## Poetry.

In Memory of MARY AGNES, daughter of R. J. and Eliza A. Patton, who died of croup, in Brownsville, Pa., November the 30th, 1858, aged treasure.

Mary, sad thy mother weepeth For thy loss my cherished one; Since forever now thou sleepest In the silent grave alone.

Now, above thy lonely dwelling, Look the stars in silence down, While the dirge like winds are swelling, And the night-clouds darkly frown.

Darling, it was hard to lay thee In thy cold and narrow bed; O1 't was anguish to convey thee To the dwelling of the dead.

Dearest of our household treasures, Sunbeam ever in our home, Still I hear thy foot fall measures, Still I list to hear thee come.

But thou never more shalt cheer us. With thy mild and winning ways: Yet, oh, sometimes linger near us, Passing through life's chequered maze;

Teaching us a sweet submission To our heavenly Father's will. And while bowed in meek contrition, May we whisper, "Peace, be still."

P. A. Jones.

Oskaloosa, Iowa, Dec. 28, 1858.

# Literary Hotices.

THE THEOLOGY OF CHRISTIAN EXPERIENCE. Designed as an Exposition of the "Common Faith" of the Church of God. By George D. Armstrong, D.D., Pastor of the Presbyterian church of Norfolk, Va. New York: C. Serio. ner, 124 Grand Street. Pittsburgh: John S. Davison, 93 Wood Street. Pp. 342. 1858. This book was not written from any momentary impulse, but the subject of which it treats has occupied the author's thoughts, to a greater or less extent, during a laborious, varied, and successful pastoral life of twenty years. He has selected the title, "Theology of Christian Experience," because the "Common Faith" of THE OLD PLANTATION, and what I gathered there which he writes is one at which Christians arrive by the study of the Word of God, and because it is this "Common Faith" alone which fully explains and illustrates the Christian experience of the child of God in the world. In treating of cavil of the infidel and Romanist, based on the alleged want of uniformity among Evangelical of which Christians speak; guides the young lively, stirring incident in the volume. Christian in the study of Divine truth; and assists older disciples in their efforts to acquire greater distinctness and consistency in their religious views and opinions.

BLIND BARTIMEUS; or, The Story of a Sightless Sinner and his Great Physician. By Rev. Wm. J. Hoge, Professor in Union Theological Seminary, Prince Edward, Va. New York: Sheldon & Co., No. 115 Nassau Street. Pittsburgh; John S. Davison, 98 Wood Street. Pp. 257.

method of salvation, and blind to the truth of his our statement that we do not think she has done word, is brought to the knowledge of the truth justice to Know and the Reformers, and we are as it is in Jesus, and led forward toward the equally convinced that she has given a wrong inthe full circumstances connected with the miracof the various incidents, and a faithful and able setting forth of the principles and lessons to be learned therefrom; whilst every position taken, every duty inculcated, and every promise or hope held up, is illustrated or sustained by most abundant Scriptural references.

SANDRES' NEW SERIES OF READERS. Ivison & Phinney, 48 and 50 Walker Street, New York. John S. Davison, 93 Wood Street, Pittsburgh. This admirable Series of School Books consists of a Pictorial Primer, a Speller, Analyzer and Definer; First, Second, Third, Fourth, and Fifth Readers; High School Reader, Young Ladies' Reader, and School Speaker. From this it will be seen that this reading course, for Common Schools, is full and complete, and the considerations in its favor are many and important. The publishing house, Messrs. Ivison & Phinney, from which they are issued, is one of very high and reliable character. The author, Mr. Sanders, has made the subject of common schools his exclusive study for nearly a quarter of a century, and has in an eminent degree, the taste, spirit, and qualifications suitable for such an undertaking as he has here accomplished, under a deep sense of the responsibility he has incurred.

These nine books are all connected with each other, and form successive stages of a uniform plan; each one takes the pupil at the precise point where the preceding one left him, so that no breaks or violent transitions are experienced. The selections have been made with great care, and excellent judgment, embodying in the course all the qualities of expression, idiom, style, and spirit which our language contains, and are ex ceedingly rich in thought, instruction, and moral and religious tone.

The estimate placed upon these books, may be learned from the fact that they are used in the public schools of New York city, have been mother was dead.

"Mother told me who to go to before she exception of five or six, in the schools of Pitts.

"Mother told me who to go to before she died," answered the little orphan; "I go burgh, and in many of the best conducted public schools of the cities and towns of the United States, and that during last year no less than one million copies were sold. We can most cor. dially recommend this series to the careful attention of County Superintendents, School Directors, Teachers, and all interested in the important matter of Common School Education.

PAYSO 's WORKS: Being the Memoir, Select Thoughts, and Sermons of the late Rev. Edward Payson, D. D., compiled by Asa Cummings, D. D. Philadelphia: William S. & Alfred Martien. Pittsburgh: John S. Davison. Three vols. 8vo., pp. 606, 608, 608. 1859.

The name of Dr. Payson is still precious, nor will his memory and influence soon die. His Biography has been long highly valued by the spiritually minded, and by those who have had a deep experience of their own hearts, and of the workings of the Spirit of God in their own souls.

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thy of careful reading by the thoughtful and Let me act accordingly, and flee from the plous, and of careful study by ministers who wrath to come.—Child's Paper.

would be wise to win souls. The publishers have done a good work in bringing out these volumes in such a becoming style, and at a price so moderate, and will receive the thanks of many ministers, students of Theology, and private Christians, who will, at this time of increased religious in-

PRECEPTS AND PRACTICE: Or stories illustrating the Proverbs. By A. L. O. E., authoress of "Claremont Tales," &c. 'New York: Robert Carter & Brothers. Pittsburgh: John S. Davison. 18mo., pp. 280, 1859.

The authoress has been, for some time, a fruitful and successful writer for the young, and has a very happy faculty of teaching important lessons by means of her very pleasant stories.

Each of the stories of the present volume is an exemplification of one of the sayings of wise King Solomon, in the Book of Proverbs, and the effect of the whole is to show the wide contrast between the upward course of the diligent, and the downward course of the sluggard.

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The title page sufficiently describes the book. We have only to say that the work appears to possess real value. Great comfort and economy may be combined, by seeking the aid of science and experience.

THE ATONEMENT in its Relations to Law and Moral Government. By Albert Barnes. 12mo., pp. 358. Philadelphia: Parry & McMillan. 1859.

This work is just published, and we here merely announce its appearance. We shall take an opportunity at as early a day as possible, of examining some of Mr. Barnes' statements and conclusions; and of warning our readers respecting the grave errors and inconsistencies with which this treatise abounds.

in an Autumnal Month. By James Hungerford, of Maryland. 12mo, muslin. New York:

Harper & Bros. 1859. There is the attractiveness about this story which is always found in every book, whether this "Common Faith," the author overthrows the novel or otherwise, in which genuine pictures of our negro population are given. We have no doubt but that as soon as this book is seen in Churches; shows the thinking man of the world | England, it will be reprinted and offered for sale what our "Common Faith" is; aids the inquirer at all the leading railroad stations in Great Britin ascertaining what this experimental religion is ain. There is a large amount of humor, and

> LIVES OF THE QUEENS OF SCOTLAND and English Princesses connected with the Regal Succession of Great Britain. By Agnes Strickland, author of the "Lives of the Queens of England." Vol. VII. 12mo., pp. 470. New York: Harper & Bros., Franklin Square.

This volume closes the narrative of Queen Mary's exciting and melancholy career. Miss Strickland does battle with all a woman's energy for her heroine, against what she believes to be This little book has an attractive exterior, and | the bigotry and blind intolerance of Mary's Scotits contents are valuable and instructive, while tish subjects; and she is equally eloquent against the proposition of Elizabeth and the English of the different accounts given by Matthew, Ministry. In our notices of the earlier volumes Mark, and Luke, of the healing of Blind Bar- of this work, we expressed our views at considtimeus, is shown, and upon this history the erable length, of the estimate of Mary which author sets forth how a sinner, ignorant of God's Miss Strickland has formed. We now reiterate perfect light. It is a beautiful bringing out of terpretation altogether to the conduct of Elizabeth. These things, apart altogether from the ulous cure of Bartimeus, an interesting grouping grave crimes of Mary, we think it is sheer folly in any biographer to attempt either to deny or to palliate.

> THE WESTMINSTER REVIEW. January, 1859. New York : Leonard Scott & Co..

The number before us is a perfect specimen of this most powerful, insidious and dangerous Quarterly. The article on the Austrian Con. cordat is sufficient to sell any Review, or to carry it through almost any storm of opposition, while the others are of great strength, also. Still. however, like a serpent with a sting in its tail, this Review does the Devil's service in the Appendix of each number, when commenting on "Contemporaneous Literature." The first notice in this department is of this determined, bold, infidel character.

CONTENTS OF HALL'S JOURNAL OF HEALTH, for March: Quackery Unmasked. In the Blood. Health and Disease. Physical Education. Warts. Life Insurance.
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# For the Poung.

"That's Enough for Me."

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not; her

to the Lord Jesus; he was my mother's friend, and he's mine."

"Jesus Christ is up in the sky; he is away off, and has a great many things to at- the Scriptures, that they relate without any tend to in heaven. It is not likely he can effort to excuse or palliate them, the dis-stop to mind you." graceful ains even of those whom the same

"I do not know any thing about that," said the orphan; "all I know, he says he will, and that's enough for me.". What a beautiful answer was that: And what was enough for this child, is enough

for us all. Are you tired of carrying about the heavy load of sin? "Come unto me, all ye weary and heavy laden, and I will give you rest. But I am not worthy of his forgiving love. Never mind that. "He says he will and

Ah, you may do as you please, but as for

# THE PRESBYTERIAN BANNER AND ADVOCATE.

### The Bible.

For the Presbyterian Banner and Advocate. The Laws of Moses.

Another evil which, before the time of Moses, had become so common, that its lawfulness or innocence seems not to have been doubted, or called in question by any, was simultaneous polygamy. The reader will see, by turning to Deut. xxi: 15-17, that the judicial law permitted or tolerated this

evil. That is to say, the Jewish magistrate wes directed, instead of attempting to abolish this ancient usage, to connive at it under certain prescribed regulations. If polygamy was then as almost all admit that it s now, morally wrong and offensive to God, we have here another evidence, that the judicial law was not intended as a rule of duty -not intended to show what was right and what was wrong, as pertaining to the conscience, but as a rule of government and judicature by which the magistrate, in his

official capacity, was to be guided.

Many speak of polygamy as having been entirely innocent during the continuance of the Old Testament dispensation. They affirm that there was then no law against it. How are we to understand this? Does it mean that the moral law was silent on this subject, until our Lord or his apostles amended it by adding a clause prohibiting polygamy? Or does it mean that during the period, or at least a part of the period from Adam to Christ, the Lawgiver dispensed with or suspended so much of the noral law as prohibits polygamy?

In opposition to the first alternative, I appeal to the history of the creation, and of the institution of marriage—the very argument which our Lord urged against the Pharisees, (Matt. xix: 4-6;) the same argument which the Prophet (Mal. ii: 16.) urged sgainst the Jews in his day. It is true, that both our Lord and the Prophet, in the passages referred to, are arguing against unjust divorce, which was the prevailing sin of the times, polygamy having almost disappeared from amongst the Jews. But their argument concludes with full as much force against the latter, as against the former. "The reason," says Scott, "equaly determines against polygamy; for from he beginning it was not so." If from the beginning the law of nature was against lygamy, and if the law of nature on this

say that there was no law against polygamy under the old Testament, are certainly mis Besides, the New Testament contains no legislation on this subject; in other words, there can be found in it no enactment or law prohibiting polygamy. That there are passages from which its sinfulness may be inferred; is very true. But are there not uch passages in the Old Testament, also? Not to speak of Lev. zviii: 18, which many of the best critics consider an express prohibition of this evil, the inferential proof from Gen. ii: 24, and Mal. ii: 15, seems as

subject was indicated in the creation of but

one wife for the first man, then those who

conclusive as any which the New Testament contains. No doubt we, who possess both, have clearer evidence of the sinfulness of polygamy, than they had who lived before the New Testament was published; but whether the New, apart from the Old, would be more explicit on this point, is another question. But perhaps most of those who contend for

the entire innocence of polygamy, under the Old Testament, will prefer the other alternative noticed above. Their idea perhaps is, that it was always contrary to the law of nature; but the Author of that law was pleased. during the patriarchal age, and Mosaic dispensation, to dispense with so much of it as rohibited simultaneous polygamy. Thus Horne, in his Introduction, says: "But though God, as supreme lawgiver, had power to dispense with his own, law; and actually did so with the Jews for the more speedy peopling of the world, yet it is cer-tain there is no such toleration under the Christian dispensation, and therefore, their example is no rule at this day." Without stopping to inquire whether polygamy is adspted to answer the end which Horne ascribes to it, viz, the more speedy peopling of the world, which, to say the least, is very doubtful, I should be gratified to learn, from those who adopt this view of the subject, at what time this supposed dispensation com-menced—was it before or after the introduction of polygamy into the family of Cain? How, and to whom, was this dispensation made known, and at what precise time did it terminate, and the moral law on this subject resume its former authority? While the dispensation continued, how many wives did it permit a man to have at the same time? Abraham had two, Jacob four, Gideon and David, each, "many," and Solo-mon one thousand, including concubines, or secondary wives. Was the dispensation such as to cover all these cases, and warrant a man in taking as many wives as he could

obtain, or was able to support? And if not, what were its limits? True it is, these and many other cases of polygamy are recorded without any expression of disapprobation in the passage con. taining the record. For even in the ease of Solomon the disapprobation implied, seems to be intended of his taking strange, i. e., heathen wives, rather than of the number taken. But would it not be easy to name other gross sins of Noah, Abraham, Lot, and others who have "by faith ob tained a good report," which are in like manner recorded without an accompanying expression of disapprobation? We know from the same word in which these sinful acts of good men are recorded, that God abhorred the acts in question; but this could not be learned from the narrative alone. It is a clear evidence of the authenticity of

Scriptures commended as having "pleased God." This is not the manner of men; it is altogether unlike the work of impostors. But it is not for our imitation, nor yet to teach us that God ever approved of these things, that they are recorded; it is rather. for our warning, to teach us not to trust in ourselves, but to take heed lest we fall. The remark of Turretin on this subject, is not only true, but weighty and important: Questions of morals must be decided by laws, not by examples." In deciding what is right and what is wrong, the example of no man save Jesus of Nazareth; nay, the example of all other men, supposing all

others to agree, is not a safe guide. It may be alleged that the polygamy of the ancients, supposing it to have been sinful, was a sin in which they persisted all their lives, and that such persistence in sin is inconsistent with that faith without which it is impossible to please God. This is very true of persistence in known sin. But there can be no doubt that in this thing, Abraham and others sinned ignorantly, being blinded by the prevalence all around them of false views on this subject. Opinions are contagious, and when embodied so as to form a strong current of public senti-

ment, the power with which they bear down

all that stands in their way, is not easily be WE HARDLY THINK A BETTER sporeciated. Such a current of public ten " You'd Companies." appreciated. Such a current of public opinion in favor of polygamy, seems to have prevailed for many ages among all the tribes, of men, as it prevails to this day in many parts of Asia and Africa. No explanation of the polygamy of good men, under the Old Testament, is so satisfactory as that which supposes them to have been so carried along by this current of public sentiment, so blinded by the prevalence of this sin all around them as not to reflect, or once inquire whether it was right. We have witnessed something of the same kind in our own day. How long is it since even conscientious men were so blind to the evils of these drinking usages that have filed our land with drunkenness, and brought scandal upon the Church, as to countenance and en-

courage those usages, by virtually "putting their bottle to their neighbor's head, and making him drunken?"

It may be said that: God could have broken this charm, and given his people such a revelation of the sinfulness of polygamy as could not here bear analysis.

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Hearing to be Misers.

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Keeping Account polygamy as could not have been overlooked or misunderstood. Very true; and he could have prevented the entrance of sin into the world, or having permitted it to enter, he could have preserved his own people from those falls which are recorded of them.

Peter Coddle's Tip to New Gallery of Literary Portraits.

The Moslem Oracle.

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All venuls Court.

Arithmetical Puzzles.

Parlor Celebration of Washington's Birthday. those falls which are recorded of them. Why he did not do so, it is vain and pre-sumptuous for us to inquire. We know that there are wise and good reasons for all Why he did not do so, it is vain and prethat there are wise and good reasons for all that he does, and for the permission of all that he permits. But we ought not to think it strange, if in many cases, we are utterly unable to discover the reason.

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