda system, Guatemala. and the Conquest of Peru. In this volume, as in the former ones, the reader is supplied with a number of page maps which are repeated from time to time, as the narrative requires their presence for examination. Hence no long sheets are ever hung out of the book to be torn and defaced by accident or otherwise, it may be, before the book is half read. Here the eye merely glances. from one page to the other, and the utility of such an arrangement is at once perceived... This is a valuable standard history.

THE HASHERSH EATER: Being Passages from the

Life of a Pythagorean. 12mo.: pp. 871. New York: Harper & Brothers. We are not sure whether the publication of this book will do good or not. Its revelations are of a most fearful character, and its warnings are proclaimed in trumpet tones; and yet we doubt that there may be persons found who, on reading these pages, will be tempted to have recourse to the use of the drug here denounced, in order to tittle of saving grace. It is often the case nizing sufferings which the author describes. It back; and yet they feel like one who said, is well known that in the East, Opium and the "Though I can not speak for Christ, I could juice of the Indian Hemp (Cannabis) are used as die for him." Here was genuine love; and use of Hasheesh, i. c. Cannabis, are described, and times and under suitable circumstances to the details of his terrific sufferings are given in express our attachment and speak for our his efforts to get free from the awful vice into Master, yet great fluency in talking and country and it would appear, by some in our life. What doth it profit though a man seats of learning—than the public are perhaps say he hath faith, and though he talk, ever aware of. If the sight of a drunkard, and a description of his misery were found to be a sufficient warning against others falling into such a not saying only, it is also doing. It is not cient warning against others taking into such a talking merely, it is first believing and then sin, then we would have more hope than we can obeying. It is not feeling merely, it is a life now entertain, that this book will do all the good of faith and obedience. Jas. ii 14, 20. sin, then we would have more hope than we can which we doubt not the author desired that it

THE TECHNOBAPTIST: A Discourse wherein an Honest Baptist, by a course of argument to which no honest Baptist can object is convinced that Infant Christians are proper subjects of Infant Baptism. By R. B. Mayes, Yasoo City, Miss. John Wilson & Son, Boston.

There is in this book a great effort, by a plausible but erroneous statement of Pedobaptist principles, and by a seemingly learned analytical one who holds to the right of a child of God to bring them up to view, or texts may,

forty-eight pages, published in New York, conducted by Richard C. McCormick. The January number is received. Contents varied and good.

BOOK OF CHANTS, consisting of Selections from the Psalms, for the use of Congregations, &c. By Rev. G. D. Archibald. Music by D. H. Baldwin and L. W. Mason. Cincinnati: Moore, Wilstack, Keys, & Co. Sold by W. S. Rentoul, 20 St. Clair Street, Pittsburgh.

We make no great pretensions to musical talent. We love plain congregational singing, wherein the people praise the Loids Chanting we have regarded as difficult; but others say it is easy, and admirably adapted to all the ends of music in worship. Its practicability should be fairly tested, and the book before us seems well calculated to promote the effort. The work can be had at \$3 per dozen.

For the Presbyterian Banner and Advocate. Acknowledgment.

WELLSBURG, VA., Dec. 26, 1857. REV. DR. McKinney-Dear Sir :- Allow me a little space in your paper to speak of a very pleasant and profitable donation visit with which my kind friends, in Wellsburg and vicinity, favored myself and family on Tuesday evening, the 22d inst. The attendance was large, and the feeling most cordial. J. It is exceedingly, gratifying to a minister, to receive such manifestations of the kindness and confidence of his people; and his desire is thereby increased to promote their highest interest. During my five years' residence here, I have been favored with three donation visits; all exceedingly pleasant, and very profitable; not only in a pecuniary point of view, but in various other ways. They serve to promote sociability and kind feeling in the congregation; and also to bind the hearts of minisgregation. Such demonstrations of kindness are especially gratifying and timely during the present distress in pecuniary matters. And as we are exhorted to "provoke one another to love and good works," I hope that the publication of this act of kindness and generosity on the part of my beloved people, may serve to stimulate, at et, some other congregations to act a similarly least, some other congregations.
good part, by their needy pastors.
E. QUILLIN.

For the Presbyterian Banner and Advocate. Evidences of Regeneration.

Yours, truly,

Letter IX.—Uncertain Evidences. But let a man examine himself .- 1 Con. xi: 28. MY DEAR FRIEND :- As high affections are not, so neither are great effects on the the body not only sympathize with, but opereffects, where there is no genuine work of uine work of the Spirit; but then they have also been witnessed in numerous instances not certain evidences. Besides, they are very contagious in their nature and often lead to self-deception; and, hence, should

receive no encouragement. Religion is a rational thing; and there is no more reason in fainting away in the experience of it, lation to the History of Slavery and to the Gov- than there is in ascending into heaven to erument of Colonies. By Arthur Helps. Vol. bring Christ down from above, or in descending 111., 12mo.; pp. 582. New York: Harper of ing into the deep to bring up Christ again Brothers, Franklin Square. 1857. from the dead; for the word is nigh thee, the word of Faith, which we preach; beieve and obey the Word, and rely upon Christ, and you are safe. Rom. x: 5-12. Sometimes the sympathies are excited, tears are shed, and then a quiet state succeeds the agitation, and this is taken for religion; whereas, there is in it all, no real sense of sin, no proper views of the way of

salvation, no believing reception of Christ, is. Mr. Helps declares, and we believe truly, and no reliance upon him; in a word, Christ has no concern in the whole matter. For instance—to state a fact—one hears of a meeting in progress, and he thinks he must go to the place; he sets out; he thinks how and he narrative takes its course because of the the people there are employed; he weeps, influence of the documents which admitted of no and goes on, weeping as he goes; at length the place for which he started, is uncertain; but one thing is very sure, as you well know, he is seldom seen in a place of worship now. Here were bodily effects, but no saving change; there was no conviction of sin; no apprehension of the mercy of God in Christ; no embracing of the Saviour, and, of course, no work of the Spirit; and yet the man was pronounced a convert. But bodily exercise profiteth little; (1. Time iv: 8) and great bodily effects are no certain evidence of re-

generation. Of course you need not be distressed for the want of them. They can do you no good. Again, great fluency in talking and praying is no certain evidence of regeneration. Some are naturally more talkative than others; but, even the least talkative may, when under the influence of excitement, or when the subjects of high affections, become very fluent in speech and may talk freely on religious subjects, and pray loud and long, and with no lack of words, and yet be des-

experience the glowing visions, the gorgeous that the soundest, converts say the least; scenes, the ecstatic enjoyment, and even the ago- their humility and self-distrust keeps them stimulants. The experience of a victim to the though this love should constrain us at proper which he had foolishly and sinfully fallen. We praying is no certain sign of a new creation, regret to find, from the book, that Cannabis is for we may possess this fluency and yet be used by a greater number of young men in our dead in sin, having only the appearance of

Again, that texts of Scripture are brought to the mind in a sudden and unaccountable manner, is no certain evidence of the new birth. Many depend on this; but it is really no evidence one way nor the other. Texts may be suggested by the Spirit of God; they may be recalled by what is termed the association of ideas; certain texts may be associated in the mind with other texts, or with certain times and seasons, or with places, or events, or circumstances, and the recollection of these things, or the occurrence of reasoning, sylogistic and mathematical, to prove similar events or circumstances, may bring that none but actually regenerated persons are up these texts with great clearness and force the proper subjects of baptism. The term Tech. to the mind; or when the attention is aroused nobaptist, or child-baptist, in the lips of the aut the very activity of the mind itself may thor, does not signify one who acknowledges the cause it to recur to forgotten passages of the right of the believer's little child to baptism; but word of God, or the quickened memory may baptism. And Infant Christians are, with him, purpose, be suggested even by Satan himself. not the infant children of believers, embraced in He quoted Scripture to Christ tempting him, the covenant of promise; but they are new born and he has not forgotten all he knew of the men and women, by a spiritual birth. The book Bible then. Most likely he knowsamore of

PRESBYTERIAN BANNER AND ADVOCATE.

stead of going at once to Christ, as he should, for eternal life; and so Satan comes quoting hasten home, as there is smething still to Scripture and whispering peace when really there is no peace; for the only way to peace

with God is by the reception of Jesus Christ by faith. He is our peace.—Eph. ii: 14—17. And what the awakened soul should do is, not to be looking for peace, nor trying to feel better, nor expecting comfortable texts of Scripture to be brought to his mind, but to flee at once to Christ, close with him, and receive him by faith and rest on him Christ for life .- Matt. xi : 28-30. Behold the Lamb of God!-John i: 29

And here, perhaps, we may distinguish between the agency of the Spirit and of Satan in this matter of quoting Scripture. The great aim of the Spirit is to draw the soul to Christ; and hence when he suggests, Scripture it is to keep Christ before the mind; it is to hold up Christ, and impress on the heart the need of Christ, that the sinner may look to him and be saved. But Satan's great aim is to keep the soul away from Christ; and hence he quotes Scripture to induce peace without closing with Christ; and when one is resting on these texts brought to the mind, and not upon Christ, hen it is but too plain that Satan has successfully accomplished his work. Hence, this is not a certain evidence; not certain even though the suggestion of these texts nay be followed by a certain kind of peace, and a certain kind of hope, too; for the hope may be false and the peace delusive. Rest not, then, on this evidence; nor be cast down because you are not favored with it. There are better evidences; evidences which Satan can not counterfeit; and let it be your great desire to have. Ohrist formed in you, the hope of glory. For they who are in Christ, also have Christ in them. He is their hope and their salvation, their all in all: May he Yours, Truly.

For the Young.

For the Presbyterian Banner and Advocate TALLAHASSE MISSION, Sept. 25th, 1857.

MY DEAR LITTLE FRIENDS :- This whole vacation. I have been promising you a letter; and here the time is nearly gone, and no writing done yet. Well, you shall have one; but what shall it be about, for I have so many things to tell you?

Many of your kind papas and mammas, me, then, for mentioning some that would have been omitted.

In a former letter, I told you I had care of our Indian girls out of school; would you like to know what that means? Perhaps to be in readiness for the Sabbath. you may be as ignorant of it as I was a year ago.

Well then, you must consent to cabin, let me say our mission house is made them the remainder of the day law of bricks; about one hundred feet long and While the girls are employed as above,

"Now, imagine yourself in my cozy sitting ous. room, on third story, some bright morning, a few minutes past four o'clock. But be sure have united with the church, and will you made, with neat spreads, straight, smooth, time, an affectionate adieu,

and turned down at the top. Here I must tell you, that the girls are equally divided into what they call sewing and kitchen circles, twenty in each, and change once in two weeks. About half are full grown, though much younger than you would think. Each one has her own part to do. They are very active, and generally work well with some one to oversee. And with the aid of two or three hired persons, the whole labor, I may say, for this great mer in Tolland, Conn., took from his pocket

But, hark! I hear the first bell, and we must go down and see that all are in proper order to appear at table; and the little bell bell, see all proceeding, in nice order, to the

prayers, all recite a verse of Scripture. Morning devotions being ended, shall I leave you to inspect operations in the din-ing hall, while I go and make arrangements in the sewing room? Yes, but be sure you get in some corner, for as these girls seldom take time to walk, woe betide all who come within their reach—coffee pot, meat-dish,

gravy-bowl, or what not, in hand. Well, in about half an hour, the tables will be cleared, brushed, dishes washed, and hall put in neat order. Now come up to our sewing room, and see all seated around, basket by their side, busily plying their needles, making or mending their own clothing or that of others, merrily talking, singing, or perhaps some one reading a pretty story, aloud. Here they remain till dialf past eight. Then all may go out and walk, swing, skip the rope, gather wild flowers, or almost any thing they wish. At nine they assemble for school, which is conducted much as yours are in the States Now released from care, and the morning cool and pleasant, shall I take you to see

our beautiful lake? Well, we will go on horseback, bounding over the prairie for three miles, and on our way will meet with a great variety of lovely wild flowers. Here you will find the rich prairie plume, pinks, verbenas, the beautiful fox glove, the pas-

fears and beget in him a false, and delusive little folks will like much better, the bright and ruinous hope. No doubt he often does waters extending something like a mile in so; and hence the danger of depending on length and half the distance across, and such an evidence. It is really no evidence bounded beyond with shrubbery of Nature's at all, because it may so easily be counter-feited by the enemy of souls There is the angler. Would you like a pleasure trip? great danger just here; for the awakened Well, if you are a good paddler, you may sinner is very apt to be seeking peace in have it in real Indian style; for here is the canoe, all ready. But come, come, we must

be done there to day. to overflowing with all manner of clothing good time we will have, turning upside down, nside-out, and the other side round; bedoor, for this, that, and the other; and at der for salvation; he should come at once to half-past four, will again repair to the sew-

ing room. But we must pass the time till a quarter before eight, when the tingle of a little bell will tell the whispering to cease. Then reciting the Commandments, or some other verses of Scripture, and being commended to the kind care of our heavenly Father, and repeating in concert the Lord's Prayer, &c., all unite in singing an evening hymn, the favorite one being,

Jesus, tender Shepherd, hear me!s Through the darkness be thou near mc— Watch my sleep till morning light.

All this day thy hand has led me, And I thank thee for thy care;
Thou hast clothed me, warmed and fed me. Listen to my evening prayer.

" Let my sins be all forgiven, ' a Bless the friends I love so well; Take me, when I die, to heaven, Happy there with thee to dwell."

New, one-by-one, see all retire to their chamber; and lastly, seated in our room, we will await any calls that may be made. Yes, here come some, saying: "Miss M——, my head is so much hurt—my cough does be so bad;" or, "my throat all swell up," &c., &c. "Won't you give me some medicine?" Or, s e that half doubtful, half ounning looking be yours, and you his for ever —Col. i: 21 ooe, making her way, with, "P-l.e.a s-e —29. Yours Truty give me a little water, and T will be sure o bring you some in the morning." Well, their wants all supplied, the little bell again calls for quiet; and when an almost painful silence reigns, we will bid them a kind good night, and hear it returned from

ll parts of the room. Now, if all have been good, and needing no other medical attendance, our labors for the day are ended, and we may enjoy our-

selves as we like. Monday forenoon, the girls do their own washing, and the afternoon they have for recreation, and spend it pretty much as they please; often sewing, or doing other work. for the missionaries, to get money for monthly concert collections. Yes, while you are throwing in your pennies, dimes, &c. equested me to write particulars just as perhaps to assist in supporting them or they occur in our every day life. Pardon their teachers, they are giving their "picayunes and bits," as they call them, to send

the Gospel to other benighted heathen. Daily attention is paid to personal neatness and order, but especially on Saturday, Now, dear little friends, you may have

heard your good mammas saying, "Oh! east one whole day with me. church and Sabbath School;" but what To those who wished to know whether I would they thinks of fitting out forty girls was going to live in a bark hut, or a log on Sabbath morning, and theu watching over

three stories high; situated in view of the boys are busy tout of school, cutting Grand Prairie, on the West, and surrounded wood, carrying water, making garden, hoe by many beautiful shade trees, of various ing.corn, &c.; and thus the daily duties go on, and they are becoming useful and industri-Since writing, last Winter, seven of them

that noisy, rising bell don't startle you; and not earnestly pray that the daily instrucexcuse, me while I hasten to the girls' cham- tions and warnings they receive may lead ber adjoining, to see that all are astir. Just | many others to become sincere followers of fifteen minutes, straightening up, or the the meek and lowly Jesus?

tardy bell and naughty black marks will be Many other things I would love to tell

sure to catch some one. Now while the you of our Creek Indian scholars, but here girls hesten to their sitting room, on the is the end of my sheet, and worse than all, second story, to complete the morning toilet, I fear, the end of your patience; so, with just take a peep in and see beds all nicely the hope of addressing you at some future From yours, truly,

M. H. McKean.

Miscellaneous.

Don't Despise Small Things.

fimily of one hundred members, is perfirmed.

Now, see part of the sewing circle take
their pails and go out to milk, while the to look at it, a curious little boy of twelve, others, are busy sweeping their rooms, standing at his elbow, asked him what it was halls, &c. Then, at the sound of a great "Oh," said he, "nothing but a potato, my triangle, see the other division leave to set boy; take and plant it, and you shall have all that you can raise from it till you are free " The lad took it, and the farmer thought no more about it at the time. The boy, however, not despising small potatoes, will tell them to arrange as they are to take | carefully divided it into as many pieces as their seats; and with the first tap of second he could find eyes, and put them into the ground: The product was carefully put aside in the Fall, and planted in the Spring, Immediately after this repast, we have and so on till the fourth year, when, the family worship—the reading, singing, and all, frequently being conducted in the Muscokee, or Creek language. At evening the prospect that the potato field would, by another year, cover his whole farm, asked to be released from his promise.

Our Language.

The Dublin University Magazine says: Dictionary English is something very different not only from common colloquial English, but even from that of ordinary written composition. Instead of about forty thousand words. there is probably no single author in the language from whose works, however voluminous, so many as ten thousand words could be collected. Of the forty thousand words there are certainly many more than one half that are only employed, if they are ever employed at all, on the rarest occasions. We should any of us be surprised to find, if we counted them, with how small a number words we manage to express all that we have to say either with our lips or even with the pen. Our common literary English probably hardly extends to ten thousand words, our common spoken English hardly

sion-flower, and many others I cannot name. two feet in depth, which is the nest of a successfully solicit ashare of patron-successfully solicit a men and women, by a spiritual birth. The book is not likely to do much good, for it is not alagar, ed greatly to increase men's thoughedge, nor to induce Christians to love one another; neither is induce Christians to love one another; neither is induced the control of increase men's the property of induced the control of increase men's the property of induced the control of induced the

The Slandered. A venerable old man says: "Let the slan-

dered take comfort-it is only at fruit trees that thieves throw stones." The old man is right. Who ever saw

thieves throw stones at the birch, maple, or elm-tree? The more fruit the tree bears, and the richer it is, the more it is likely to attract the attention of the thier. No man that tries to do his duty to his

fellows, and endeavors to live to bear the Now, in the upper room whence we first fruits of true religion in his daily conduct started, see that large sewing basket, piled can for a moment suppose that he will pass along through life without being slandered to be prepared for mending, or cut, basted, more or less. Such a man will of necessity and fit, ready for evening work. And a have some enemies; and these enemies will try in every way to injure him, and, among others, they will not be slow in stirring up sides answering innumerable calls at our the polluted waters of defamation and slan-A man who has no enemies is merely

milk and water nothing. We would not give three figs for such a man.

He who is anything, who makes his mark in the world, who does good, will have ene mies; and, if he have them, he will be sure to be slandered.

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