## Poetry.

The Believer in Heaven to a Friend on

I shine in the light of God, His likeness stamps my brow: Through the valley of death my feet have trod And I reign in glory now. No breaking heart is here;

No keen and thrilling pain; No wasted cheek, where the frequent tear Hath rolled, and left its stain.

I have found the joy of heaven: I am one of the angel band; To my head a crown is given, And a harp is in my hand. I have learned the song they sing Whom Jesus hath made free; And the glorious walls on high still ring With my new born melody.

No sin, no grief, no pain; Safe in my happy home : My fears all fled-my doubts all slain; My hour of triumph come. Friend of my mortal years! The trusted and the tried! Thou art walking still in the valley of tears, But I am by thy side.

Do I forget ? Oh, no! For memory's golden chain Shall bind my heart to the heart below, Till they meet and touch again. Each link is strong and bright, And love's electric flame Flows freely down, like a river of light, To the world from which I came.

Do you mourn when another star Shines out from the glittering sky? Do you weep when the noise of war And the rage of conflict die? Then why should your tears roll down And your heart with grief be riven, For another gem in the Saviour's crown, And another soul in heaven?

# Literary Rotices.

A COMMON PLACE BOOK TO THE HOLY BIBLE; OF, the Scripture's Sufficiency Practically Demonstrated. Wherein the substance of Scripture strated. Wherein the substance of Scripture respecting doctrine, worship, and manners, is reduced to its proper heads; weighty cases are resolved, truths confirmed, and difficult texts illustrated and explained. By the celebrated John Locke, author of the Essay on the Human Understanding, who died in 1784. From the Fifth London Edition. Revised by From the Fifth London Edition. Revised by the table weights of the law of nature, was written on man's heart in his creation; so that in a state of innocence he needed no outward revelation of the They agree, moreover, Ren. Wm. Dodd. LLD.; with an Enlarged Index. American Tract Society. New York: 150 Nassau Street. Boston: 28 Cornhill. Philadelphia: 929 Chestnut Street. 1858. The title so fully describes this old standard work, which has been duly appreciated for more than a century and a quarter, that little is required of us either in the way of explanation or eulogium. Those who have seen the Analysis compiled by Talbot, of which Dr. West published an edition in this country, and Dr. Eadie published an edition in Britain, will have an accurate idea of this common place book of Locke's excusable, and justly punishable, he does Talbot's book obtained little notoriety until:lately that it has been brought prominently into notice by these late editions, which, to a certain extent. of the eminence of the author, and its acknowlnever fallen into neglect. This copy which the that law which was originally written in the Tract Society offers to the public, is neatly heart. Beside the Decalogue, there are printed, and, like all their works, may be had at many other precepts which seem to be inan exceedingly low price.

England. 18mo., pp. 80.

Agnas C. Wirt; Another Lily Gathered; Annie and Rosabelle; and, Self-Control. 18mo., pp. 128.

THE RESCUED BOY; Albert Raymond; Ellen Stone; and, Hopie Stratton. 18mo., pp. 128. and we can assure our readers that the contents | properly called moral precepts, or moral they are all valuable for the young, the first on on the Jews only, but all to whom they

THE LAST DAYS OF JESUS; or, The Appearance D.D. Richmond, Va. 12mc., pp. 300. Philadelphia: Presbyterian Board of Publication, 821 Chestnut Street. 1858.

is one, now that we have examined the volume, on which we are surprised that a distinct treatise has not been given to the world long ago. Dr. they were under obligation to make it the Moore does not write in the spirit of the German school, starting neological objections, and overthrowing them in whole or in part. He commences with the dark hour before the dawn which the crucified one lay in the sepulchre, and then in twenty chapters he treats of all the leading incidents which are recorded of the Saviour's Did not Moses speak by his authority and intercourse with his disciples until the Ascension. The style is sufficiently ornate and rhetorical to be attractive, without erring on the side of turgidity or bombast. Altogether this is a valuable Church, and then when he himself appeared book, and we are glad to see it on the list of the issues of our Board.

# The Bible.

For the Presbyterian Banner and Advocate.

The Laws of Moses. It has long been the common faith of the expanded in the New Testament than in the Christian Church, that in the writings of Old. But must it not be admitted, on the Moses, three distinct codes of law are in other hand, that the New Testament contermingled—the moral, the ceremonial, and tains no such comprehensive classification the judicial. If this behef is well founded, of the duties of the law of nature—no comit must be highly important for us to know pend of it expressed in few words, and easily by what criteria we are to determine in re- remembered, such as is found in the Decalation to any given precept, to which code logue? And is it not plainly the object of it belongs. We ought, moreover, to inquire our Lord and his Apostles in all that they diligently into the design of each code, the say about the duties of men as men, to expurpose which it was intended to answer, plain a law already revealed, and to refute and the use which we ought to make of false glosses and interpretations of that law, each. For it is not to be doubted, that all and not to reveal a new law? It may be althese laws, though many of them have been | leged that even in that part of the law of abrogated, were recorded in the "lively ora-cles," tor our admonition, upon whom the ends of the world are come. make use of all these laws, but not the same as in the promise annexed to the fifth comuse of all. Hence the importance of distin- mandment. But may not the same thing be guishing correctly the different codes or affirmed of much of the instruction contained kinds of law revealed by Moses, and the in the New Testament? How many of the purpose which each was intended to answer. exhortations in the Epistles to the Corinthi-And may I not add, that this subject pos- ans, were called forth by the then existing sesses peculiar interest to Presbyterians, at state of things in that Church, and contain this moment, inasmuch as we are likely to allusions to the circumstances of that peobe called upon soon to decide, whether a ple? But the instruction which those part of Section 4, Chapter xxiv. of our Con- Epistles convey to us, and our obligations to fession of Faith shall be expunged. This receive and act upon that instruction, is none question turns on the interpretation of the the less on that account. Besides, the Aposlaws of Moses, and cannot be intelligently the James speaking of the law by which decided without the careful study of those Christians are bound, quotes as part of that

laws. Let the reader compare Lev. xix: thou mayest live long upon the earth." 18, "Thou shalt love thy neighbor as thy.

self," with Num. xix: 11, "He that toucheth the dead body of any man, shall be un-clean seven days," and he will find it difficult to believe that these laws belong to the same code, or are intended to answer like purposes. We might also notice, as an evidence that some of those laws were intended to answer a temporary purpose, and then cease to be obligatory, and others to be permanent and unchangable the awful solemnity with which some of them were delivered by an audible voice from heaven, and then inscribed on tablets of stone, by the finger of God himself. Was not all this intended to indicate the incomparable excellence and importance, and the perpetual obligation of that code which is summarily exhibited in

the Decalogue? But, waiving arguments of this kind, let us look at the relation in which the Israelites stood to God, and we shall see that they needed three kinds or codes of laws. In the first place, as rational, human creatures, they were under the law of nature which had been so much obscured by the fall, that they needed a clear revelation of it: and this is just what was given them in the moral law. Again, they constituted for the time being, the visible Church, and as such they needed a law to direct them how to approach God, and in what manner to worship him; and this want was supplied in their ceremonial, or ecclesiastical law. Finally they constituted a nation, a commonwealth, and as such, needed a civil polity, a code of laws to regulate and secure their civil rights, restrain and punish crime, and protect them from the evils of anarchy; and for this purpose their judicial law was given them. That there are amongst the laws revealed and recorded by the ministry of Moses, precepts adapted to each of these purposes, is too plain to require proof. It is too obvi ous to escape the notice even of the most cursory reader, that some of those laws are addressed to the Jews as men, and have no reference to the peculiarities of the state and relations in which they were placed; whilst others of them have a plain and distinct reference to them as standing in a peculiar relation to God. And it is equally obvious, that of these last, some have respect to their ecclesiastical, and others to their civil or political relations. Let us take a somewhat more extended view of the nature and design of each of these codes.

That man, as a rational creature, is under law to God, all who admit the existence of a that the writing of the law on the heart was so far effaced by the fall, as to render a revelation of it necessary to our knowledge of our whole duty. Paul, speaking of the heathen, says : "These having not the law, are a law unto themselves, which show the work of the law written in their hearts. their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Whilst he maintains that some traces of the law remain in the heart, so as to render them innot say that a revelation is unnecessary, but elsewhere distinctly affirms its necessity. Now, no one who carefully reads the laws

And we begin with the moral.

precepts which he delivered, are nothing edged merits, became generally known, and it has else than a revelation of the law of nature; tended as explanations or expansions of parts of the Decalogue, and which inculcate du-PRIDE; or, Six Months at My Uncle's, in New ties that are incumbent on man as man, having their foundation in the nature of God, and man's relation to him as an intelligent moral agent. Now this is the very thing that is intended by the moral law: it is a revelation of the law of nature. Those These are the titles of three very neat little parts, then, of the law of Moses which revolumes, lately published by the Tract Society, veal, or reiterate the law of nature, are are of the most admirable character. While laws. And if so, they are obligatory, not come. It is very true that the heathen, as long as they are ignorant of the revealed law, are not under obligations to obey it. of our Lord during the forty days between the Their relation to God, under the law of na-Resurrection and Ascension. By T. V. Moore. ture, is precisely the same that it would ture, is precisely the same that it would have been, if no revelation of the law had ever been given. But as soon and as far as This is a very delightful book, and the subject any of the Gentile world have become acquainted with the moral, i. e., the revealed law of nature, it was binding upon them,

> rule of their life. Some seem to think that Christians are not to look for a rule of life to the moral law, as it is found in the Old Testament: Our rule of duty, they think, is to be found in the New Testament alone. But was not Christ " with the Church in the wilderness?" he revealed the moral law by Moses, merely for the instruction of the Old Testament in the likeness of human flesh, recalled all that he had enjoined by Moses, to repeat it in a slightly different form? Are we to suppose, in other words, that in the New Testament the same moral law which had been in force under the Old Testament, is

re enacted, having either expired by its own limitation, or been repealed? Let it be granted that, on some points, the moral law is more fully developed and We are to the peculiar circumstances of the Israelites.

law, the sixth and seventh precepts of the Let us inquire in the first place, whether Decalogue. And the Apostle Paul in writthere is any sufficient foundation for the ing to the Ephesians, who were Gentiles, distinction above indicated—are some of the quotes the fifth precept, as obligatory on laws in question moral, whilst others are them, calls it the first commandment with ceremonial, and others again judicial? By promise, and modifies the phraseology of way of proving the affirmative of this questhat promise so as to show, that in its spirit, tion, we might notice the great diversity it belongs to Gentiles no less than Jewsand disparity of the subject matter of those "that it may be well with thee, and that

### THE PRESBYTERIAN BANNER AND ADVOCATE.

## For the Poung.

Into the Sunshine.

"I wish father would come home." The voice that said this had a troubled ione, and the face that looked up was sad. "Your father will be very angry, said an aunt, who was sitting in the room with a book in her hand. The boy raised himself tears for half an hour, and with a touch of indignation in his voice, answered: "He'll be sorry, not angry. Father never

gets angry." For a few moments the aunt looked at the boy half curiously, and let her eyes fall again upon the book that was in her hand. The boy laid himself down upon the sofa again, and hid his face from sight.

"That's father now!" He started up, after the lapse of nearly ten minutes, as the sound of a bell reached his ears, and went to the room door. He stood there for a little while and then came slowly back, saying with a disappointed air:

"It isn't father. I wonder what keeps him so late. O, I wish he would come!" "You seem anxious to get deeper into trouble," remarked the aunt, who had only been in the house for a week, and who was neither very amiable nor very sympathizing toward children. The boy's fault had provoked her, and she considered him a fit subject for punishment.

"I believe, aunt Phebe, that you'd like to see me whipped, said the boy, warmly. But you wont."

"I must confess," replied aunt Phebe. that I think a little wholesome discipline of the kind you speak of, would not be out of place. If you were my child, I am very sure you would n't escape."
"I am not your child: I do n't want to Father's good, and loves me."

"If your father is so good, and loves you so well, you must be a very ungrateful or a very inconsiderate boy. His goodness do n't seem to have helped you much." "Hush, will you!" ejaculated the boy,

excited to anger by this unkindness of "Phebe!" It was the boy's mother who spoke now, for the first time. In an under tone, she added: "You are wrong. Richard following articles in his Church of the is suffering quite enough, and you are doing

Again the bell rang, and again the boy eft the sofa, and went to the sitting room

him harm rather than good."

"It's father!" And he went gliding down stairs. "Ah, Richard!" was the kindly greeting, as Mr. Gordon took the hand of his boy. But what is the matter, my son? You don't

look happy." "Wont you come in here?" And Richard drew his father into the library. Mr. Gordon sat down, still holding Richard's hand:

"You are in trouble, my son. What has happened?" The eyes of Richard filled with tears as he looked into his father's face. He tried to answer, but his lips quivered. Then he turned away, and opening the door of the cabinet, brought out the fragments of a broken statue, which had been sent home Rule of Faith. only the day before, and set them on a table | 20. Prohibition of the Reading of the before his father, over whose countenance Bible to the Laity.

came instantly a shadow of regret. "Who did this, my son?" was asked in an even voice. "How?"

"I threw my ball in there, once only once, in forgetfulness. The poor boy's tones were husky and trem ulous.

A little while Mr. Gordon sat, controlling himself, and collecting his disturbed thoughts. Then he said cheerfully-"What is done, Richard, can't be helped. proof enough for your thoughtlessness; so I know what a man is who does this!

shall not add a word to increase your naîn." "O. father!" And the boy threw his kind, so good!"

but did not see them. She was puzzled. hopelessly ruined."

unshine as quick as possible."

or his aunt had berne down upon him

pecause a fault has been committed. Let nuickly as possible, so that true thoughts outburst of feeling all over the room. and right feelings may grow vigorous in its warmth. We retain anger, not that anger may act as a wholesome discipline, but because we are unwilling to forgive. Ah, if would oftener be right with our children.-Exchange paper.

#### Miscellaneous.

The English Indian Fund. The aggregate amount of subscriptions or the relief of the sufferers by the mutiny India, was £433.620, or about two milwere sent to India for distribution, the au-40,000 were expended among eighty-six widows and orphans of officers, twenty-five orphans of officers, two hundred and ninetyeight widows and four hundred and twentythree children of soldiers, six widows of clergymen, and twenty three widows and orphans civilians. About £365,000 remain to be distributed. It is now contemplated to needed, to the troops generally, stationed in

In the South.

The Secretary of the Interior has just aproved a grant of two hundred and eighty-17th of May, 1856, to aid in the construct acquisition. - New York Times.

tion of that portion of the Florida Railroad extending from Fernandina, on the Atlantic,

to Cedar Key, on the Gulf of Mexico. This road is destined to be one of the most important in the country. It is emteamers at each of the termini of the road scribed. for the transportation of passengers and freight between those points and any desired ports on the Atlantic and Gulf. It will thus connect the important ports of the Atlantic and Gulf by nearly an air line across from the sofa, where he had been lying in the neck of the Florida peninsula. For more than a year this road has been in successful operation for nearly eighty miles of its length, and we understood that, by the 1st of January, it will be in full operation. A New York Company, we understand, will carry passengers from New York to Fernandina, whence they will be conveyed by rail across to Cedar Key, going thence in

> How the Press is Afflicted by Dead Heads. Railroads occasionally complain of deadheading, but no institution suffers so much from it as the Press. A sensible writer

California.

The press endures the infliction of deadheadism from the pulpit, the bar and the stage, from corporations, societies and individuals. It is expected to yield its interests; it is required to give strength to weak institutions; eyes to the blind, clothes to the naked and bread to the hungry; it is asked to cover infirmities, hide weakness, and wink at improprieties; it is expected to herald quacks, bolster up dull authors, and flatter the vain : it is, in short, to be all things to all men; and if it looks for pay or reward, it is denounced as mean and sordid. There is no interest under the whole heavens that is expected to give so much to society without pay or thanks, as the Press.

#### Cardinal Wiseman Defeated.

The following document has been issued by "the Converts of the Priests' Protection Society" in Dublin:

Irishmen! we offered to return to the modern Church of Rome if Cardinal Wiseman would prove, in the presence of twelve honest, rational men, from St. Paul's Epistle to the Romans, that any one or all of the Popes, existed in the ancient primitive Church of Christ in that city, namely:

1. Invocation of Saints. 2. Worship of Images.

3. Infallibility of the Church.
4. Celibacy of the Clergy. Transubstantiation. 6. Auricular Confession

7. Supremacy of the Pope. 8. Sale of Indulgences. 9 Service in Latin.

10. Withholding the Cup from the Laity. 11. Purgatory. 12. Mariolatry, or worship of the Virgin

13. Seven Secraments. 14. Apocryphal Books. 15. Priestly Intention. 16. Venial or Mortal Sins.

17. Sacrifice of the Mass for the Dead. 18. Monastic Institutions. 19. Insufficiency of the Scriptures as

21. Interpretation of the Scriptures, (according to the sense of the Church.)

22. Extreme Unction. 23. Works of Supererogation. 24. New Creed of Pope Pius IX. 25. The Inquisition.

And lastly, 26. The Immaculate Conception of the Virgin Mary, promulgated the 8th of December, 1854, by Pope Pius IX. Irishmen! we staked our present and future existence on this offer; and what has he done? Why, he found it impossible to Put the broken pieces away. You have had bring these articles to the test of God's trouble enough about it, I can see, and re- Word, and he has run away; and you all

Thrilling Incident.

A clergymen in Philadelphia recently arms about his father's neck. "You are so read a letter at one of the Sansom Street noon day prayer-meetings, from a young Five minutes later, and Richard entered man of his acquaintance who was on board the sitting room with his father. Aunt the ill fated Austria, in which he detailed Phebe looked up for two shadowed faces; the last interview between himself and five Christian comrades who perished beneath "That was very unfortunate," she said, a the waves. As soon as the destruction of little while after Mr. Gordon came in. 44 It the vessel was found inevitable, these six the was found inevitable, these six young men took a position between the flames and the water, with the understanding against his father her his aunt said this. Mr. Gordon only unitedly consign themselves to the latter.

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in 23-1y was such an exquisite work of art. It is voung men took a position between the when his aunt said this. Mr. Gordon only unitedly consign themselves to the latter. smiled and drew his arms closely around his In the bare moment thus allowed to contemplate their fate, their hope in Christ was confidently expressed, and when to escape the spreading fire their leap became necessary, they fondly grasped each other's hand, and with a parting "farewell," and an exboy. Mrs. Gordon threw upon her sister a template their fate, their hope in Christ was look of warning, but it was unheeded. "I think Richard was a very naughty the spreading fire their leap became neces-"We have settled all that, Phebe," was and with a parting "farewell," and an exthe mild but firm answer of Mr. Gordon; pressed confidence that in "a few moments and it is one of our rules to get into the they would meet in heaven," they sprang into the sea. The writer of the letter states Phebe was rebuked, while Richard looked that after sustaining himself in the water by rateful and, it may be, a little triumphant, means of a life preserver, for four hours, (during which time his contemplations of a rather too hard for a boy's patience to en- future state ripened into a joy in believing in his Saviour such as he had never before Into the sunshine as quickly as possible? experienced,) a wessel hove in sight for his O, is not that the better philosophy for our release, so that just at the moment when his nomes? Is it not true Christian philosophy? exhausted energies brought the open door It is selfishness that grows angry and rebels, of heaven more temptingly to view, he was made the subject of an earthly rescue. The us get the offender into the sunshine as reading of the letter referred to elicited an

No More Marys for the Catholics. The doctrine of the Immaculate Conception brings comfort to the Protestant heart. we were always right with ourselves, we That antecedent of the Virgin Mary's birth, having been adjusted, and sanctified, by the recent Papal bull on the subject, his holiness finds it due to the divine character now affixed to her nature, to forbid the use of her name as at present; and we accordingly have a decree, attested with all the insignia of Papal authority, forbidding the true Catholic hereafter to call his child "Mary." Had the decree, going a step further, had retrospective action, and unnamed the actual wearers of the prenomen, it would have been still more grateful. It would have benefited lions of dollars. Of this sum £127,286 this generation, as well as those to follow. For it has happened that the Virgin Mary, thorities there being authorized to draw for as the most powerful medium of devout as-£10,000 more. In Great Britain about piration in heaven, has been unduly honored as the most powerful medium of devout aswith this peculiar form of ascription. Pious Catholic families, desirous of conciliating this potential influence, have usually so named one, at least, of their children. Hence the multiplicity of Marys-an exuberance, among other domestic evils of Protestantism not the least annoying, since, to say nothing of the sentimental side of the extend relief, which in many cases is greatly question, the number breeds infinite confusion, and often involves the necessity of attaching a substitute ad libitum to some of the throng. The immediate bearing of the pontificial rescript upon this "minor misery" is obvious. The name "Mary" becomes a Protestant name; it attains sectarian significance. It has been turned out of the four thousand five hundred and sixty eight Church, and falls, like others of its good acres of the land inuring to the State of things, to unbelievers and enemies. The Florida under the provisions of the act of Protestant may felicitate himself upon the New York Times.

All the branches usual in our pess seminaries will be taught, and boarding furnished on very reasonable terms.

The taught, and boarding furnished on very reasonable terms, and boarding furnished on very reasonable terms.

New 1856 to aid in the construction.—New York Times.

Forms of Bequests.

When bequests are made to the Institutions of the Church, let the following forms be carefully observed. Legacies are often lost to the cause which the testator de signs to aid, by a defect in the will. When real estate or powered by its charter to establish a line of other property is to be given, let it be particularly de

> 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 messnage, and tract of land, &c.,) to be held by the said Trusteef, and their successors for ever, to and for the suited under the direction of the sail Board of Domestic Missions of the said General Assembly, according to the provisions of their charter.

Board of Education. I give and devier to the Trustees of the Board of Educa-tion of the Presbyterian Church in the United States of America, the sum of , to be applied by said stoard to the Education of pious and indigent young men for the Rospel ministry.

Board of Foreign Missions.

I bequeath to my executors the sum of in trust to pay over the sums in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyten Ian 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 Treasure: shall be a full and legal acquittance of my said executors for the same. steamers to Tehuantepec, and from there to

> Board of Publication. To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum (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 Publication, according to the provisions of their charter.

Church Extension Committee. The Church Extension Committee of the General Assem ly is not incorporated, but the following form of bequest is supposed, would be valid. it is supposed, would be valid.

I bequeath to my executors the sum of dollars, in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Church Extension Committee of the General Assembly of the Presbyterian Church in the United States of America, located in the city of St. Louis Missouff; to be applied to the uses and purposes of said Committee, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

#### ADVERTISEMENTS.

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