What bird but chearily can sing 'Mid flowers and fragrance or bright Spring Or, joyous hail the golden dawn Of Summer days, in field and lawn? But Winters needs and Treety present

Sweeps mute, as bare, the forest trees, Their foliage failed, fallen, strown. Their song to milder climates flown. Yet, in the depth of Winter dream, 'Midst death and silence of the year, A little bird to sometimes see direction

Flitsing through leadest bush and tree, whose notes, of modest compass, ring Blithely, as other birds in Spring. An emblems Mady this of these, as and Though no from live a ministrate, Though grist's shid pity's tears have flowed, Still thou It the Winter singing bird. Its notes the entire contemporary of the last of the l

Of the young flock that thou hast regrete. Where notes our happy home have cheered, On had off wings of faith and love, Mounted to Brighter worlds above and a self-She earliest plumed and on the wing, First Learned the strains the genephis sing, She soonest reached the san-lit home, We saw hen with her clive leaf," Best solder for a stay too brief-Then sew her upward gently soar,
To visit our poor ark no more.

Five lustrums now, sing more, have flown, Since then, sweet bird, became my owa; In Spring of life I heard thy lays, In Simple and Attumbed days
I hear them still, as Winter sheds
Its garly toosts upon our heads Buc while thy soul-timed voice I hear,
T is Spring with me through all the year.

Allegary states are the bedsine as the state of the s

BOOMS SARCES AS SOLVE MOUSE AND THE GRAND attended for The River publishers in Philar delphia, New York, Songary to loft at our Philar Spirit South 10th St., below. Chesters, in the of Theorem. Wilson, Esc.

dresses of Revs. Dr. Douglas and Yerkes, are forth boldly, and in others skulking under cover quite superior to many speeches on such occs- of darkness and retired haunts, ever spreading sions with address of the first named gentleman contains many important statistical facts.

so , TRACIC R. S. S. S. Salary on the Salary of the Salary and Advogate and Salary of the President of Allegheny.

The President of Allegheny met in Butler on Tuesday! the "Islands don't med in session until Wednesday arening.

Rev. Samuel Williams was chosen Moderator,

and Bay' J. R. Coulter Clerk for the ensuing years the meeting was one of more than ordi-

years: The missing was not for the ford nary interest, seewil appear from the Narrative on the Strictor Religious on the strictor Religious on the strictor Religious on the strictor of the pastonachangs of the good congregations of Clinton ville and North Butler; at the Western Theological Western Theological Congregations of the strictor of the st

nation unstable and Bresty tery hereby. Ex-press their nigh appreciation of his scholarship, and of his diligence in the duties of his profesandroschia diligence in the duties of his procession during the period in which he has labored in the Theilittion. They also process their high appreciation of other thinhibities and devotion if his assistant his. Smallby during the same periods at heir high decirors, has died's plessing may attend them in their met dakt of labor.

therWithersprom Institute nor live pointed to Brief Collowing Sopplies were appointed to Brief Bills where F. Br Coulter, Third Seb-

bath incharge der Boyd, Fifth Sabbath in May.

Union-Effic Ressp. Second. Sabbath in May.

Mr. Caylon, Sourch-Sabbath in May.

Chade dues salve Miller, Second. Sabbath in May My Cushingham Fifth Sabbath in May. Mr. Hacken, Third Sabbath in Jone , to admin. isterate Lord's Support bears to their lown sup-plies Hill there leve to obtain their lown sup-plies to the house to be and their lown sup-plies to the house to be and the level of the level

plication in months;

Attacks many meeting, the Rev. David Hell and
After Wm. Campbell, elder, were elected Commissions of the french Assembly, and Rev.
J. E. Louisensand, Mr. Nathaniel Cooper, elder. were obdeck alternation very Bracker, S. C.

alternations in professional and analysis in a second of the Own Monfest was taken under the care of the Own Monfest was taken under the care of the Own Market at Abungdon, was continued. . G. M. 322 333 J. Rosses, and

Warren at discretion.

John Knoz and Allona: Mr. Bliss for one year. Koung America-Prof. Brown, ligentiate Mithebury Mr. Hart for one year.a language

mmended to take up annual collections for the relief of "Disabled clergymen, and the widows and orphans of deceased clergymen," and for-ward the same to Geo. H. Van Gelder, Philadelphia, Treasurer of the General Assembly. In view of the conditions and prospects of the "Mercer Collegiate Institute," at Aledo, under

the pecuniary pressure,

Resolved, That the Principal of the Primary
Department, Rev. W. Townley, be appointed to
visit the churches respectively within our bounds,
and solicit annual subscriptions, in accordance
with the resolutions adopted at our last meeting,
and that every minister within his own charge be
instructed to cooperate in the same effort as he instructed to co-operate in the same effort as he

can, and as soon as possible.

Mr. Moore, licentiate, had leave to labor out of our bounds till the next stated meeting.

The next stated meeting will be at Carthage, Hancock County, Ill., September 28, 1858, at 2 o'clock P. M.

NARRATIVE OF RELIGION. Some things greatly encourage and cheer us. proved; the labors of both ministers and people greatly multiplied; waste places sought out, and the Gospel, and its ordinances, extensively prosented. Even our vacant churches, in the absence of the regular preaching of the Gospel, have seemed to feel the necessity of enjoying have seemed to feel the necessity of enjoying prisyer-meetings, and such other means of grace as have been within their power. Prayer meetings, Sabbath Schools, and Bible classes, are generally kept up and attended by increased numbers, and with increasing interest.

2. While it is true that some of the churches present no marked and unusual religious interest, it is a gratifying fact, that a healthy and steady growth, both in numbers and efficiency, marks meetingal of them meanly all report accessions

mestly all of them; nearly all report accessions to their numbers by profession of faith in Christ; and in, those which have not been the scene of ally unusual religious feeling and awakening, we have been led to believe that God's people are not resting easy under such a want of religious. not resting easy under such a want of religious, interest. There is an increasing anxiety for the outpouring of the Spirit of God—their attitude is that of desire and expectancy. Burdened with a sense of former coldness and devotion to the world, and cheered by the blessed tidings of the outpouring of God's Spirit, elsewhere, we trust that many hearts are pouring out their strong desires at a throne of grace for better times. 8. In many of our churches it has pleased our gracious God to revive his work. The long cold-

gracious God to revive his work. The long coldness and spiritual torpor that formerly characterized them, and the eager rush after wealth, which it has pleased God to rebuke so signally in the financial difficulties brought upon us, have measurably passed away; and delightful, soul-cheering seasons of refreshing have been experienced God's people in these churches have been awakened to a re-examination of their own state, a consciousness of their short comings, to deep humbling before God, and to carnest prayer and februest, effort, for the conversion of souls. Old alienations and asperities have meted away under the genial influences of the Spirit of God; the liearts of the children of God have been drawn together, and Christians of different de-nominations, have felt more weightily their re-

nomnations have tell more weightly that re-aboutifility for maintaining a visible union in flore, and in labor for the conversion of sinhers. God has graciously met his people in their wait-ing before him, and many precious souls been President Reviewers under the care of the Institution of Deaconesses. Eighth Annual Reportative bias a care of the successes of this useful Protestant Institution of the state of the successes of this useful Protestant Institution for the sick, for last year. It has already does good work and gives great evidence of yet greater results in the future. We can heartly communities in the future. We can heartly communities of the soult of the soult

of darkness and retired haunts, ever spreading. but their nets to entrap souls. And especially it to be regretted, and to be made a matter of special remembrance before God, who will avenge his elect speedily, that in this time, when God is blessing the children of the Church to such an extent, Satan and wicked men are increasing the

intemperance are too prevalent. Sinful amuse-ments, such as theatricals, tenpin alleys, balls, &c., are leading many to destruction. With the facts before us, we have abundant cause of rejoicing and thankfulness to God, and precious encouragement to lift up our desires to him for still larger blessings, for his ear is not heavy that it cannot hear, nor his arm shortened that it cannot save. We have abundant encour-agement to use faithfully, and carnestly, and con-fidently, all the means, which a gracious Jesus has given for the awakening and conversion of sinners, and the full success of the kingdom of

enticements to win them from the path of truth into the way of death. Sabbath breaking and

to our fields of labor with increased devotion to the work of the Master.

We have also abundant reason to humble our selves before God with deep penitence for past and present infruitfulness, and for the wart of alacrity with which we have met the gracious spproaches of God's Spirit. May the Lord of the harvest fill our hearts and the hearts of all our people with deep thirstings for his Spirit, and earnest self-consecration to God, and may the deep, united and fervent wish, ripectation and prayer, be, "O Lord, revive thy

For the Presbyterian Banner and Advocate. Traveling Correspondence.

T. S. Vaili, S. C.

ST. Louis, Saturday, April 24, 1858: I love to travel. From childhood I have cherished the desire to see the world, and to mingle with men of all classes. Should a kind Providence graciously grant the happy completion of a tour now undertaken, the gratification of this desire will, in some good degree, be secured. Not my own, but foreign lands were the

fields in which my fancy loved to roam in boyhood's years. Often have I crossed the ocean in thought and feeling, visiting again and again the land of the McCluskeys and the glens of Scotland, once the home of my paternal ancestors, and old England with her castles, towns and towers especially by any series of statistic fitty. McDoneugh Coarly, the season of the series and massive by the season of the season

her gay capital and costly palaces. I have crossed the Pyrenees; climbed, with trembling steps, the rugged Alps, and stood with amazement on the frozen snows that crown their summits—turned to Italy, and, with a bolder heart than Cassar's, bounded both the pastoral relations was dissolved between the Rubicon and the Po, visited the Seven Hills ranged the Vatioan ascended the down with the Rubicon and the Rubicon and the Rubicon and the Po, visited the Seven Hills ranged the Vatioan ascended the down with the Rubicon and emazement on the frozen snows that crown

proud disdain on the Eternal City.

All this, and more too, was done with The Westmarter church Quincy, presenteds All this, and more too, was done with oil to the Land warm, D.D., returned little watte of time and none of money, years also navy from India.

Rev. Skinner Tarr was received from New Alson ago. But in maturer age, reflection called bany Breebytery. The Committee on Supplies reported the following a supplies reported the following readers, let us leave a pleasant home of supplies reported the following readers, let us leave a pleasant home and a kind people in our happy and much loved Washington, in Eastern Ohio, and go loved Washington, in Easter up the sensible inquiry of Omar, "Why

the chief point of destination. In company with Elder C, a Commissioner to the General Assembly, we took the cars on the "Central" for Columbus—the Bushness .- Mr. Chase, one half the time for Central on which, for months back a smashing business has been doing; owing, doubt-Moville: Mr. Marshall tweethirds of his times less, to the fact that the managers think it of one year has been some service of the sections of the Sabbath!

Tuniquity Mr., Marshall, She third by his time of the sabbath!

Some met in Zanesville Rev. Mr. G.; also sowe met in Zanesville Rev. Mr. G.; also in Zanesville Rev. Mr. 32.3 also but why do we need justinession: Why do w

to Cincinnati, one word will truthfully de-

tickets sicely freed us from all annoyances from hack-drivers, and secured a pleasant transfer of ourselves and baggage through the city to the depot of the Ohio and Mississippi Railroad. The few hours we were is necessary. here were enough to confirm former impressions that Cincinnati is, indeed, a great place, and improving rapidly, as there are now in course of erection many elegant edifices. But her business is certainly waning; hence, it is said, that June-like, she is somewhat jealous of her Western rivals on the

whole seat alone; then each seat can be turned

soon in Vincennes, on the Wabash. Here only condemn; it can never justify, we got a good breaklast, and we must confess the town handsome. We cross into Illinois and were shown the house that (not Jack,) but General Harrison built; and it till renewed by the grace of God, and made just looks like any other old house.

region of Illinois which is known to the which it springs. And how can you work world as Egypt. It is certainly the most out a righteousness by deeds which in their level country we ever saw. Many parts are very source and fountain are corrupt? Why, really beautiful; not only so, but beyond all the law requires a spiritual obedience; and measure lovely. Unfortunately, however, these spots, like the Northern stars, are few how then can you be justified by your works? and far between. The best land is bought In the very nature of the case it is impossiup; the swamps are in market. The people seem to live entirely in villages. There are few country residences, and they are cabins.

As we near St. Louis, the towns are larger As we near St. Louis, the towns are larger and the land better improved.

Late in the afternoon our eyes joyfully by his works. caught their first glimpse of the great Father of Waters. He was full from bank to bank. All hail, mighty river! May we be borne safely on thy majestic bosom to the Crescent com for doubt. It teaches that salvation is not by works, but by grace; that justification is an act of God's free grace; and that To-morrow is the Sabbath. Sleepy, we retire. by the deeds of the law no flesh shall be inclined. We will speak of the city when we see it. W.M.F.

Justification Particle 17.

Letter IV .- Justification is not of works. Justified freely by his grace.—Rom. iii: 24. MY DEAR FRIEND :- The next point to be considered, is Justification. But what is it? What is justification? It is to be accounted and treated as righteous; or, in the words of our Catechism, "I ustification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only tor the righteousness of Christ, imputed to us, and received by faith alone."—Short Cat., Ques. 33. Here is the Author of justification; it is God that justifies, for Jesus Christ is of God made to us righteousness or justification.—Rom. viii: 33; 1 Cor. i: 30, 31. Here is the nature justification; it is an act, and not a work; an act done at once, and once for all, and an act of free grace, done freely, there is no merit about it on our part; and it is more than pardon, for in this act of free grace we are not only pardoned—freely forgiven—but ocepted as righteous, and so have a title to everlasting life. And here is the ground of justification; it is the righteousness of Christ, and this righteousness is imputed to us, or reckoned to our account, and it is received by faith alone. So we are justified freely by his grace through the redemption that is in Christ Jesus; not of works, lest any man should boast.—Bom. iii: 20—28; Eph ii:

9. For a clear, able, and Scriptural view of the whole subject, read Dr. A. Alexander's "Treatise on Justification by Faith," which is Tract No. 12, published by the Presbyterian Board of Publication. It is a treasure. means. It would be well to read it through every year, as long as you live. Read also,

Justification is the opposite of condemnation. Condemnation does not consist in making one a transgressor, but in pronouncing sentence upon him as a transgressor. So justification does not consist in making one holy, but in pronouncing a sentence of acquittal, declaring him just and righteous, and treating him accordingly, on the ground of righteousness not his own, but which has been wrought out for him by another in his stead. As Jesus Christ is constituted the legal Head and Surety, and Substitute of his people, so he has fulfilled for them all righteousness, and on the ground of this they are accepted and justified when they become savingly united to him by faith. Sanctification is making us holy, as it gives us an inherent righteousness; justification is regarding and treating us as holy on the ground of an imputed righteousness. Sancification changes our nature, justification changes our state; it changes our relation to the law; it delivers us from condemnation blessedness of the man, auto whom God imtify. It is not making men inherently right- city. cous, or morally pure, but it is regarding To the most of women, the great warfare now transcending both the majesty of Cicero and treating them as just. This is done, of this probationary life must be a warfare and the fire of Demosthenes in Sheridan and not on the ground of personal character or known best by its results—the enemies they

But why do we need justification? Why Then how greatly important is each day's and our Protestant Bible, to become the

the finest eleemosynary Institutions, and the guilt. You know and feel that you have fullest Penitentiary, of any capital city in the broken the law of God, and that you are ex-Union And of the road, country and crops posed to its curse. Your own conscience condemns you, and in this it but reiterates scribe all-magnificent, magnificent! Never the sentence of condemnation pronounced before was there a better prospect for a boun- upon you by God's broken law, and by God tiful harvest and a fruitful Autumn.

The sun was setting when we entered the depot of the Queen City. Our omnibus guilty and condemned, you need justification; and you feel your need of it! You must perish without it, as without it you must continue under sentence of condemna-

tion forever! Thus we see why justification

But how, or on what ground, can you be justified? Not on the ground of works; and this for three reasons: First, the law of God is holy and perfect; it requires full and constant, perfect and perpetual obedience. To keep, perfectly, the commandments of God, is to keep all the commandments of God, and at all times, without the least Mississippi and the Lake, and, we suppose, God, and at all times, without the least there is some more reason for this than was breach of them, in regard of disposition, ever given by the two fair daughters of inclination, thought, affection, word, or con-Jupiter, for the burning hate that so long duct."-Vincent's Catechism, Ques. 82; rankled in the bosom of the mother of the 1, page 276. This law you have broken, gods. But cities must have their day.

About midnight, under as bright a moon for the past. The law is broken, and it conas ever shone from a clear sky, we started demns you; it knows no mercy, it cries for for St. Louis. Our passengers were many, vengeance; and you could sconer climb to but our cars commodious. This is the farheaven on a spider's web, than gain it by neck, and whispered, "Can the blood of famed wide gauge road, a matter of no your works by works dead, like yourself especial accommodation whatever to travelers, by works corrupt, like yourself—by any unless it be after night, and the passengers obedience to God's broken law; for by the be so few as to allow each one to occupy a deeds of the law there shall no flesh be justified in his sight.—Rom. iii: 9-20. The conveniently into a bed. Such a lot was not law once broken, all hope by it vanishes, and conveniently into a ped. Such a lot was not ours. We did the best we could; slept little; yawned much; wished for the day that law, from this to your dying day, all that we might see for ourselves, the much your past transgressions would stand repraised West. It came, and we found our corded against you still; they would follow praised West. It came, and we found our selves rolling heavily along through as gloomy and wild a region as any poor soul eyer lived in! It was White River Valley, wet, swampy, sickly, dismal!

But the sun arose gloriously, and we were hope preposterous! The law broken, it can

a new creature in Christ Jesus, all you do is cross looks and gouty foot, hobbling about We were now about to pass, through that sinful, polluted by the corrupt fountain from and groaning." ble ! "No mere man, since the fall, is able Ques. 82. Of course no man can be justified

And hence, in the third place, the Bible is plain, decided, and explicit on this point. There is no room for mistake here, and no room for doubt. It teaches that salvation is justified. This settles the matter. A Thus saith the Lord, decides the question. Your works can never remove the curse of God you the gates of the New Jerusalem. on this point Eph. ii : 1-10; Titus iii : 4 and iv: 1-18, and v: 1-21; and Hodge on Romans. Hence, justification is not of

"Then, all hopes from this quarter being cut off, how can you be justified? How? Panse and think! It is a question in which you are infinitely interested. Your eternal destiny depends upon the answer. How. then, can you be justified? On the ground of works, or of any merit of your own, the door of hope is shut against you; it is barred up and your puny efforts can never open it! Never! Sooner might you shake the solid foundations of the world! As a sinner, you are condemned! How can you be delivered from condemnation? How can you be justified? Can you think of any way? And what is it? Your prayers, your tears, your self-inflicted tortures, your confessions, your penances, your Hail Marys? Then the eathen may be justified! Your reformations? They are worthless! Your resolutions? They are vain? Yet awakened sin-ners, crushed with a sense of sin, try to make themselves better! They think they are not good enough to be accepted! That they must do something before they go to Christ, and they are willing to go to altars and anxious seats, or do almost anything to merit the favor of God or recommend themselves to his notice. But all their efforts are vain! They can never make themselves better; never do anything to bring God under obligations to have mercy upon them; no, never! For salvation is not partly of Do not neglect to read and study it. It is grace and partly of works; it is entirely of worth its weight in gold. Read it, by all grace, all of God, and he will have the praise of the whole or none! And as to the matter of justification, one might as well depend on his works entirely as to depend on them in part. We can not depend on them at all, and must not; they are dead, rotten, filthy

rags! How then can we be justified? How can man be justified with God?—Isa. kīv: 6; Job xxv: 4. We must go to the Bible for an answer to this question; and here light breaks in upon us, opening a door of hope, and pointing us to the cross of Christ, and thence upward and onward to the skies. Four things we learn here. Of these in my next, and the last of this series of letters. Read Hodge on Romans, and Fisher's Cate-Yours, Truly.

For the Nadies.

A Woman's True Life. and entitles us to the rewards of innocence: world estimates greatness. But in every the high themes of Taylor and Tillotson, Being justified by faith, we have peace with relation of life, and in almost every day's and Baxter and Owen, Howe and Edwards. (lod, and are regarded and treated as right- hour's experience, there are laid in her cous. Even as David also describeth the pathway little crosses to take up and bear, little lessons to learn of patience and forbearputeth righteousness without works, saying, ance, little sacrifices which may seem as Blessed are they whose iniquities are forgive nothing to the looker on, but which from en, and whose sins are covered. Blessed is peculiarity of temperament may in reality be the man to whom the Lord will not impute costly ones; little victories over nameless sin, and whom he regards and treats as developments of selfishness; the culture of touching the finest chords of human symrighteous for the sake of Jesus Christ, who, | many a little hope, and feeling, and principle, of God, is made unto us righteousness, as and suppression of many desires, repinings, well as wisdom, and sanctification, and redemption.—Rom. v: 1, and iv: 5-9; 1 sometimes greater and stronger, in the eyes Cor. i: 30, 31. "To impute right coursess is of Him who looks into the soul's innermost the Apostle's definition of the term, to jus- recesses, than the mighty man who takes a

works, but on the ground of the righteous- would vanquish meet them in the little hidness of Christ," as will be further shown den nooks of every day life, and the victories presently. [See Hodge on Rom. iii : 21 they gain in the warfare are recorded not on the leading language of Christendom, and the soroll of earthly fame, but by watching is destined, ere long, as it makes the circuit angels in God's book on high.

ital of the Buckeye Commonwealth, saw and as such, are in a state of condemnation. I here it is we are to achieve holy victories nothing worthy of special commendation.

Of Columbus we need say nothing, except that it can boast of the largest State House, we know and feel. You are conscious of our course, "Defeat—failure—irretrievable"

For the Young.

You Can Never Rub it Out. One pleasant afternoon a lady was sitting with her little son, a white-haired boy, five years of age. The mother was sick, and the child had left his play to stay with her, and was amusing himself in printing his name, with a pencil, on paper. Suddenly his busy fingers stopped. He

made a mistake, and wetting his finger, he tried again and again to rub out the mark, as he had been accustomed to do on his slate. "My son," said his mother, "do you know that God writes down all you do in a book? He writes every naughty word, every disobedient act, every time you in-dulge in temper, and shake your shoulders, or pout your lips; and, my boy, you can never rub it out!"

The little boy's face grew very red, and in a moment tears ran down his cheeks. His mother's eye was on him earnestly, but she said nothing more. At length he came softly to her side; threw his arms round her Jesus rub it out?"

Dear children, Christ's blood can rub out the evil you have done, and it is the only thing in the universe that can do it. "The blood of Jesus Christ, His Son, cleanseth us. from all sin."-Band of Hope Review.

"I Wish I Were Rich." "I wish I were rich, I would buy every thing," cried Charlie.
"The sun, moon, and stars?" inquired William. "No; everything that can be had for

money." "That's not happiness," said William. "Get your hat, Charlie, and come with me to Mr. Morrison's," said his father. "O! please not, papa," he is such a disagreeable, miserable old man, with his

him!" said his father. "I, papa? I would rather live down in "With him you would have all that can

be bought with money." "I recant; I see it won't do." Charlie. "Health can not be bought with "Nor good temper, nor friendship, nor

life," said William.
"Above all," added their papa, "the favor of God can not be bought with money. e content with as much of it as God gives, and seek to use it aright.

"The feat of God and sweet content. Yield riches that will ne'er be spent."

Miscellaneous.

The English Language. work, entitled "Literary Attractions of the 7; Gal., iii: 6-14; Rom. iii: 9-31, Bible," by Rev. L. J. Halsey, of Louisville.

> What shall we say of this last and mighteclipse.—Islington Gazette, London, March est stronghold of the Bible—this English of the old world and the new, of all the sciences, and all the arts, and all the encyclopedias this English, not of the manuscript and cloister, but of the printing press, the telegraph, the steam-car, spreading the light of liberty and salvation around the globe-this English of commerce, of education, colonization, of the Missionary, the Sunday School, and Bible Society-this universal Anglo-American speech, whose dominion is wider and mightier than any king or conqueror could ever boast! Strong in the deep foundations of those old Saxon elements, which underlie it as the mountain granite underlies the surface of the earth: rich in the accumulated deposits and formations derived from the influx and commingling of other languages; quickened into life and beauty by the constant culture of more than a thousand years; breathing everywhere the energy and lofty spirit of the hardiest, most heroic race on the face of the earth; combining, all in one, the original grandeur of the Hebrew, the gracefulness of the Greek, and the martial might of the Roman tongue; with matchless case incorporating into itself images of beauty and sublimity from every monument of ancient art, from every production of modern genius, from every discovery of science in the earth, the air, the seas, and skies-now in prose, and now in poetry, adjusting itself to the impersonation and the utterance of

every passion cand every, conception of man now bursting forth in stern and awful rebuke from the lips of Cromwell and the men of the Commonwealth, and now singing Hosannas to the pomp and circumstance of royalty in the writers of the Restorationnow, in the thunder tones of reformers and martyrs, denouncing the wrath of God against an ungodly world, and now, in strains as sweet as angels use, whispering the Gosel of peace to the hearers of Leighton and Flavel, Wesley and Whitefield, Cecil and Newton—now soaring on adventurous wing with the bard of Paradise Lost to the very throne of Deity, and now with the Pilgrin of Bunyan treading the narrow, weary way to the celestial city now revealing to the bard of Avon all the depths of human passion. or painting with colors dipped in heaven every stone, and tree, and strub, and flower, of this lower world-now like some broad and glorious river, flowing grandly through the pages of Addison and Johnson, Hume and Gibbon, Burke and Macaulay, and now To most women how rarely coours the op- rushing on with resistless might through portunity of accomplishing great things, and those of Chatham and Fox, and Junius making great conquests, as the on-looking now rising with grace and grandeur to Chalmers and Robert Hall, and now sparkling in all the exuberant wit of South and Swift, Sterne, and Sidney Smith-now flaming out in the effective satire of Butler or Defoe, of Pope or Byron, and now breathing soft music through the mellifluous verse of Dryden, Thomson, and Goldsmith-now pathy and brotherhood in the peculiar dialect of Robert Burns, and now glowing more heautiful than the tints, upon a maiden's cheek in all the wonderful creations of Walter Scott-now condescending with Cowper and Wordsworth to hold familiar con-

cisely as the Greek and Latin did to the nations of Europe. This is its manifest

destiny. The Rev. Dr. Weir on the Eclipse.

The minister of the Scotch church, Riverterrace, seldom fails to turn to profitable account any event which attracts public attention; and, on Sunday evening, the Rev. Doctor made the eclipse of Monday the subject of an interesting discourse, for which he selected Acts ii : 21 as a text. He introduced it by an anecdote of the master of a reformatory at Birmingham, who took him into the dormitory in which he and the lads under his charge slept, and through the skylight of which he said they gazed at night, and talked about the moon and stars; then they went beyond, and talked about Jesus, and the heaven in which he dwells, and then they went to sleep He saw in it, first, the uniformity of the Divine government of the kind of stock; in the scalasion of the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. Alleghen the public to the PHILADELPHIA HOUSEKEEPING DRY GOODS STOK. The public to the PHILADELPHIA HOUSEKEEPING DR first, the uniformity of the Divine government of the universe, which he mentioned in opposition to the popular notion that something miraculous was about to take place, and to the superstitions which had prevailed on the subject. At the birth and death of Romulus, and at the death of Augustus Caesar, eclipses took place, and were looked upon as omens. The Hindoos, even now, thought that the phenomenon was occasioned by a dragon trying to run away with the sun, which they prayed to the gods to prevent; and the North American Indians believed that the sun and moon, after a terrible conflict, were being a superstition of the subject. As herefore, monthly reports will be made through the sun, which they prayed to the gods to prevent; and the North American Indians believed that the sun and moon, after a terrible conflict, were being a superstitute of the sun and moon, after a terrible conflict, were being a superstitute of the sun and moon, after a terrible conflict, were being a superstitute of the sun and moon, after a terrible conflict, were being a superstitute of the sun and moon, after a terrible conflict, were being a superstitute of the sun and moon, after a terrible conflict, were being a superstitute of the sun and moon. rible conflict, were being reconciled in a fond embrace. Secondly, the colipse might remind us of the hidings of God's face. The sun was the source of light and heat to the world, and this had led to its being held in high honor amongst the heathen : but God was to man what the sun was to the world; and sometimes, as the moon, which had no and sometimes, as the moon, which had no light in itself; obscured that of the sun, dark providences hid God from us. Sometimes, too, indulged sin, spiritual sloth, restraining prayer, participation in unholy amusements, or an approach to the conduct of the epicure, and drunkard, obscured our spiritual light. Thirdly, the celipse was an affecting memorial of the darkness which took place at the Crucifixion, which, however, occurring at the full moon, could not have been an eclipse. It was intended, Dr. Adam Clarke said, to convince men that Jesus was the light of the world; and it ought still to teach that lesson. It was also an emblem of the withdrawal of his Father's face. Did Socinianism explain this, in saying that Christ died merely as a witness for the truth? Or did the negative theology of the present day explain it; when it talked of this as the crowning act of a life of self, sacrifice and surrender to his heavenly. Father? No! There was wrath here—the Father's wrath, visiting the inuocent Son, the seape-goat for man's transgressions. light in itself, obscured that of the sun, "I thing you would like to live with Father's wrath, visiting the innocent Son, the scape goat for man's transgressions. Fourthly, the Rev. Doctor treated the eclipse as reminding the Scriptural students of prophetic symbols. According to Sir, Isaac Newton, and other writers on prophecy, the many allusions in it to the sun and moon,

Agricultural.

might not be far off. The preacher con-

cluded by impressively contrasting the hor-

rors of the last day and great assize, with

the lurid obscurity produced by a total

Having warm weather for two weeks, it will be necessary to uncover raspberries. roses, etc., cut and trim the same well, and shorten the canes of the raspberries about three-fourths down.; Be careful not to trim Summer roses too short, as this class of roses do not bloom well by trimming close. // Take off all suckers on the bushes, so they do not spoil the looks and take the sap which should go into the main stocks.

Clear all rubbish from your borders and flower-beds: take covers from herbaccous plants. Divide your herbaceous plants, and keep them in their places; nor let them run all over the beds. Dig around them; giving a good, manuring will be found beneficial Rake your lawns and fill up holes to make it smooth surface, sow seed on bare places. When the ground gets settled, forget not to ornament your front yard or garden with dwarf trees; if you only plant two or three

it will pay you. Strawberries may be uncovered; spade between them and put sawdust amongst the plants, which is easier done now than when in flower; it will keep your berries clean from the sand, and will serve as mulching.

Whole Potatoes vs. Eyes, for Seed.

An English paper, the Ipswich Express gives the result of an experiment lately made o ascertain what would be the difference in yield where whole potatoes were used for

seed or the eyes alone, and reports thus: A trial has been made in the vicarage garden, Coggershall, of potato eyes against vhole potatoes, on perfectly equal terms, row of each side by side—a certain number: of whole potatoes were sown a yard apart, the eyes of the same number of potatoes of the same sort were sown at the usual distance—equal care was taken in all, respects that the trial might be fair. The result, as shown a few weeks back, was, that the whole potatoes produced in weight more potatoes, but the excess of weight was just equal to the weight of potatoes from which the eyes had been taken, and which potatoes had gone into the kitchen for dressing; so that, as far as this experiment goes, nothing is gained by planting whole potatoes. to depute

Transportation of Scions. Scions may easily be transported by express from one part of the country to another, by packing them in deep moss. At the present low rates of postage, they can also be sent by mail, if they are first wrapped in oiled silk. When they are to travel a distance, it is well to dip the cut ends in melted sealing wax, wrap each graft in oil silk, tie them all together with thread, surround the whole with a little cotton, and enclose in an envelop. We have known packages so prepared, be sent from the extreme North to the extreme South, and though a month on the journey, they arrived in order. If, by any Money is received and payments made daily without the context of the context of the context of the can be received and payments made daily without to the extreme South, and though a month on the journey, they arrived in order. If, by any Money is received and payments made daily without the context of the context of the can be received and payments made daily without to the can be context. Willaw of Adverse of Mathematics, ALEX. OOWLEY, Professor of Mathematics, ALEX. OOWLEY, P Scions may easily be transported by exverse with the lowliest living thing, and Erskine, Grattan and Canning, Patrick Henry and Daniel Webster-all, and in all, portation, they arrived in order. If, by any accident, scions, become dry in the transportation, they should be buried in common garden soil as soon as received; in ten days as the Charter requires.

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