Poetry.

To the Refuge.

[The following beautiful lines were found in the pocket of a clergyman, who was instantly killed years since.]

What dost there, oh! wandering dove! "From thy home on the rock's riven breast? 'T is fair! but the falcon is wheeling above; Oh lafly to thy sheltering nest! To thy nest, wandering dove, to thy nest.

Frail bark, on that bright Summer's sea, That the breezes now curl but in sport, Spread freely thy sail, for tho' pleasant it be, Ne'er linger, 'till safe in the port— To the port, little bark, to the port.

Tired roe, that the hunter dost flee While his arrow's e'en now on the wing. In you green recess, there's a fountain for thee, Go rest, by that clear, secret spring,

To the spring, panting roe, to the spring ! My spirit still hovering, half blest Midst shadows so fleeting and dim, Ah! know st thou thy Rock, and thy haven

And thy sweet, pure, fresh spring of joy Then to Him, fluttering spirit, to Him!

- Riterary Rotices.

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

THE REVELATION OF JOHN THE DIVINE, OF A New Theory, of Apocalypse, Corroborated by Dan-felland other Prophets. By Samuel S. Ralston. 8vo., pp. 208. Philadelphia: Smith, English & Co., 40 North Sixth Street. 1858. Confessedly, the Book of the Revelation of

John requires the possession of much learning, and great caution, in order to attempt a successful interpretation of its deeply symbolical intimations. The tendency under which interpreters in every age lie, to consider the events and personages of their own day as deserving a prominent place in any scheme of prophecy, has slways noble minded and pious men. They are, striving to show that the United States figures tance, and manages to go through the world very largely in the Revelation of John, and he without ever offending man, woman or child. fathers ever thought of or anticipated, from the along between Scylla and Charybdis, for the fact that the Eagle has been selected as the crest of our National Coat of Arms, and has thus become a National symbol. Millenarians are not agreed in their theories, and the views of Mr. Ralston, as developed in this work, are quite opposed to that phase of the pre-advent system which holds that time will end at the beginning of the thousand years. His interpretation scarcely even admits the more ordinary view which demands the continuance of time for the fulfillment of all things predicted in the Gospel dispensation. Still there are difficulties in the way, and we apprehend that the Elliotts, the Dallases, the Bonbook before his mind at one view.

THE LONDON QUARTERLY REVIEW. July, 1858. We always look with pleasure on this Review. There is a delightful classical character about all its articles. It's papers on Biography and Topography; it's Essays on the Old Homes of Ancient Families of Great Britain, always possess a peculier interest; while in addition to the graces of elegant writing, the profound erudition with which it's pages are stored, renders it a most val-

nable journal. The articles in the present number are: I. Admiral Blake; II. History of Civilization in England; III. Iron Bridges; IV. Life of Wycliffe; V. Professor Blunt and his Works; VI. Ship- ther used to do in his day. wrecks VII. British Museum; and, VIII., Brit-

THE EDINBURGH REVIEW. July, 1858. New York: Leonard Scott & Co. We have really a wonderful amount of learning which, though increasing in years, still displays breath in declaiming against it.

the maily rigor of youth. The different papers I must tell you a little incident in which the manly vigor of youth. The different papers Memoirs and Songs of Beranger; VIII. Chronitereles of the Teutonic Knights; IX. Froude's King Henry VIII.; X. The Hindu Drame; and XI.

Earl Grey on Parliamentary Government.

BLACKWOODIS MAGAZINE. August, 1858. New York ! Leonard Scott & Co. Whether a greater amount of time has been gained by the chief writers of Great Britain during the Summer season, when compared with the parish, who took an interest in the affair, high pressure of the Winter season, or whether the influence of the genial change from town to country may have beneficially affected their question. No proposition was made for a minds, we know not; but this is obvious, that all good while—everybody seemed to be in a the British periodicals for the month are more than usually brilliant and instructive. Old Ebony discusses, in this number, Gladstone's Homer; Circulation of the Blood; White's Eighteen Centuries: London Exhibitions and London Critics; The By-ways of Literature; Kingsley's Andro meda; and, What will He do with it? Part XV

For the Poung.

The "Fountain" and the "Oil" Africative came to a heathen village on the banks of the Orange River. We had traviously formed him that Nineven was not to be deviced far, and were hungry, thirsty, and tired. For fear of lions, we thought it best, stroyed, after all. I am not sure but he to go into the village and tarry for the night, felt like that prophet, that "it was better rather than go on our journey; but the people seeing us roughly bade us stop at a dischesseeing us roughly bade us stop at a dischesseeing us roughly bade us stop at a dischesseeing us roughly bade us stop at a dischessee about Deacon John and his "new fangled about Deacon John and his "n give us none. I offered the three or four notions," and his "good-for nothing whirli-buttons still left on my jacket for a little gigs." He would'nt give a cent for the this also was refused; and we had the prospect of another hungry hight at a discase from the water; though within sight of the river. Our lot looked hard; especially a hundred dollars, a perfect gem in when, in addition to these rebuffs, the man new of abbuillagen avoided for the final point of the interpretation of the power of the transfer of the final point of the fin

kindness toward strangers. A tear stole | the people, of course; and so there was a use of that phrase—that is, by a decision | ly, did not, and could not, in any sense, "endown her black cheek as she answered, "I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you

in this out-of-the world place."
"On learning a little of her history, and by a fall from his horse at Bath, England, some finding she was a Christian, a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul without Christian society. She drew from her bosom a copy of a Dutch New Testament, which she received from a missionary while at his school many years since, before her relations took her away to this distant re-

"'This,' she said, 'is the fountain whence I drink; this is the oil which makes my lamp burn. I looked on the precious volume, and you may conceive how we felt when we met with this disciple, and mingled together our sympathies and prayers at the throne of our heavenly Father.

hrone of our heavenly Father."

This story was told by a great and good missionary, the Rev. Robert Moffat. How it should cheer and encourage all who are engaged in sending the Gospel to the heathen, teaching us the necessity of "sowing beside all waters." Perhaps the good missionary who gave this poor woman the Testament never knew the good it had been the means of doing the comfort it had given to her weary spirit; but he will know on the resurrection day!

Reader, is the Word of God a "fountain" of sweet "oil" to you? Has it softened your heart, and made you love all God's people, as it did the heart of this poor woman? - Juvenile Messenger.

For the Ladies.

Our Two Deacons.

In the little parish where I live, far renoved from the bustle and noise of city life, and as obscurely rural as any reasonable hermit could desire, there dwell two deacons. They both belong to the same church-meeting we say in these parts, for we have lost very little of our puritanical habits since the advent of the May-Hower and are both very conscientious, been apparent in the different Commentaries however, in their temperament, widely Which have appeared on this Book. Our author different: "One is mild, uniformly good naspends a considerable amount of ingenuity in tured, yielding in matters of minor imporgathers a great deal more, we imagine, than our Some people think he steers so carefully sake merely of popularity, and so that he may live a quiet and easy life, at the expense, nevertheless, sometimes, of principle. They tell us, too, that he has nt a thimble full of what they call moral courage. But that is not my estimate of the man. I regard him as one of the finest and best men that God in his mercy permits to bless the world awhile with their presence and exam-

Our other deacon—we have but two in the whole parish—is impulsive, impatient of contradiction, not very "alow to anger," (though I believe he is not in the habit of ars, and McNeiles, of Great Britain, would be as | letting "the sun go down upon his wrath,") the writers of that advanced School. A very course he believes to be right. He holds clear synopsis of this work is prefixed to it, so his religious opinions as tenaciously as if that the student may have the structure of the they were a part of himself, like his hand, his foot, his consciousness, or his memory. He acts so hastily, that he sometimes, o course, acts wrong. Then he is sorry, con-fesses his faults, and is as humble as a little

The deacon first described, we call John the other Peter. We consider them both devotedly pious, and both invaluable as members of society, each useful in his own peculiar way. In fact, both spirits seem to be equally necessary. Where Deacon John is too mild-too much disposed to gloss over a bad matter, for fear more harm will result from stirring it up than from letting it alone -Deacon Peter comes in, charged to the muzzle, and blazes away, as old Martin Lu-

Descon Peter is an old-fashioned man He does nt believe much in new fangled notions, and is desperately jealous of all manner of inventions. If he adopts, as he does sometimes, a new style of scythe, a horse rake, or a patent churn, it is not until in this number of the old "Blue and Yellow," he has expended a great many cubic feet of

are I Hugh Miller, (appreciative, but not ful- this trait of character, coupled with that of some;) II. Thiers' History of the Consulate and the being greatly "set in his ways," was ex-Empire; III The Progress and Spirit of Physical | hibited in a remarkable degree. I relate it, Science V. TV. Canning's Literary Remains; V. not to show the unamiable and unlovely part The Health of the Army; VI. The Celts and the of the good old gentleman's character, but Germans, (an subtrable paper;) VII Posthumous as I would tell the story of Simon Peter's shameful denial of his Master, in order that I might bring out more clearly the admirable graces that ruled in that noble disciple's

> It was decided that our minister's wife should have a handsome new year's present. What that present should be, it was not quite so easy to determine. However, most of the gentlemen and ladies of the came together at Deacon Peter's house, in a rather informal way, to deliberate upon the modest mood. At length Deacon John suggested a sewing machine. He was never given to long speeches, and what he said at this time in favor of his proposition, was comprised in a very few words.

Deacon Peter did'nt like the idea of a sewing machine, and he waxed rather intemperate in his opposition to it. Others, however, spoke in its favor. Deacon Peter was the only person who raised any objection to it, though he showed spirit enough, to have furnished at least a dozen others. Well, after a great deal of talking, the question was decided by a vote—decided in favor of a sewing machine almost unanimously. "In one of my early journeys in South | Poor Deacon Peter! he was in a very unen-

of our minister's wife. All were delighted with the feats it performed—all but Deacon Peter. His enmity to it lasted a long time. courage enough to call at the minister's its own limitation. The Assembly took no one thousand five hundred miles from Hopehouse and to face the enemy. It was decidedly the best thing he could have done.

He saw the object of his spleen—saw it in had anything to do with the case. It was not a single act of the Hopewell Sesconvinced; and the first thing he did was to the testimony.

walk straight over to Deacon John's house, Again: no Presbytery or Synod ever "ornote, stating that it was "from a man who had made a fool of himself, and who wished to make all the reparation he could for his folly." Blessings on the good old man! Many an eye, "albeit unused to the melting mood," dropped a tear, when the tidings of this last act in the sewing machine drama got abroad in our parish. New York Ob.

Miscellaneous.

Does Chinese Sugar Cane Kill Cattle. Col. A. G. Summer, in a communication to the Charleston Mercury, says decidedly no. It is the feeding of cattle with an undue quantity of it, when in a hungry condition, which does the damage. Corn, peas, cattle under the same circumstances. Col S. has used sugar millet four seasons in every stage of its growth green, ripe and but had not "ordered" his restoration.
oured—and bas found it the best soiling Again: it is said "the action of plant he ever raised.

Beet-Reot Sugar. The increase in France of the production quite to dispense with the necessity of re-1854, 77,000,000; in 1857, 83,000,000: and this year it will not be less than 106,-000,000. A kilogramme, it will be recollected, is about two and a fifth of our

Increase of Romanists.

pounds.

The New York Herald would make poear that Rome flourishes exceedingly, in on the part of the friends of civil liberty and true religion.

"Fifty years ago there were in the whole entire population of the country was seven of going to the approaching meeting of the millions. Assuming the present population General Assembly at New Orleans. of the country to be twenty-eight millionsfive millions more than the census of 1850 showed-it would follow that we had quadupled our population in the last half century. Had the progress of the Catholic Church barely kept pace with the progress of population, there should be at the present day, on the basis of the foregoing statement, four dioceses, eight bishops, two hundred and seventy-two priests, three hundred and twenty churches, eight Ecclesiastical Insti-tutions, four Colleges, and eight female Academies belonging to that denomination But how do the figures actually stand? Why, in the single arch-diocese they are more than doubled.

"In the whole United States, instead of four dioceses (which a proportionate increase would have given) there are forty-one; instead of eight bishops, there are thirty-nine, and two apostolic vicars; instead of two hundred and seventy two priests, there are eighteen hundred and seventy-two; instead of three hundred and twenty churches, there are two thousand and fifty-three, besides eight hundred and twenty-nine stations; instead of eight Ecclesiastical Insti-Colleges, there are twenty-nine; and instead of eight female Academies, there are a century, seven times as fast as, the popula- an appellant shall be considered as abandon-

Strangely Misrepresented.

author.] we like this me such box

Judicial case No. 3, being the complaint leans. 🤲

vriter, was in the St. Louis Presbyterian of secuting their complaint this year, and that May 20th, a short extract from the Delta's they would present their reasons for failure report of the proceedings of the Assembly, before the next Assembly, and there the follows: "Some discussion then took place sembly, or forever, if not prosecuted. n reference to the case of Mr. Hoagland. The Judicial Committee, however, for some an elder of the Hopeville church, who had reason, do not allude to that notice in their been suspended from the communion of the report. Still, there is nothing in their re-Church, but whose restoration to all rights port which was adopted by the Assembly, and privileges had been ordered by the Prest that could be tortured into an "endorsebytery and Synod of Chicago. The action ment" of the action of the Synod, and for the Synod was endorsed by the Assembly the good reason that, as a court, they did the Session, offered by Dr. Breckinridge, be- cerned, what the action of the Synod

eges of the Church."

perpetual jubilee in the neighborhood, based on the merits of the case. His sus-dorse" that decision. puching the sewing machine in the custody pension was a temporary one, for the "edification" of the Church, according to Book that Dr. Breckinridge made a motion "to of Discipline, Chap. 4, sec. 18, until the case could be adjudicated; hence, the caption in sion," and that the Assembly reject it. It came to an end, though, at last; and it the St. Louis paper is false. The action of It seems very remarkable how Dr. Breckwas on this wise: The old man mustered the Session was not "reversed," but died by inridge, away down there in New Orleans,

operation. He marked the wonders it per taken up on common fame by the Session of sion before them, found out that this formed; he heard the praises which the Hopewell church, and referred by them to Hopewell Session had been so refractory. minister's wife lavished upon it; he was Schuyler Presbytery, after they had taken For the same reason that the Assembly could

and to ask his pardon in the most humble dered" Mr. Hoagland's "restoration to all and childlike manner, for the injury he had rights and privileges." The first decision done him especially. Nor was this all. A of Synod was, "that the papers and docu-few days after, one of Grover & Baker's ments of the Session, in the case of O. M. sewing machines, in a handsome rosewood Hoagland, not being read in Presbytery, box, was sent to Deacon John's wife, with a that body was not prepared to decide on the merits of the reference made to them. The committee, therefore, recommend that the whole subject be sent back to the Presbytery, with directions to issue the case according to the Book of Discipline." In reference to the suspension, the Presbytery, on complaint of Mr. Hoagland, had decided that the Session had no right to suspend him, temporarily, for the "edification" of the

The following is the only action of Synod as to his "rights:" Mr. Hoagland is entitled to all the privileges of the church and to exercise his office as a Ruling Elder of Hopewell church." A large majority of the church had petitioned Mr. Hoagland to fore the Assembly on a "reference;" nor cease to be an acting elder 's of the church. He refused to do so. The Session referred the matter to Presbytery in the Spring of 1856, (see Form of Government, Chap. 13, sec. 6 and 7, which says the Session "shall" green corn and green wheat will also kill do so.) The Presbytery and Synod both or the complainants to prosecute their comleft him still to exercise his office, though the matter had been twice before each body; Again: it is said "the action of the Synod was endorsed." From the nature of

the case, this could not be true; because the General Assembly did not have the case the Synod, and the complainants expected viving the slave-trade for the sake of fur the pastor of the Hopewell church to attend nishing the French sugar colonies with labor the Assembly and prosecute the complaint.

adequate to the production of the sugar In consequence of ill health he was not able some time before the writer learned the truth needed in France. The amount produced to attend, and the other complainants (there in 1851 was 64,000,000 kilogrammes; in were thirty five names to the paper) being farmers, and depending on the pastor up to within a few days of the time for starting, could not attend. The following paper was duly sent to the Assembly:

"Notice is hereby given to the General Assembly, to meet in New Orleans on the bly of 1859, according: to the rule of our and not to the Clerk. Book of Discipline, Chapter 7, section 3, Again, this good brother says: "You missub. section 11, and the decision of the Gentake the Book, if you suppose this case could

JNO. C. KING. April 24, '58. for complints. The following is the decision of the Asappeal, the appellant must present his case, with reasons for his previous failure, before the next General Assembly, whose province it will then be to decide upon the whole subject."-Baird's Digest, page 135.

That Assembly also decided (what the Constitution clearly settles) that there are but four ways "in which the General Assembly can have cognizance of a judicial case. As neither of these ways are contemplated in the request of Mr. Frazer, the Assembly cannot. without a violation of constitutional rules, take any action in the premises. (Our Italies.) These four ways are Re-

view, Reference, Appeal, and Complaint. In the case of E. N. Sawyer and others, due notice of complaint had been given but that does not bring the case before the Assembly, because the Judicial Committee ot 1850, reported that Mr. Frazer had given due notice to the Synod; and yet they say tutions, there are thirty five; instead of four they cannot, without a violation of constitutional rules, take any action in the case. Let us see what the constitutional rule is: hundred and thirty-four. In other words, If an appellant, after entering his appeal to taking the number of priests and of churches a superior Judicatory, fail to prosecute it, s a basis of computation, the Catholic it shall be considered as abandoned, and the Church has increased, within the last half sentence appealed from shall be final And ing his appeal, if he does not appear before the Judicatory appealed to, on the first or second day of its meeting, next ensuing the

date of his notice of appeal. Except in The following we copy from the Presby- cases in which the appellant can make it apterian Herald. The request we did not pear that he was prevented from seasonably see, till our attention was called to it by the God." (Book of Discipline, Chapter 7, sec. prosecuting his appeal by the providence of 3, sub. sec. 11.)

Consistency with the action of the Gen of E. N. Sawyer, against the decision of eral Assembly of 1850, quoted above, as the Synod of Chicago, in the case of O. M. | well as with the plain rule of the Book just Hoagland, has been grossly misrepresented quoted, required (in the opinion of the wriby the various papers, in reporting the do ter) that the Judicial Committee should simings of the General Assembly at New Or. ply have reported the fact that they had received a notice from the complainants that The first notice of the case seen by the they were Providentially prevented from proeaded "Sectional Action Reversed;" then matter would have rested till the next As-

an amendment to look into the action of not know, as far as this complaint was con-

In the Presbyterian of the West, of May The following is the decision of the As-27th, the case is called an "appeal from the sembly: "The Judicial Committee report decision twice made by the Synod of Chi- judicial case No. 3, being the complaint of cago, restoring Mr. Hoagland to the privi E N Sawyer and others against the decision of the Synod of Chicago, in the case of The report in the Banner and Advocate O. M. Hoagland, as being fallen from by of the 29th of May, represents that "the the failure of the complainants to appear decision restoring Mr. Hoagland to the priv. and prosecute their complaint. They, thereileges of the Church, denied him by the Ses. fore, recommend that the complaint be dis-

Finally, the Presbyterian Herald reports

not "endorse" the action of the lower Court, they could not know anything about the action of the Session. Remember, the Book of Discipline makes the decision of the lower Court final-the end of the whole case. And the Assembly of 1850 (of which Dr. Breckinridge was a member) said: "There are but four ways in which the upper Court can have recognizance of a case that has been before a lower Court, and that they could take no action in the Fraser case, without a violation of constitutional rules." The case decided by the Synod of Chicago, and in reference to which E. N. Sawyer and others had given notice of complaint, sustained the same constitutional relation to the Assembly of 1858, that the one referred to did to the Assembly of 1850. They learned nothing of what the Session had done by "reviewing' the Records of the Synod of Chicago, because those Records do not say a word about the Session of Hopewell church. None of were they there by "appeal." The only remaining way in which these acts could be

plaint," and, in such cases, the Book of Dis cipline says the decision of the lower Court We said "finally," awhile ago, but since that, we have seen a long letter, written by a minister in the Presbyterian Church, who was a member of the Assembly this Spring. before them, at all, for adjudication. True, This writer goes a little farther than the of beet-root sugar is such as to be likely due notice of complaint had been given to newspapers. He says the decision of the Synod was "sustained." This report was in circulation in Hopewell congregation for

the Assembly unanimously decided that the

complaint was "fallen from by the failure

in the case from the decision itself. This same writer, who seems to be learned n the law, says: "The case was before the Assembly fully—the papers and Records of Synod fully read." Again he says: "They (the Assembly) examined the case. All the Records and Minutes of Synod were necessarily before the Assembly. Now, your complaint is written ou the Records of Synod, 6th day of May next, that the complaint of and could not help but come before the As E. N. Sawyer and others will not be prose | sembly." Now, Mr. Clerk, of the Synod of cuted before that body at its approaching | Chicago, we want to know how you got hold Sessions—the person expected to conduct of that complaint, and who ordered you to the United States. For the correctness of said prosecution being prevented from at write it in the Records of the Synod? Bethe statistics, we do not youch; but there is tending by ill health; and this notice is cause the complaint was not in existence enough to show the importance of activity given, that no barrier may be placed in the until several days after Synod adjourned. way of presenting the case before the Assem- and was sent to the Moderator of the Synod,

United States one diocese, two bishops, eral Assembly, recorded in New Digest, page not be acted upon while those who made the sixty eight priests, eighty churches, two 134, "Present Rule." Due notice of the complaint were not present." But the Ecclesiastical Institutions, one College, and above was given Mr. O. M. Hoagland, that brother mistakes the Book. "The sentence wo female Academies. At that time the he might not be at the trouble and expense appealed from shall be final," when the appellants or complainants do "not appear before the Judicatory appealed to on the first or second day of its meeting, next ensuing the date of his (or their) appeal," says the Book of Discipline; and the Assembly of sembly of 1850, referred to above: "In re- 1850 said that, in such a case, "the Assemgard to a future prosecution of his (Fraser's) bly cannot, without a violation of constitutional rules, take any action in the premi ses." Some mysterious influence has seemed to operate in this case from the beginning; whether it is mesmerism, spiritualism, or some other ism, the writer will not undertake to say. Any one, however, can see from the foregoing that the reports in the newspapers

scarcely state a single thing correctly.

The members of the Assembly, judging from the quotations above, seem to have been so befogged as to have lost sight of the plainest rules of our Book, and hence, according to all these representations, our General Assembly have trampled under foot the law they were sworn to observe, and have ignored their own acts, adopted in formar years. These reports are a slander, not only on the Session of Hopewell church—publishing them as "refractory," &c., (see Book of Dis., Chap. 2, sec 5,) -but also on our highest Church Judicatory. Their own action, given above verbatim et literatim, according to a copy attested by the Stated Clerk, however, fully vindicates the Assembly by showing that they did not have the case before them. We are happy to have such evidence that they acted consistently with the Constitution of our Church.

In order that the false impression may be corrected as extensively as it has been made, it is asked, as a matter of justice, that this be inserted in the Presbyterain Herald, and copied from it into the Presbyterian Banner and Advocate, the St. Louis Presbyterian and the Presbyterian of the West.

Doing AND GETTING -The grand hindrance to a revival by the Spirit poured out, s the general conformity of Christians to the fashion of the world. The short road to a revival is to turn from the error of our ways. If there were more of the doing which religion demands, there would be more of the getting which it promises .-Arnot on Proverbs.

Forms of Bequests. When bequests are made to the Institutions of th

Church, let the following forms be carefully observed. Legacies are often lost to the cause which the testator designs to aid, by a defect in the will. When real estate o other property is to be given, let it be particularly de Board of Domestic Missions.

Board of Domestic Missions.

To the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of (or, I devise a certain messuage, and tract of land, &c.,) to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Domestic Missions of the said General Assembly, according to the provisions of their charter. Board of Education

I give and device to the Trustees of the Board of Eduction of the Presbyterian Church in the United States Board of Foreign Missions.

I bequeath to my executors the sum of dollars in trust to pay over the same in after my decease, to the porson who, when the same shall be payable, shall act as Treasurer. of the Board of Foreign Missions of the Presbytelian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

ADVERTISEMENTS.

TIUGH MILLER'S NEW WORK.

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THE CRUISE OF THE BETSEY.

JUST PUBLISHED,

THE CRUISE OF THE BETSEY.

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high and peculiar value to all his writings. * * On
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popular of all the writings which the philosopher of Scotland has bequeathed us."

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rative of travel."

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observation, generous sentiments, and genial humor, impart a peculiar charm to all his works, and to none more so
than to that before us."

than to that before us."

[From the Eastern Argus.]

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New and Enlarged Edition of

New and Enlarged Edition of THE OLD RED SANDSTONE. before the Assembly was by complaint; but THE OLD KED SANDSTONE.

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