Poetry.

The Invocation.

BY JAMES C. CLOW, WHO WAS LOST ON THE "CENTRAL AMERICA."

Ye gentle spirits of the night,
Who watch the dreamer's bed,
Come, bring me visions sweet and bright,
And strew them round my head;
Drive from my care-worn, o'er-pressed brain
Each thought of daily strife,
And let me have those dreams again
I knew in early life.

Go, wing ye through the moonlit air,
And bring me scenes from home;
Go, follow through this world of care
Wherever they may roam—
My friends of youth—each present friend—
All whom my heart holds dear,
And let them round my couch attend
'Till morning beams appear.

Then, bring me every joy I've known—
Each face that made it bright—
The fragrance of each good I've done,
(Though little, still my delight;)
And let the smiles, the love, the joys,
Like graceful music blend,
And, while the theme my brain employs,
Give rapture every friend.

But, spirits, if ye'd have my soul
With pride and pleasure beat—
Would add the sweetest joy of all,
And crown this dreaming fete—
There's one whose gentle features seem
Forever by my side—
Bring her, and let me in my dream
Imagine her my bride.

Literary Notices.

BOOKS sent to us for Notice, will be duly attended to. They can be obtained from publishers in Philadelphia, New York or Pittsburgh, or left at our Philadelphia Office, 111 South 10th Street below Chestnut; in care of James M. Wilson, Esq.

ENGLISH HEARTS AND ENGLISH HANDS. By the Authoress of "Memorials of Captain Hedley Vicars." *Carters. J. S. Davison.*

This book should be universally read, as showing the immense good that can be done amongst the laboring classes, by earnest private Christians. A Christian lady starts out with the Bible and Tract, to publish salvation to such neglected persons and families, and to pray, with rough day-laborers, and this is a volume of sketches from the life, to exhibit the blessed results. No one can read these narratives without tears. What untold good might be done in this community, if such a spirit were prevalent! The Memoir of Captain Vicars made a great impression. But this will create a deep sensation, and stimulate many by such Parables of the good Samaritan, to go and do likewise. M.W.J.

MEMOIRS OF GENNESARET. By *Rev. John R. Macduff*, of the Established Church of Scotland. *Carters. J. S. Davison.*

This is a charming book of short and spicy chapters, full of graceful delineation of Gospel truth, such as we might expect from the author of the "Words of Jesus." It has not all the striking point and constant charm of that inimitable volume, but it is full of freshness, glow, and fervency, such as must amply repay the reading. One who signs himself "A.," whose identity we readily conjecture, thus speaks of it:

We should be very much puzzled to name a religious author of our day who has more rapidly attained wide popularity and, until this new volume appeared, smoothly, than the Rev. John R. Macduff, of Glasgow. It is with great pleasure that we now introduce him, by name, to our readers, who have already admired and loved, *incognito*, the author of "The Faithful Promiser;" "Altar Stones;" "Morning and Night Watches;" "Words of Jesus;" "Mind of Jesus;" "Footsteps of St. Paul;" "Evening Incense;" "Wood Cutter of Lebanon;" "Exiles of Lucerne;" "Great Journey;" "Faint Prayer;" "Child's Book of Divinity;" and "Memories of Bethany." There are often good reasons for going unnamed, and again there are often good reasons for lifting the veil. Thousands in America as well as great Britain, will be glad to know that the gentle, ingenious, elegant and pious writer who has so often warned and so often comforted them, is an able and eloquent minister of the Established Church of Scotland, still in the prime of early manhood, and likely to do good service in the Lord's vineyard for many years to come. All the works which we have named are published by those indefatigable benefactors of their race, Robert Carter and Brothers, who now for the first time reveal Mr. Macduff's name, in the title of this freshest work. This book, of about four hundred pages, contains more than twenty chapters on events and teachings connected with the Beautiful lake of Gennesaret, sojournings, journeys, miracles, discourses, parables; all set forth in the author's well known and justly winning manner. We have heard Mr. Macduff preach to Young Men, and we are the more ready, since we listened to his elevated strains, to commend what he writes not to the young only, but to all who prize Evangelical truth delivered with sacred unction. M.W.J.

EXPOSITORY THOUGHTS ON THE GOSPELS. By *Ryle*. MARK. *Carters*, New York. *J. S. Davison*, Pittsburgh.

This is a continuation of Ryle's pithy sententious remarks on the Gospel paragraphs, much in the style of our first lecture, well calculated to impress, and useful for families, as Bible Readings. Such books are always good to be within reach for an idle moment. It can be read by snatches, with great profit. M.W.J.

LECTURES, Delivered before the Young Men's Christian Association, in Exeter Hall, in 1856 and 1857. *Carters*, New York. *J. S. Davison*, Pittsburgh.

These lectures, discussed, on popular themes, by eminent speakers, and well deserve to be read by all our Young Men. "Truth and its Counterfeits," by the Hon. the Vice Chancellor; "Gambling," "The Sabbath, Patriarchal, Mosaic and Christian;" "The Triple Plea;" "The Battle of Life;" "Abstinence;" "Popular Amusement;" "The Imagination," by Dr. McCosh; "Reason and Revelation;" "John Bunyan;" "Self Culture." M.W.J.

HALL'S JOURNAL OF HEALTH. Contents of February number:

New Office in May;	Victoria as a Mother;
Material Medica;	Passing Away;
Lay Sermon;	Bread for Wheat;
Eating Rotten Meat;	Bread, Cheapest and Best;
Dyspepsia, What is it?	Longevity of Slaves;
Book Peddlers;	Cooking Dynamics;
Cheap Living;	Safe Reading;
Pulpit Power;	Yellow Fever Antidote;
Midwifery Surgery;	Health Lecturers;
The Best Preacher;	Yarrow Riddles;
Children, Training of;	Parlor Ornaments;
Gratitude and Health;	Cheaky Reading;
Health a Duty;	Foreign Medical Literature;
Warm and Cold Baths;	Planting Trees.

NATIONAL THANKSGIVING. A Sermon Preached in the Second Presbyterian church, Brooklyn, by *Rev. Willis Lord, D.D.*

This is a Thanksgiving Sermon. It was delivered on the 26th of November last to the preacher's own congregation, and they asked a copy for the public. The distinctive views with which our country is blessed are admirably set forth, and the means of perpetuating them are suggested. We thank Dr. Lord for a copy.

FIFTY DAYS IN CHINA, or the Life of an American Slaver. 12mo. pp. 200. New York and Dayton, 29 Ann Street. 1856.

Without any pretence at literary excellence, this work is intended to take its place on the book-shelf beside "Uncle Tom's Cabin." It purports to be an actual autobiography, and to give a faithful portraiture of the life of the writer, who, it is affirmed, now dwells some fifty miles from Philadelphia. We doubt the truthfulness of this declaration. Not that we disbelieve the fact that those in chains have often experienced certain of the cruelties depicted in this volume; but we are slow to believe that all the sufferings here recorded were accumulated in the experience of one victim.

BLACKWOOD'S MAGAZINE, (January, 1858. New York: *Leonard Scott & Co.*,) is as remarkable as ever for its high-toned literary articles. We miss the delightful author of the Scenes of Clerical Life; but the articles on India are most admirable.

The Bible.

For the Presbyterian Banner and Advocate.

Judah and his Family.—Gen. xxxviii.

"As chronology is the eye of history, and as the Bible differs from all early fabulous records, in giving ages and dates, and in joining events which at first view may seem unlikely, but which will bear close investigation, it will be interesting to the reader to see the probable dates of the several incidents clustered together in this chapter. In fixing them we must refer, by anticipation, to dates given in subsequent chapters.

Joseph is thirty years of age (Gen. xli: 46) when he stands before Pharaoh. Consequently, in the third famine year, (xlv: 6) when Jacob is one hundred and thirty years old, (xlvii: 9) he is thirty nine or in his fortieth year. Judah, the fourth son of Jacob, was not probably born sooner than the close of the third year after his father's arrival in Padan-Aram. Joseph was born (Gen. xxx: 25) fourteen years after this event. Thus, Judah would be eleven years older than Joseph, and in his fifty first year when Jacob went down to Egypt. At this time Judah had two grandsons by Pharez, (Gen. xlvi: 12) the son of Tamar. Allowing the elder of these to be a year old, and the younger to be an infant, Judah would be a grand parent in his fiftieth year. There would be no difficulty in this, were it not evident from the Bible-narrative, that it is equivalent to being a great-grand parent. This difficulty we think may, however, be explained not only from facts in Oriental history, in regard to early marriages, but from declarations of the Bible.

Hezekiah was born to Ahaz—even taking the Jewish reckoning of a part of the year for the whole—in the thirteenth year of his life; (2. Kings xvi: 2; xviii: 2,) we may, therefore, name the fourteenth year of Pharez for the time of the birth of Hezron. This would be in the thirty-sixth year of Judah, and would place the sheep-shearing in Timnath in the thirty-fifth year of his life. There is some delay, after the deaths of Err and Onan, for Shelah to be old enough to marry the widow of his deceased brothers. Allowing one year between the ages of Judah's sons, and, that the eldest took Tamar to wife in his fourteenth year, we may name seventeen years from the birth of the eldest till the youngest would be deemed full grown. It is probable that Err died very soon after his marriage, and that Onan was also soon slain for his sin. This accounts in part for the delay asked by Judah till Shelah would be grown. This would make Onan born to Judah in his eighteenth year, and in the seventh of Joseph, or the year after Jacob left Padan-Aram.

Adullam, the native city of Judah's wife, was, at the conquest of Palestine by Joshua, (Josh. xii: 15) a royal city of the Canaanites. From its contiguity with Socho and other cities West of the mountains of Hebron, and from the fact that these were in the valley, (Josh. xv: 33,) it seems to have been located about midway between Hebron and Timnath (v: 12); which latter city lay near Gath, and about twenty miles North-West of the former. Judah, about the time his father came to Succoth, probably when on a visit to his grandfather at Hebron, turned aside, from the direct route through ancient Salem, to visit a friend of his family. While at the house of this friend, whose name was Hirah, he became acquainted with a daughter of Shuah, the Canaanite. She became his wife, accompanied him to his father's house, and bore two sons while Jacob was yet beyond Jordan or in Shechem. Shelah, a third son, was born in Chezib, perhaps while the mother was visiting some of her kindred. Chezib was in the inheritance of Judah, and is called Achzib (Josh. xv: 44,) and subsequently Cozeba, (1. Chron. iv: 22) and was inhabited by the descendants of Shelah. It seems (Mich. i: 14) to have been near Adullam. These incidental statements make it manifest, that while the family of Jacob was in the North of Palestine, there was considerable intercourse in friendship, and perhaps in business, with other and more Southern parts of the land. Judah may indeed have dwelt for a time in Chezib, and may not, until the return of Jacob to Hebron, have thrown in his entire interest with those of his brethren.

The two dates given in the age of Joseph, are his seventeenth year, (Gen. xxxvii: 2) which seems to fix the time when the train of events commenced which led his brothers' cruelty to sell him as a slave; and his thirtieth year when he stood before Pharaoh. As he was in prison two years after the chief butler was restored, there would be eleven years for the ripening of the envy of the brothers, and for the favor to which Joseph attained in the house of Potiphar (Gen. xxxix: 2; 23,) and in the prison. If we divide the period between these three named events, it will give about four years for each, and make Joseph in his twenty first year when he visited Dothen. This would be in the thirty-second of Judah. About this time, or shortly after, Err and Onan die, (v: 7, 8) and a year hence (v: 12) the wife of Judah dies. These afflictions so closely following the sale of Joseph as a slave, may have been sanctified to Judah, and may have prepared him to plead so wonderfully for Benjamin, as he did fifteen or sixteen years later (Gen. lxiv: 33) when he offered his own liberty for that his brother

Whether suspicions, mistrust and mutual recriminations among the sons of Jacob had any thing to do with the separation of Judah for a time from his brethren, the Bible leaves us to infer. It only states the fact that he had flocks in Timnath, and that having ceased mourning for his wife, he went with his friend Hirah to give direction and assistance in shearing his sheep. These periods of mourning varied much: The Egyptians mourned seventy days for Jacob, and Isaac was three years before he was comforted after his mother's death. If it was one or two years till Judah was comforted it would bring us to about his thirty-fifth year, the period already fixed by other probable circumstances, when he met the supposed harlot of *Enajim* on the way from Adullam to Timnath. Judah, though perhaps less guilty in intention than some of his brothers, yet is the most guilty of any named in the Bible, in the actual consummation of the plot against Joseph. He may also have led off in deceiving his father, but he is now deceived by his daughter-in law and led into a crime which remained as a stigma upon himself and his family; thus, teaching how God judgeth in the earth, and how he punishes the wicked by their own wickedness.

We have in this chapter a reference to a custom, which was afterwards (Deut. xxv: 5—10) a law in Israel, that the brother of next of kin, (Ruth iv: 4—8,) that was yet unmarried, of the deceased husband, should take his wife and raise up seed in his name. What there may have been in the Patriarchal and Levitical ages, when the Church was yet organized only for the family and the nation, that seemed to require this law which is looked upon generally with a kind of abhorrence under the Gospel dispensation, we cannot tell. The fact we know, and the leading object is stated; and it is ours to study and profit by the lesson, as part of the Revelation God has given us. The leading object was to raise up seed *for* the deceased brother (v: 8) and in his *name*; and when this was not the object, as by the special law to meet the specific case where the brother was childless and left a widow, then, it was as much a crime to marry a brother's wife (Lev. xviii: 9, 16) as a sister; for surely it is lawful wedlock, and not adultery or fornication, which Moses allows beyond certain named degrees of consanguinity and affinity. If so, a father's wife is a father's wife still, though she be divorced or he be dead, (1. Cor. v: 1) and a son may never lawfully have her as his wife. Then the law of marriage, incidentally brought up in the history of the crimes of Judah and of his family, is this, that death does not break the relationship of a party to the deceased; and except in the one case named, and for the one object which recognizes the force of the law, marriage is unlawful as far out with the relations of the deceased husband, wife, or friend as with the person's own blood kindred. This accords with the law of marriage (Mark x: 7, 8) from the lips of the Redeemer; and it is obviously politic in the prevention of crime, as the near relations of the deceased, as well as of the bereaved party, are oftentimes necessarily thrown for a time into the one afflicted family. It is the same Word of God who taught his people to pray, "Lead us not into temptation;" who in thus limiting the right to marry, has cast, as far as possible, a safeguard of chastity around the family circle.

That Judah felt the force of this law, is obvious from his course toward Tamar; after the birth of her twin sons Pharez and Zarah If he had felt that Tamar was no more his relation than any other female, since her husbands were dead, she might lawfully have been taken by him as his wife. But he does not do this. He confesses his neglect of her, as a father, in not allowing her marriage to Shelah, and then bears the disgrace of his crime, presenting a seal and assurance of the sincerity of his repentance in the fact that "he knew her again no more."

Thus, one main object of Moses, in recording these incidents in Judah's life, may have been to present the leading principle in the laws of marriage affinity; and it would be well for many in our age and nation to pause and reflect well upon the lesson taught, before they allow themselves to be led by any law of expediency, bolstered up by preference and, perhaps, passion. Did Judah act right in not making Tamar his lawful wife? Is not a law confirmed by naming an only exception? Have we not, therefore, a demonstration of the fact that *affinity* and *consanguinity* run parallel in marriage? If not, there is as good reason why a father and son may successively be the lawful husbands of the same woman, as that two sisters may in succession be the lawful wives of the same man. The former happened once in Corinth in the days of the Apostle Paul. The latter is not unfrequent in the present age, and has not yet wrought all the evil and schism which it perhaps is calculated to work upon the Church. The truth is mighty and will prevail, and it should be the aim of every Bible student to search for it as for hid treasure.

Another object of the chapter is to give a record of the birth and relationship of Pharez; (Matt. i: 3,) a progenitor of Christ. The incarnation of the Son of God is the centre object to which the history, as well as the rites and the doctrines of the Bible, point; consequently, this chapter has its appropriate place in the narrative as its chief point, the birth of the twin sons of Judah, was within three years after the sad events of Dothen, recorded in the preceding chapter. G. W. S.

Miscellaneous.

For the Presbyterian Banner and Advocate.

The Power of the Pen.

The Pen. What a subject for contemplation! We use the term to express the gigantic trophies which literature has won. The origin of Alphabetical writing is not certainly known. It has been claimed by almost every ancient kingdom. The Chinese and the Hindoos contend with the Phœnicians and Egyptians for the distinguished honor of its invention; and others, too, are disposed to view it as *autochthonistic* to their soil. Be that as it may, the records of time testify to its antiquity.

The most ancient authentic writings extant, are the Pentateuch of Moses, and the books of Joshua and Job. Moses was born 1571, before the glorious advent of the Messiah, and received and wrote the Hebrew Laws about the year B. C. 1491. It appears that he was educated in the royal school of the Pharaohs, and well instructed in the literature, arts and sciences of Egypt. At that time Egypt had attained the zenith of imperial magnificence. Situated on a most advantageous location for maritime as well as overland commerce, she had been enriched by the wealth of the renowned Merce on the South, the gold, and pearls, and gems of India on the South-East; the spices of Arabia Felix on the East; the traffic of Tyre and the Mediterranean on the North; and the products of the African Continent on the West; until from a small colony she arose into all the pomp and splendor, and majesty of a luxurious kingdom, vying with the world for political supremacy. And nearly two centuries prior to this period the warrior train of the famous Sesostris laid Hindostan at the feet of their leader, begging his protection. Returning to Egypt, that illustrious monarch is said to have taken with him some of the wisest and most learned of the Hindoos to instruct his people in the knowledge of Indian learning, Indian arts, Indian science, and Indian laws Thus was the origin of Egyptian knowledge, so famous in the days of the Hebrew Lawgiver. Now, every school boy knows that the two most ancient Grecian writers were Hesiod and Homer, who lived, and wrote, and sung their epics about nine hundred years before Christ, thus giving a period of five hundred and ninety one years of antiquity in favor of Moses, over that of the earliest Grecian authors. We cannot assert, however, that there were no writers in Europe before the days of those illustrious bards. If we suppose, with the statements of the mythic writers of Greece and Italy, that Cadmus, the founder of Thebes, introduced the sixteen letters of the primitive Helenic tongue in the year B. C. 1493, there must have been writers during the period intervening between him and Homer, however much their names are veiled in silence. We need not refer to the *hieroglyphics* or the *hierolics*; enough is known for our present purpose. Look at those two epochs—that of Moses on the mountain transcribing the *law* amidst thundering, and lightnings, and earthquakes; and Homer singing his Illiad and Odyssey to his fellow country men! Those were, for the world, important times; they gave vent to genius; they unfolded intellect; they stereotyped thought; they began a glorious career of communicating ideas from mind to mind, which like the gentle stream flowing on, gathering into its bosom other streamlets becomes larger and larger until it assumes the appearance of a majestic river on which the navies of the world may float. So the stream of ideality, of mind, of intellect, of reason, of all that the soul holds dear, received an impulse in the East through Moses, and in the West through the Grecian poets, which has continued to flow on and on, widening its intellectual channels, deepening its ideal bed until it has developed itself into the ocean of mind, which supports the ships of State; mocks at the puny effort of sceptres; engulphs tyranny and oppression in its billows; and says to truth and the glorious Gospel of Christ, "Go ye swift messengers unto a people scattered and peeled; diffuse your principles by the indomitable energy, aid and influence of my all powerful agency."

The Pen is more powerful than the Sword. The military exploits of the Israelites, great though they were, would have long since been forgotten had not the pen of a Moses, a Joshua, a David, and a Solomon handed them down to posterity to be kept in everlasting remembrance. And where too would have the prowess of Nebuchadnezzar, of Cyrus, of Alexander, and of Cæsar been known, had not their military triumphs been recorded by the pen? Although those proud monarchs laid the world at their feet in homage, and were clothed in purple and scarlet, and dazzled their courtiers with their magnificent splendor, yet who does not now far more admire Moses the law giver, David the poet, Solomon the moralist, Isaiah the seer, and Daniel the prophet? In comparison with these names, are not those once powerful military leaders and triumphant conquerors entirely eclipsed? And who is not charmed with the cadences of Homer and Virgil; delighted with the eloquence of Demosthenes and Cicero; ennobled by the teachings and aspirations of Socrates and Plato; while the names of contemporary warriors, jurists, senators, emperors, kings, and governors slumber in the tombs of oblivion?

The Pen too is more powerful than the Purse. Money is denominated the "God of this world." And too frequently it is used effectually for the vilest of purposes, counteracting truth and justice. It is said that Philip of Macedon gained more victories by his gold than by his sword; yet who does not now admire the Athenian orator's Philippics, while the money bribing monarch is despised and held up to approbium and scorn. Money has its influence, it is true. It buys friends. It has numerous sycophants. It allies itself to a kindred material. It only honors itself. Thus the man of money *only* esteems his neighbor who has money. Let a man be ever so debased, let him outrage every sense of honor; let him violate every law, human and Divine; let him be a debauchee, and a drunkard; if he only has money, he is fondled and caressed by the rich, taken into their society, and honored in the highest degree, even by those whose public morals and high pretensions would lead one to have a different opinion; while the poor man, be he even so moral, is debarred from favor and influence. But the financier may pride himself in his superiority, influence, and esteem; yet who does not value the names of Robert Burns, and Thomas Moore, and Henry Longfellow, far more than any Tyrian wealth or Venetian merchandise, or London aristocracy?

The Pen is more powerful than the People. To gain the applause of men and the suffrages of their fellow citizens, was the great glory of Roman Senators, and seems to be as much sought after in modern times by European and American statesmen. To secure a seat on the wool sack, or in the House of Commons, or in the Senate, is viewed as the grandest development of earthly ambition. Where are the names of the Senators of the past? A few are known, while the vast number are forgotten. And the few who are known were the writers of their times. And yet, although patrician hauteur and Senatorial dignity have passed unknown, the humble fishermen of Galilee; Paul, the Apostle; Luther, and Calvin, and Knox, and Cranmer, the Reformers; Robertson and Hume, Gibbon and Rollin, Macaulay and Prescott, Bancroft and Irving, the historians, will never be forgotten.

The Pen is more powerful than the Ermine. A judicial appointment is much esteemed among men. Some have filled it with honor—such were Coke and Blackstone, and Kent, and Marshall, and Story, and Gibson—while the great majority have spun out an existence which, however brilliant in their day, is not heard of now; and whose names fall into insignificance when compared with the names of Gallileo, Newton, Herschell, and others, the great umpires of modern science, so fully described by their able pens.

The Pen is more powerful than the Sceptre. What could the sceptre of Charles V, of Germany do against the writings of Luther, and the Protest of Spires? Charles IX, of France, might persecute; Philip II, of Spain, might consign to the flames; Henry VIII, and Mary, the Jameses, and the Charleses, might torture their British subjects; and George III might oppress his colonies with taxation; yet, in defiance of the power of Princes, the compilers of the Leagues of Smalcald and of Holland, and Rochelle, and of Britain, and of the Declaration of Independence at Philadelphia, broke the spell of princely authority; dispelled the divinity of sovereign rule; and taught the superiority of mind over matter. The pen has enabled an appreciative world to admire far more the name of Columbus, than those of Ferdinand and Isabella; while Shakspeare and Milton invoke the attention of the best minds, in preference to either kings or rulers; and Wesley and Whitfield, and Chalmers and Edwards, as Theologians; Washington, Burke, Jackson, Webster, and Clay, as statesmen, jurists, and orators; Bacon, and Reid, and Franklin, as Philosophers, are household words, where those princes are forgotten, or hold no reputation. Mind thus predominates over the sword, over money, over Senatorial pomp, over the judicial bench, and over the throne.

The printing press is the great engine of carrying the behests of the pen into distant nations. The three great powers—the Mind, the Pen, and the Press—are now linked together in an indissoluble union. They cannot be separated. They must keep pace with each other. Formerly, men communicated their thoughts on the platform, or from the rostrum; now the most advantageous mode is through the press. A man, from the rostrum or platform, may address three hundred or four hundred people at once; but every newspaper editor, through the press, can speak to as many thousands; aye, to ten times as many thousands! Hence the necessity of a high toned moral press. And hence the superiority of that mode of communicating knowledge.

Thus, with the press as a fulcrum, and the pen for a lever, mind moves the world! §

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