Poetry.

For the Presbyterian Banner and Advocate.

Our Friend Sleepeth.

A stranger came into our land
But two short years ago;
He found a home, but God's command
Was, "Leave it, thou must go."

Warm-hearted, generous, kind and true,
He gained him many friends;
A pleasant life he had in view,
How soon the prospects ends!

The social group he often joined,
Their youthful joys to share;
While they, with cheerful heart and mind,
Would bid him welcome there.

The songs of praise he oft did lead,
Within the house of prayer;
He sat with us, our chosen head,
We bade him welcome there.

We miss him in our youthful band,
His voice we'll hear no more;
He dwells within that happy land,
On Canaan's peaceful shore.

We saw him on a dying bed—
How peaceful! how resigned!
On Jesus' breast he leaned his head,
No fears disturbed his mind.

He left his weeping wife alone—
His helpless children, too;
Without a struggle, or a groan,
He bade the world adieu.

We gazed, with sympathizing tear,
Upon his lifeless clay;
How changed the visage once so dear!
Our bleeding hearts would say.

Farewell, we'll see thy face no more,
Thy work on earth is done;
The battle's fought, the combat's o'er,
The vict'ry thou hast won.

May we again our leader meet,
On Canaan's happy shore,
And sit around our Saviour's feet,
And sing forever more.

There pains and suff'rings never come,
But there the saints shall dwell
Forever in that happy home—
Till then, dear friend, farewell.

Sugar Hill, March, 1858. MATTIE.

Literary Notices.

BOOKS sent to us for Notice, will be duly attended to. Those 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 ECLECTIC MAGAZINE OF FOREIGN LITERATURE.

We have the numbers for January, February, and March, of the present year, of this excellent journal, lying before us, and we desire to draw the especial attention of our readers to its singular merits. We wish to say distinctly and pointedly that it occupies an important place in our serial literature, which is eminently its own, and that it is successfully accomplishing that which none of our magazines or re-prints has hitherto been able to do. Our reading public have long been familiar with the re-prints of four of the British Quarterlies and of *Blackwood's Magazine*. They have found in these journals, that while all their contents were of a high intellectual and literary order, many of their papers were not attractive to the general American reader. So, also, it is known that while these *Reviews* and *Blackwood* have *taken* with the American public, and the demand for them has warranted their being reprinted here, there are many other Quarterlies and Monthlies of great celebrity, whose contents are never seen by our people. Of these journals, we may mention the *British Quarterly*, which represents the feeling of the Rev. Dr. Vaughan, and a large section of the English Independents; the *Dublin University Magazine*, which has been rendered world-wide in its fame, by the contributions of Lever, Ferguson, Carleton, Petrie, Professor Butler, and other brilliant Irish writers; *Chambers' Journal*, second to no literary monthly in solid worth, though avoiding religious topics; *Fraser's Magazine*, long the rival of *Blackwood*, and rendered attractive by the corruscations of Dr. Maginn, and the scathing criticisms of Crooker. Then again there are the *London Magazine*, the *New Monthly*, the *Asiatic Journal*, the *Eclectic Review*, and others of equal eminence in science and literature. From all these stores, the editor of the *Eclectic Magazine* selects the gems which he collects together into this choice family repository. The journal is under the care of W. H. Bidwell, Esq., and it is published at No. 5 Beekman St., N.Y. Each number is adorned with engravings of celebrated literary characters, the value of which is vastly greater in amount than the price of the Magazine.

Now there are many of our readers who cannot afford the time to read "four Reviews and Blackwood;" some, also, cannot afford the money to purchase, but here is a Magazine, a monthly, that selects the choice essays from them all, and from all the other publications which we have enumerated above. The readers of the *Eclectic* will not have their minds poisoned by the infidelity of the *Westminster*, while they will be supplied with any really valuable paper that may be worth quoting from that Review. Indeed, as we have already said, we know of no monthly which contains such an amount of attractive, varied, solid, first-class literature, as the *Eclectic Magazine*, as all the articles are the most eminent of their kind which the leading British writers can prepare. The number for January commences a volume, and new subscribers may order their copies from that date.

INSTITUTES OF ECCLESIASTICAL HISTORY, Ancient and Modern. In Four Books. Much corrected, enlarged, and improved from the primary authorities. By *John Lawrence Von Mosheim, D.D.*, Chancellor of the University of Gottingen. A new and Literal Translation from the Original Latin, with copious additional notes, original and selected. By James Murdock, D.D. In three vols.; 8vo., pp. 470; pp. 485; pp. 506. New York: *Robert Carter & Bros.*, 530 Broadway. 1858.

There is a certain class of persons who esteem it as evidence of their scholarship to be able to undervalue Mosheim, and to speak disparagingly of this his great work. We have no sympathy with such sciolists, for we know that as they grow in years and become familiar with other writers, the more do they feel constrained to change their estimate of this laborious, learned, and wonderfully accurate historian. The supposed defects of this admirable text book are, in our mind, one of its chief excellences. Fault has been found with the arrangement of devoting so much attention to the heresies and errors of the different ages; but if the objectors would only consider what the object of history is, and, above all, what the object of Church history is, they would see that the record must be a tame and *comparatively* useless one, which merely states the progress of the true spiritual Church of Christ apart from the enemies which it had to encounter, and the false friends and pretenders against which it had to be on its guard.

The merits of Dr. Murdock's translation are well known, and the edition now before us is remarkably complete. The notes are numerous and valuable. In fact they make the book a valuable biography, and as the information thus given, bears on the tenets of the persons whose lives are recorded, the whole work presents the advantages of a Church history, a religious, biographical, and theological dictionary. Scarcely a Greek or Latin father, eminent writer or head of a sect, who has had any reputation in the Church, can be named whose history will not be found in these valuable annotations. We very cordially recommend this edition to students and licentiates, and indeed to our readers generally.

THE LAND OF PROMISE: Notes of a Spring-Journey from Beersheba to Sidon. By *Horatius Bonar, D.D.*, author of "The Desert of Sinai," "Night of Weeping," "Morning of Joy," &c., &c. 12mo., pp. 568. New York: *Robert Carter & Bros.* 1858.

The work of all others which in this age awakened a spirit of investigation and inquiry into the condition of the Holy Land, was the remarkable "Narrative of a Mission of Enquiry to the Jews." The work proceeded from a deputation sent out by the Church of Scotland to visit Egypt, Palestine, Turkey, Austria, &c. The deputation consisted of the lamented McCheyne, Andrew Bonar, Dr. Black, and Dr. Keith. The "Narrative" was generally attributed to McCheyne, but it was really written by Andrew Bonar, and merely examined by the others. We mention these facts to show that the intense interest which the family of the Bonars have always felt in the Jews, and in the land of Promise, is a sure guarantee that any work from either Andrew or his brother Horatius, will be of no common order. The volume before us is a sequel to "The Desert of Sinai," and is much more valuable and interesting than that excellent work. It is not professedly a scientific work, in which the tape-line and compass have been brought into frequent use, but it is really a book replete with learning. The Notes, the Chapter on Topographical Works, and the matter which is thrown into the Index, will be found to be a perfect storehouse of learning. The work will live and come to be a standard of reference

MESSRS. GOULD & LINCOLN have published an excellent Sermon, by the *Rev. F. D. Huntington, D.D.*, (Preacher to the University at Cambridge,) delivered before the Legislature of Massachusetts, at the annual election, Wednesday, Jan. 6th, 1858. This is a free spoken, candid, and remarkable discourse.

Ladies' Tract Society of Allegheny.

The Fourteenth Anniversary of this excellent Society was held on Monday, 8th inst. The Managers' and Treasurer's Reports were adopted and ordered to be published. An interesting address was made by Rev. Mr. McMillan, who also presided Remarks were offered by Mr. Pierce and Mr. Davis. Thanks were tendered to Rev. David Kerr for his sermon the evening previous, and to the gentlemen officiating at this meeting. Board for the ensuing year:

President—Mrs. F. R. Brunot.
Vice President—Miss M. Herron.
Secretary—Mrs. R. S. Hays.
Treasurer—Mrs. Dr. Trevor.
Managers—Mrs. Breading, Patterson, Myler, Oudry, R. McKnight, Boyd, Gibson, Forrest; Misses Fleming, Blackstock, Whitten, Warner, Wotring, Tassey, and Pattinson.

MANAGERS' REPORT.

In submitting the Fourteenth Annual Report of our Society to its friends, we renew our gratitude to Almighty God for his continued mercies, acknowledging that his blessings through Christ our Lord, alone can prosper our labors, and render unto him our thanks for the encouragement we have that his smile has been upon us.

The lives of those engaged have been spared; Christian harmony and love have prevailed in our midst; the hearts of some have been moved to enter as co-workers with us, and with few interruptions, the monthly visiting has been done; and the meetings and systematic arrangements of the Society have been regularly sustained. We have been cheered by the presence of those clergymen who kindly visited our meetings, and by words of experience and exhortation led us to feel deeper interest in the cause of home evangelization; and we desire that all Christian ministers may commend us to the sympathy of their people, and to God for his blessing. The Society declares "its object shall be to promote the cause of evangelical religion by the circulation of Tracts, by conversation and prayer." This object having a special view to the salvation of the soul, must ever be considered the most important that can engage the attention of Christians. It is the great subject treated of in the Gospel, *itself* a message from Heaven of salvation to a lost and ruined race through the sufferings and death of the Son of God.

The Bible is near and free to all; the Sanctuary has room and to spare; yet how oft the Bible lies unopened! The Sabbath bell is unheeded, and the masses around us are being hurried along the stream of time to the shoreless ocean of eternity. The Bible teaches that our fallen nature opposes the seeking after the truth as therein taught, and commands the followers of Christ, after the Master's example, to seek the wandering and tell them that Jesus Christ came into the world to save sinners; to use every evangelical means to rouse them to consider their immortal nature, and the value of the soul, so priceless that the Redeemer has said, "What shall a man give in exchange for his soul?"

Obeying this command, this Society puts forth its humble instrumentality and disseminates essential Bible truth, accompanied by personal effort, conversation and prayer. The visitor interests herself in the families of the poor and careless; endeavors to lead them to hear the preached Gospel; to read the Bible; and makes a special effort to have the children attend Public and Sabbath Schools. The sick and the dying are sought; their wants, when destitute, relieved through the Ladies' Relief Association; the Spiritual Teacher invited to visit them in their affliction, and bright beams have come from these lowly places of suffering to lighten the visitor's toils.

During the year, 42,000 English and 16,200 German Tracts, 17,500 English *Messengers*, and 4,400 German have been circulated. Seventy persons have been actively engaged throughout the city and adjoining districts. Some French families have been found and supplied; a number of Bibles given from the Ladies' Bible Society, and many children brought into the Sabbath School.

The Society deplores the want of support from this Christian community. Again, it is largely in debt, and we ask every one who reads this Report if it is not a duty and privilege to sustain it, when the object is the salvation of the soul, and the individual gratuitous effort so great. Why is it the small sum of two hundred dollars cannot be raised in this city for this Society?

"Shall those whom God has blessed with worldly goods withhold their hands from giving, and thereby virtually withhold the light of truth from those who are ignorant and out of the way? Shall Christians, who by their profession acknowledge their love of God and of their neighbor, stand still and see their fellow beings going down to eternal ruin, whom by the giving of a paltry sum they might have saved? God forbid; and may he constrain them by his Spirit to come to the help of this Society."

Tract distributing has always been considered an humble service; it is the going out into the byways and lanes of the city; the visiting of the garrets and cellars of the poor and thoughtless, and pointing them to the "Lamb of God which taketh away the sin of the world."

Truly none but those who will humble themselves can indulge in it with success; yet God has honored it and set his seal upon it by converting scores of precious souls through its instrumentality. It is a purely religious, self-denying service, carrying the truth to those who esteem it not, without praise or observation, constrained by the love of Christ to do something to save those for whom he died. Will not Christian friends aid us as they can. We have need of helpers, zealous, faithful and persevering, willing to deny themselves for Christ's sake. We need more liberal contributions to keep us free from debt. Above all, we need your hearty prayers, and ask you to unite with us in imploring the Holy Spirit to open the hearts of those who receive the Tracts; impress the truth on their consciences and bring them repentant to the foot of the Cross. Thus praying earnestly and laboring faithfully, the seed sown on either hand may be found in the light of eternity to have brought forth an abundant harvest of ransomed souls to God's glory, and to the praise of our Lord Jesus Christ.

TREASURER'S REPORT.

Mrs. Trevor, in account with the Ladies' T. Society.

Dr.		
March 8, 1857: To collection at Annual Sermon,	$ 32.23	
April 12, 1857: To donation from St. Andrew's church,	25.00	
March 7, 1858: To collection at Annual Sermon,	23.57	
March 8, 1858: To amount received subscriptions to date,	108.03	
To monthly collections to date,	192.66	—381.49
Cr.		
By cash remitted to Parent Society, at sundry times,	$377.76	
By cost of draft,	.73	
By cash paid for printing monthly reports,	8.00	—381.49
Bill of Am. Tract Soc. for Messengers,	$228.80	
Bill of Am. Tract Soc. for Tracts,	155.20	—384.90
Amount paid on these bills,		377.76
		06.24
Debt remaining from last year to Am. T. So.,		69.55
Present debt to American Tract Society,		75.79

For the Presbyterian Banner and Advocate.

That Complete Victory.

TALLAHASSEE MISSION,
Creek Nation, March 4, 1858.

The report of the Creek Presbytery, in reference to the discussion on baptism, between the Rev. H. F. Buckner and myself, seems to trouble him exceedingly. I find an article from his pen in two old papers, (*Tennessee Baptist*, Sept. 26, and *Mississippi Baptist*, August 20,) which I am glad to see, because it is a faithful exponent of the man, and of his labors among the Indians. He professes much astonishment that we did not sooner declare our victory.

True, we might have done so; but we did not consider a "complete victory" over Mr. Buckner of so much moment, as to demand its proclamation to the world. It was enough that the great object of the debate was accomplished, Mr. B's false doctrines were exposed and refuted, our enemies being judges. All, I believe, who attended that debate, with the exception of a part of the Baptists, agree with the Committee in awarding me a "complete victory."

It is amusing to see how Mr. B. tries to set aside the testimony of this Committee. One was not there, another acts sometimes as my interpreter, and the other, forsooth, has taught school in an Indian village. Just about as conclusive as many of the gentleman's arguments in the debate. Although Rev. J. R. Ramsey was not present at the debate, yet having the testimony of many credible witnesses who were present, he was competent to declare the fact. The other two, although one was so intelligent as to be able to interpret, and the other so learned as to teach school successfully, yet as men of truth and piety and as worthy and well qualified Christian ministers, they were surely competent witnesses; both being present during the whole of the discussion.

Mr. Buckner's ridicule of the Rev. Wm. H. Templeton, for having been a schoolteacher, is in perfect keeping with the man. He is welcome to all the advantages of his abuse of this good and laborious missionary brother. It will do good in showing the Christian public the character of my opponent, and of his labors among the Creeks. The published testimony of Rev. H. A. Wentz, declaring the victory in the debate, on our side, is also passed by, I suppose, as invalid, by the gentleman, because he, too, was a school-teacher.

What Mr. B. means by calling Mr. Templeton, "Mr. L.'s serving-man in the debate," I am at a loss to determine, unless he wished to give the impression that he rendered me great assistance in the debate, which would be positively not correct. That "complete victory," I contend, I gained singly and alone.

On one occasion, however, when I had proved that the Apostle Paul was baptized standing up, and hence by affusion, and Mr. B. had resorted to his usual course of twisting and turning to evade the force of the argument, Mr. Templeton referred to his perversion of the Greek verb, expressing that action—the only service rendered me by any one during the debate.

Mr. B. would do well to enumerate his own serving-men in the debate—the Rev. Mr. Land, a white man, Rev. D. N. M'Intosh, Rev. Jas. Perryman, and Rev. Jacob Hawkins, all ordained Baptist preachers, and Mr. Goliah Herrod, his "armor-bearer," who was always on hand to do his bidding.

Again, Mr. B. charges us with great ignorance; he says: "So ignorant are they, that one of them told Rev. D. N. M'Intosh that he did not know whether baptize was a noun or an adjective; but he believed it was an adjective." Mr. M'Intosh informed me that Rev. D. W. Eakins is here meant; but added, "I do not know why he said so; I have no doubt but he knew better." Bro. Eakins may have made the remark in jest, to show his disapprobation of their practice of perpetually harping about dipping. He is a graduate of a college of high standing in the States, and all who know him will have no doubt but he knew better.

Again, he says: "They wished to have the discussion interpreted, that they might hide their ignorance in a fog." The utter fallacy and palpable absurdity of this remark, renders comment unnecessary. He only lugs it in to cover his own retreat; and, if possible, to escape the odium which so justly rests upon him, for maintaining the absurd and unscriptural position, that the debate should not be interpreted.

The Indians were greatly astonished when they learned this decision, and many of them made the remark, "It must be, he is afraid to have us know the whole truth;" "He wishes to keep us in the dark," &c. Like the Romish priests who preach to the people in an unknown tongue, so he utterly refused to have the discussion interpreted, the usual mode of addressing the people. But he says, "every one who attended the debate could understand English, and there was no need of an interpreter." A miserable subterfuge this, truly! It does not follow that there was no need of an interpreter, because the few who attended the debate understood English. For weeks before the discussion took place, it was known to the people that Mr. Buckner's gag law of no interpreter, was to be enforced, and hence the multitudes of Indians, who wanted to hear, were choked off—of course they would not attend. Poor man! he first determines that the discussion shall not be interpreted—that the Indians shall not hear if they come; then, because they did not come, he proclaims interpretation unnecessary.

But for Mr. B.'s gag of *no interpretation*, instead of a small congregation of from fifty to one hundred, as it was, there would doubtless have been thousands present. They wanted to hear; but he was afraid that the false and unscriptural dogmas, which he and his ignorant co-laborers had taught them, would be exposed and refuted. But his cunning will not avail him—the spell is broken. Truth is mighty, and will prevail.

But Mr. B. says, again: "Another such victory, and Pedobaptism would be twice dead in this nation." But "he meaneth not so, neither doth his heart think so." *He knows better*. If he had applied the remark to his *own Church*, there would have been some truth in it. The uniform testimony of Methodists and Presbyterians is, that the discussion has done them much good. Before it, they were assaulted and persecuted on all occasions; but since, they have peace, and are respected. The haughty tone of exclusiveness of the Baptists, has been wonderfully lowered; and I am informed, by good authority, that several prominent Baptists have gone over to the Methodists. The Presbyterian churches are in a flourishing condition, and since the debate, have been increased in numbers in an unusual degree. My own church, during the six months immediately succeeding the debate, was increased by fifteen members—fourteen on examination, and one by certificate.

The case of one of those received on examination illustrates the result of the discussion on the people. She is an interesting and intelligent young Creek woman, who, before the debate, was entirely in favor of the Baptists. She said, "I am going to join whichever side beats, but I hope Mr. Buckner will beat Mr. Loughridge." She attended the debate, was convinced that truth was with the Presbyterians, and accordingly joined them. I could give much additional testimony of the opinions voluntarily expressed by those who were present at the debate, corroborating what has already been given, but it is unnecessary.

Mr. B. may succeed in blinding the minds of some in the States, by his continual scribbling and unfounded assertions, but certain it is that he can never change the results of that debate, among this people. All, I believe, to a man, who heard the discussion, with the exception of only a part of the Baptists, agree with the committee in ascribing to us A COMPLETE VICTORY.

R. M. LOUGHRIDGE.

For the Presbyterian Banner and Advocate.

Memorial of Rev. Wm. S. Morrison.

The Rev. William S. Morrison was the son of the Rev. Robert and Mrs. Sarah Morrison, and was born April 18th, 1821, in the county of Armagh, Ireland. He became decidedly pious, and made a public profession in his seventeenth year. He graduated at Glasgow on the 29th of April, 1846; studied Theology at Edinburgh during the years 1846 and 1847, and was licensed to preach by the Presbytery of Newry, July 6th, 1848. He arrived in America on the 27th day of May, 1849, and spent some time as a missionary in Schuylkill County, Pa. In February, 1850, he was invited by the congregations of New Berlin, Mifflinburg, and Hartleton, to serve them as a stated supply, which he continued to do till April, 1853, when he received and accepted unanimous pastoral calls, from the congregations of Little Aughwick, and Upper Tuscarora. In May, 1850, he was married to Miss Savilla Bogar, of New Berlin. On the 16th of November, 1852, he was ordained by the Presbytery of Northumberland. In the Fall of 1855 he contracted a severe cold, which terminated in bronchitis, and finally in pulmonary consumption. In the Autumn of 1856, he visited Ireland. It was hoped that a voyage at sea, and the atmosphere of his native island might invigorate his feeble health; but that hope was vain. In the Spring of 1857, he bade a last farewell to his aged parents, and many friends, and returned to the people of his charge, but being unable to preach, he obtained a dissolution of the pastoral relation, and returned to New Berlin, where he spent the ensuing Winter with his relations. His health continued to decline till the 18th of March, when he fell asleep in Jesus. During his protracted sickness, he manifested a large measure of the Spirit of Christ. He declared that he felt it good for him to be afflicted; that his faith in Christ sustained him; that he had no worldly anxieties; was content with his condition; had no uneasiness about the result of his sickness; and that he found great pleasure in prayer, and in relying on the promises of God and in the prospect of being in the immediate presence of his Saviour. His reason remained unimpaired to the last. He remarked that for him, death had no sting. On the 18th, he, with a feeble voice, whispered, "Lord Jesus into thy hands I commend my spirit," and then in a little time fell asleep.

Our departed brother was a man of great amiability, simplicity, modesty, and humility, and was a good and useful minister of the Gospel of Christ. J.B.A.

For the Presbyterian Banner and Advocate.

Universalism Renounced.

The following article was first published in the *Presbyterian*, of July 19, 1851. It was re-published in the *Banner and Advocate*, of May 24, 1856. It is now published again, at the request of two of the near relatives of Dr. Gideon Leeds, the subject of the narrative, and whose full name they wish to appear; as they think, by that means, more good may result. Dr. Leeds was a resident, for many years, of Hope, Warren County, New Jersey. The excellent minister from whom I received the history that follows, and at whose request I wrote it out, was the Rev. Jehiel Talmage, brother to the President of Oglethorpe University, Ga. He has since entered into rest. Dr. Leeds was a native of Connecticut. His death took place at Marksboro', N. J., in the year 1836 or '37.

"If it is well to record instances where the faith of the Gospel, looking to the infinite sacrifice on Calvary, has cheered and sustained the soul in its last conflict, and borne it up in triumph, it is well, also, to put on record those other instances, where specious and plausible error, after amusing its subject for perhaps a large part of a lifetime, at length robs its victim of comfort and hope, and gives him over at the dying hour to keen regret and remorse of conscience. Instances of the latter class are, unhappily, not rare; and when well authenticated and remarkable in their details, and withal their subjects widely, and on many accounts, favorably known, the public, it would seem, have a clear right to be put in possession of them. They warn and instruct.

"Not many years since, there lived in one of the river counties of New Jersey, a physician, whose initials, G. L., will, doubtless indicate him to many of your readers. Fond of society, jovial and pleasing in manners, kind and sympathizing in his nature, he won the favorable regard of a large circle, to whose confidence and intimacy he was admitted in the discharge of the duties of his calling. Inclined to argumentation, none of the more intelligent part of his acquaintances were left in doubt as to his religious belief. He boldly declared his assent to the pleasing doctrine of the ultimate salvation of all, whether they have true faith in Christ or not. For this opinion he would contend by the hour, earnestly, and with all the ingenuity and logic of which the subject would admit. Many living can attest the truth of this statement. The writer of this will never forget a long conference with Dr. L., at a casual meeting on the road, in which, as usual, he brought forward his ever-ready theme. The excellent minister who visited him when near his end, who gave me the history of that solemn scene, and at whose request I now offer it to the public, on a certain occasion was detained in argument with the Doctor till after midnight. His influence may still tell on some of the living. If the eye of any should meet this communication, it is commended to their serious attention.

"Having lived rather past the middle of life in the active discharge of a laborious calling, Dr. L. became seriously ill of a disease, that in the end proved fatal. During its slow progress, he had leisure for the employment of his mind, active and clear to the last upon the theme on which it had so often expiated. But the circumstances were now altered. In health it is easy to talk at random, and even to persuade one's self, in the absence of reason, of what is ardently desired. Such convictions will not stand sober inquisition, when about to launch into the dread future. So it proved here. My informant, the Rev. J. T., hearing of the serious illness of his friend and former medical adviser, did not fail to visit him. 'I am glad to see you,' said Dr. L. 'You must spend the night with me. I want a long talk with you. We have often talked together. I am soon to die. I feel it. I want to say to you some things before I die. The Bible is true. I believe it, every word. My pious mother taught me the right way; would that I had heeded her counsel! I have abused my reason. I have sported with sacred things. I have no faith in Universalism; none at all. It is not in the Bible. It is a delusion.' Much more he said to the same effect. His mind was active and sane. 'But,' said my informant, 'never did I witness greater solemnity and earnestness. At his request, I prayed with him. He wept like a child. Commending him to the mercy of God, Mr. T. left him. The next day he called on him again, on his return home, offered prayer, then parted from him, to see him no more till the great day. W. P. V."

The Bible.

For the Presbyterian Banner and Advocate.

Report of Doniphan County Bible Society, Kansas Territory.

There is something like an instructive pleasure experienced by all Christians, as they hear, from time to time, of the onward course of the cause of God, in any or in all lands, and from any department of this heaven-tending work.

With this delightful truth before me, I take pleasure in attempting a discharge of an accepted duty imposed on me by the Doniphan County Bible Society, to send, for publication, a brief report of the doings of this Society for the year 1857. Let it be borne in mind that this is a report of a Bible Society in Kansas, and not in a country well improved for more than one generation.

It appears that this Society has raised in money during the year, $470.90, and distributed three hundred and twenty-one Bibles and Testaments, and donated forty-nine. And it would have distributed more, had Bibles been on hand. The aged and venerable Mr. Irvin, father of Rev. S. M. Irvin, was a faithful and efficient agent in spreading abroad the heavenly pages of the book of life. Mr. Irwin is, perhaps, the oldest person in Kansas, being over seventy years of age. If any thing human can show forth the beauty of holiness, or the strength of faith, it is to see such a one, with one foot in the grave, wending his way across these never ending prairies, with the book of God as his benediction to the children of men, ere he passed away from the battle field to the peaceful reward which he loved. And still, like his Divine Master, *in self denial*, he loves and labors; and when he can say, with his adored Lord, "It is finished," he will cease his sanctified toil. A student from Gambier College, a Mr. Holden, an Episcopal youth preparing for the ministry, also rendered good service. Here we would bear testimony that the Society will gladly welcome such laborers as Mr. H., and rejoice in the prospect of such laborers in the vineyard of our blessed Lord.

It is nothing but justice to all concerned, and to the love and grace of God, vouchsafed to an infant church, to state that more than $250, of this amount collected, were from the church and congregation of Highland, and that in addition to $125, contributed during the same time, to the Boards of our Church, and this in addition to supporting the regular preaching of the Gospel among themselves, without aid from the Board of Domestic Missions, and all this without one really rich person.

It appears there were ten persons who paid $5 each; over twenty who paid between $2 and $2.50 each, and two who paid each $25.

In our day of excitement and mammon worship, and in this, almost the *very last part* of our earth which is to be peopled and cultivated for the *first time*, this is a very pleasant and hopeful little light, which God has, in mercy, ushered upon these mighty plains to light and cheer the weary, and fully to arm for the only sanctified fight of earth. And this work appears more in its heavenly grandeur, when we reflect that there can be no spiritual light, no faith, nor hope, independent of the pure Word of God.

By order of the Society, J. C.

For the Young.

WHEN Mr. Whitfield was preaching in New England, a lady became the subject of Divine grace, and her spirit was peculiarly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the child, and give her hope of salvation. In a transport of holy joy she then exclaimed:

"O, mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some of the neighbors and tell them, that they may be happy and love my Saviour."

"Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one within many miles who would not laugh at you, and say it was all a delusion."

"O, mother," replied the little girl; "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me."

She ran over, and found him at work in his shop. She began by telling him that he must die, and he was a sinner, and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins; and that now she was so happy she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain; he threw aside his work, and by prayer and supplication sought mercy. The neighborhood was awakened, and within a few months, more than fifty persons were brought to the knowledge of Jesus, and rejoiced in the power of his grace.

ADVERTISEMENTS.

BLAIRSVILLE FEMALE SEMINARY.—The next Session, of five months, will commence on MONDAY, May 3d. Term—Board and Tuition, $60.00. The present Session will close with a public examination, on the 25th and 26th inst. See Catalogue.
S. H. SHEPLEY, Principal.
Blairsville, March 15th, 1858. mar20-5t*

NEW ROCHELLE OR LAWTON BLACKBERRY.—Having made arrangements with REV. J. KNOX, for a supply of Plants of this valuable Blackberry, Twenty thousand strong, vigorous plants are offered at the following prices:

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TERMS—PER SESSION OF FIVE MONTHS:

Male Department.			
Classics,	$10.00	Higher English,	$8.00
Common English,	6.00		
Female Department.			
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Middle Class,	$8.00	Preparatory,	4.00
Instrumental music, with use of instrument,			15.00

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For Catalogue, with further particulars, address the principal, or JOHN M'FARLAND, M. D., President of Board.
N. B.—The present term will close with a public examination, Wednesday, March 31st, exhibition of the Rosh Female Literary Society, and address to the Society in the evening, by Prof. B. M. Kerr. mar20-7t

TUSCARORA ACADEMY—SITUATED in Juniata County, Pa., eight miles from the Mifflin, and six miles from the Perryville Station of the Pennsylvania Railroad.
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