Poetry.

For the Mother's Sake.

[A young man, who had left his home in Maine, ruddy and vigorous, was seized with the yellow fever in New Orleans; and, though nursed with devoted care by friendly strangers, he died. When the coffin was being closed, "*Stop,*" said an aged woman who was present; "*let me kiss him for his mother!*"]

Let me kiss him for his mother!
Ere ye lay him with the dead;
Far away from home, another
Sure may kiss him in her stead.
How that mother's lip would kiss him
Till her heart should nearly break!
How in days to come she'll miss him!
Let me kiss him for her sake.

Let me kiss him for his mother!
Let me kiss the wandering boy;
It may be there is no other
Left behind to give her joy.
When the news of woe, the morrow,
Burns her bosom like a coal,
She may feel this kiss of sorrow
Fall as balm upon her soul.

Let me kiss him for his mother!
Heroes ye, who by his side
Waited on him as a brother
Till the Northern stranger died—
Heeding not the foul infection,
Breathing in the fever-breath—
Let me, of my own election,
Give the mother's kiss in death—

"Let me kiss him for his mother!"
Loving thought and loving deed!
Seek not tear nor sigh to smother,
Gentle matrons, while ye read,
Thank the God who made you human
Gave ye pitying tears to shed;
Honor ye the Christian woman
Bending o'er another's dead.

THOMAS MACKELLAR.

Literary Notices.

LEADERS OF THE REFORMATION: Luther, Calvin, Latimer, Knox; the Representative Men of Germany, France, England, and Scotland. By *John Tulloch, D.D.* Pp. 309. Boston: *Gould & Lincoln.* New York: *Sheldon & Co.* Pittsburgh: *John S. Davison.* 1859.

The substance of the sketches contained in this book was delivered at first in a series of Lectures at the Edinburgh Philosophical Institution, which were highly appreciated by those who had the privilege of hearing them. Tulloch has been well known for some time as the author of the "Burnet Prize Essay on Theism," which has received such general commendation. Great care and much discrimination have been exercised in order to set forth the true character of the four great reformers, and the nature of the work accomplished by them. The style and tone of the work are of a high order, and its readers will be certain to find themselves interested in every page, and greatly profited by a thorough perusal.

THE TEARS OF JESUS OF NAZARETH. By *William G. Duncan, D.D.*, pastor of the Coliseum Place Baptist Church, New Orleans. Pp. 172. New York: *Sheldon & Co.* Pittsburgh: *John S. Davison.* 1860.

In this volume, Jesus of Nazareth is considered in his double character, as a sympathizer with his disciples, and a compassionate mourner over those who will not hearken to his voice. His weeping at the tomb of Lazarus gives occasion to consider him in the one light; his weeping over Jerusalem, in the other. The style is clear, lively, and glowing. The grouping of the thoughts is happy, and its appeals to the conscience and heart are tender, fervent, and pungent. The readers will be many.

FIJI AND THE FIJIANS. By *Thomas Williams* and *James Calvert*, late Missionaries in Fiji. Edited by *George Stringer Rowe.* Pp. 551. New York: *D. Appleton & Co.* Pittsburgh: *J. S. Davison.* 1859.

This is a noble contribution to the history of a part of the world full of interest to the Christian and the philanthropist. The work consists of two parts: Part I. The Islands and their Inhabitants; Origin and Polity; War; Industrial Products; The People; Manners and Customs; Religion; Language and Literature. Part II. Mission History; containing accounts of the beginning, progress, and results of the work on each of the islands; the mission ship, College, translating, printing, and publishing. This work was first published in England, where it attracted much attention.

No where has the Gospel so triumphed in modern times, as in converting the horrid Cannibals of the Fiji Islands to Christianity. If any one would know how the dark places of the earth are full of the habitations of cruelty, let him read an account of the cannibal orgies of these people, as they existed a few years ago. And if any one still doubts the power of Christianity to enlighten the darkest minds, to reform the most abandoned, and to purify the most polluted, let him read the mighty triumphs of grace here recorded. A light has been kindled in these islands that will never be put out; and a mighty power has been introduced that will work with glorious efficacy until the whole people will have been converted.

THE STUDENT'S HUME. A History of England from the Earliest Times to the Revolution in 1688. By *David Hume.* Abridged. Incorporating the Corrections and Researches of Recent Historians, and Continued down to the year 1858. New York: *Harper & Bros.* Pittsburgh: *John S. Davison.* 1859.

With all his prejudices and faults, Hume is still the great historian of England. But his ponderous volumes are altogether unavailable for schools, or for the reading of persons whose time for such pursuits is limited. The present abridgment has been made for the use of such, while at the same time it brings the history down to the present day, and corrects many of the errors of the original work. In doing this, the editor has made use of the researches of the best modern historians, has traced out the development of the English Constitution, has brought out prominently the characters and actions of the great men of the country, and has also been able to avail himself of the clear narrative and matchless style of Hume.

THE MANUFACTURE OF PHOTOGENIC, or Hydro-Carbon Oils, from Coal and other Bituminous Substances, Capable of Supplying Burning Fluids. By *Thomas Antisell, M. D.*, Professor of Chemistry in the Medical Department of Georgetown College, etc, etc. Pp. 144. New York: *D. Appleton & Co.* Pittsburgh: *John S. Davison.* 1859.

This is the first treatise ever published on the art of distilling oils from substances containing Bitumen. In it will be found a correct account of the origin, progress, and present condition of this art, and also a scientific dissertation on the mode of manufacturing coal oils, that commend it to the attention of the many persons in this region who have embarked in this business.

THE LOST AND FOUND; or, Life Among the Poor. By *Samuel B. Halliday.* New York: *Blakeman & Mason.* Pittsburgh: *John S. Davison.* 1859.

The author is the missionary of the "American Female Guardian Society and Home for the Friendless," in the city of New York. His object is to give a bird's eye view of the amount of poverty, vice, and crime in that city, and also of some of their sources and consequences; and he assures us that it is a compendium of unexaggerated facts. Here are depicted many scenes of wretchedness, revealing the depths to which human nature may fall. And we also read of the blessed results of efforts to reclaim and save the fallen and miserable. A perusal will stir the feelings of the heart, moisten the eyes, awaken to gratitude, and aid in endeavoring to improve the moral, social, and sanitary condition of the poor and the depraved.

THE PRECIOUS THINGS OF GOD. By *Octavius Winslow, D. D.* 12mo., pp. 424. New York: *Robert Carter & Bros.* Pittsburgh: *John S. Davison.* 1860.

Every thing from the pen of Dr. Winslow, tends to make the soul feel more and more its need of Christ, and to draw it nearer to Christ. This little volume is eminently fitted to be the companion of the experienced and spiritual Christian, in his hours of devotional and meditative retirement. The subjects treated of, are the preciousness of Christ, of faith, of trial, of God's thoughts, of the Divine promises, of Christ's blood, of anointing of the Holy Spirit, of God's children, of God's Word, of prayer, of Christ's sympathies with our infirmities, and of the death of the saints.

THE HART AND THE WATER BROOKS; A Practical Exposition of the Forty-Second Psalm. By *Rev. John R. Macduff, D. D.* Pp. 229. New York: *Robert Carter & Bros.* Pittsburgh: *John S. Davison.* 1860.

A delightful little book, refreshing the wearied souls, encouraging the timid, and cheering the Pilgrim to the heavenly Zion. When we inform our readers that it is from the same hand and heart that produced the "Morning and Night Watches," "Memories of Genessaret," Words of Jesus," "The Footsteps of St. Paul," etc., etc., they will ask no higher recommendation.

A NEW DICTIONARY OF QUOTATIONS, from the Greek, Latin, and Modern Languages. Translated into English. By the Author of "Live and Learn," "The Newspaper and General Reader's Pocket Companion," etc. From the last London Edition. Philadelphia: *J. B. Lippincott & Co.* Pittsburgh: *John S. Davison.* Pp. 527. 1859.

Every scholar, and every reader of books and newspapers, knows the want of such a work as this, for quotations from classical and modern languages are met with every day. The author has here given admirable translations of all the quotations ordinarily met with, occasionally accompanied with illustrations, historical, poetical, and anecdotical. And another great advantage of this work over every other of the same kind, is, that it has an extensive index, referring to every important word, so that if but two or three words of a quotation can be remembered, the whole can easily be found. The value of such a work to every intelligent reader, is great. And the mechanical execution is one of the finest specimens of the book-making art.

MARY STAUNTON; or, The Pupils of Marvel Hall. By the author of "Portraits of my Married Friends." Pp. 398. New York: *D. Appleton & Co.* Pittsburgh: *John S. Davison.* 1860.

The heroine Mary Staunton, is first seen in her boarding school life, and the system of fashionable education is depicted; then her character in after life is skilfully developed. The style is graceful, the sentiment is pure, and the interest of the reader increases to the last page.

A GOOD FIGHT, and other Tales. By *Charles Reade.* With Illustrations. Pp. 341. New York: *Harper & Bros.* Pittsburgh: *John S. Davison.* 1859.

Charles Reade is already well known as the author of "Love me Little, Love me Long," "Christie Johnstone," &c. In the department of popular literature, to which he has devoted himself, he has marked out a new pathway in thought, sentiment, and manner, that render his productions lively, entertaining, and effective. His writings have attained great popularity, both in this country and England.

HARPER'S MAGAZINE, for December, is prompt, entertaining, and instructive, as usual. For contents, see advertisement in another column. For sale by Hunt & Miner.

THE WESTMINSTER REVIEW. October, 1859. New York: *Leonard, Scott & Co.* Pittsburgh: *W. A. Gildenfenney.*

This able Quarterly has nine articles of the usual ability displayed by its writers: 1. Militia Forces. 2. Rousseau—His Life and Writings. 3. Spiritual Freedom. 4. Modern Poets and Poetry of Italy. 5. Physical Geography of the Atlantic Ocean. 6. Garibaldi and the Italian Volunteers. 7. Tennyson's Idylls of the King. 8. Bonapartism in Italy. 9. Contemporary Literature. The article on "Spiritual Freedom" is plausible, but of the most dangerous character, unveiling to us the infidelity of the school of which this Quarterly is the great organ. No one can keep thoroughly posted as to the views and tendencies of the most learned, polished, and determined enemies of the Gospel, in our days, without being a reader of this Review.

BLACKWOOD'S EDINBURGH MAGAZINE. October, 1859. New York: *Leonard, Scott & Co.* Pittsburgh: *W. A. Gildenfenney.*

"Old Ebony" has its usual rich variety. Its readers always welcome its monthly return. Messrs. Leonard, Scott & Co., furnish their valuable re-prints of the *London, Edinburgh, North British,* and *Westminster Reviews*, together with *Blackwood's Magazine*, for the small sum of $10 per annum. In no other way can we be brought in contact with so much of the learning, literature, and philosophy of the day, or acquire so much information concerning the present state of the world, for the same expenditure of money.

For the Young.

The Dove with Clipped Wings.

"O mother! Mrs. C—— has lost her beautiful dove," said little H—— to his mother. "She was afraid it would fly away, and so had its wings clipped; a dog ran after it—it could not fly, so it was caught and killed."

Poor little dove! what a pity! Its gentle cooing has ceased, its soft plumage is spoiled in a moment, the beating of its heart is stilled, because it could not use its wings.

How very like this dove are children, in this world of sin and sorrow! wicked people trying to lead them into sin; Satan, like a roaring lion about their path, seeking to destroy. But have you no wings, little one, with which you may fly away and be safe? Yes, you may have; for faith and prayer are to the soul what wings are to the dove. Do tempers come around you, and say, Disobey your parents, or forget God's holy Sabbath? Are you just ready to yield? Oh! take the wings of faith and prayer, and go up to the throne of grace; ask help of your heavenly Father, and he will give it. Let not sin clip your wings, for then you will fall an easy prey; your garments will be spoiled, and the song of joy in your heart be stilled. Or do you feel your heart begin to beat with anger, because some one has injured you? Wing your way to the cross of the meek and lowly Jesus, and learn of him to forgive and love. Are you sick, or poor, or sad, or weary? is the brother or sister you loved taken from you? has the father or mother, who folded you gently to the loving bosom, left you, and lain down in the grave? Use your wings, little lonely one; by prayer and faith fly up and nestle in the bosom of the Good Shepherd. When the hour of death comes—it comes to children as well as to others—clipped wings will not do *then*. Only *strong* faith in an unseen Saviour, and *fervent prayer*, will bear the soul up, singing, to a heavenly home.

I remember looking, with much interest, when a little child, at a picture in the old "Primer," of John Rogers, the martyr, who, you all know, was burned at the stake, more than three hundred years ago. The "Primer" says he was not at all daunted. His own words, addressed to children, were:

"Come, welcome death—the end of fears—
I am prepared to die;
These earthly flames will send my soul
Up to the Lord on high."

He had wings which the fire could not singe.

I used to wish I could know more about those children, whose little pale faces gazed so sad on this cruel scene, and whether they minded his good advice, to

"Lay up God's law within your hearts,
And print them in your thoughts."

I did not think I should ever see any of his descendants, but have since known many of them, full of faith and good works. But the one most interesting to me, was R. W——, a sweet little girl, with a quiet look, and a calm, black eye. It was my delight to meet her Sabbath after Sabbath, in the school. Always was she there. How intensely she listened to every word of Divine truth! How carefully she laid them up in her heart! How they shone out in her short life! for she died young. The same faith that sustained the martyr in the flames, sustained her in the dying hour. And, when we took our last look at the face where lingered the smile of peace, we did it in hope that the spirit had gone to the same rest.

Dear children, when your last hour comes, may it be peaceful as hers. May you never fold your wings of prayer and faith, till you can say to the *waiting angels*:

"Lend, lend your wings—I mount, I fly!
Oh! Grave, where is thy victory?
Oh! Death, where is thy sting?"

—*Family Treasury.*

For the Ladies.

Miss Martineau on Cookery.

What is to be done, for cooking does not come by nature, nor even ordering a table by observation? The art must be learnt, like other arts, by proper instruction. We want, and we must have, schools of domestic management, now that every home is not such a school. Mothers can at least teach their daughters to know one sort of meat from another, and one joint from another, and in a rougher or more thorough way, what to order in the everyday way and for guests. Thus much, then, every girl should know, from childhood upward. A little practice of observation in the markets would soon teach a willing learner to distinguish prime articles from inferior kinds, and to know what fish, flesh, fowl, and fruits are in season every month in the year. We have seen ladies buying pork under a sweltering Summer sun, and inquiring for geese in January and July, and taking up with skinny rabits in May, and letting the season of mackerel, herrings, salmon, and all manner of fish pass over unused.—*Once a Week.*

Babies and Water.

What a pity that babies had not some more intelligible mode of expressing their desires, or that doctors, nurses, and mothers were not wiser. How often we hear one of these sweet little darling babies that always look "just precisely *like the daddy*," crying at the tip-top of its voice for water, simply because it is thirsty. Many mothers never think of giving their child a drink of water, but, to stop its cries, force it to the breast, at which it eagerly grasps, thinking to satiate its burning thirst. But, alas! how sad the disappointment, for, after its little stomach has been filled to the very brim with its natural food, it cries and cries on harder than ever. We have more than once been sent for by the parent, on the supposition that the child was suffering for medical aid, when, by giving it a few tea spoonsful of good pure sparkling cold water, it was relieved of all its troubles. We often tell mothers and nurses to give the child water.

But many think that will not do, and instead of allowing the child to allay its thirst, attempt to arrest its cries by giving *pap, catnip tea, Godfrey's Cordial, Bateman's Drops, etc., etc.*, thus creating a morbid appetite for rum and other poisons, resulting in deleterious effect on the health and morals of the child. Mothers, will you think of this, and remember that although a child may drink milk or nurse at the breast, it may often suffer as much from the want of water as adults who take more solid food? Imagine how terrible a situation, to be deprived of water in hot days to allay our burning thirst. The fluids, if not replenished by taking water into the system, would soon be dried up, and our bodies turned to dust.—*Eclectic Medical Journal.*

Agricultural.

Farming as a Vocation.

"*For the best essay calculated to give farmers an adequate conception of the nature and worth of their vocation.*"

The life of the farmer has ever been considered, by *himself*, one of toil and drudgery, but with how much reason, it may be well to ask, to investigate, and become satisfied. It is the lot of man in general to have an occupation. If not necessary for a living, it is made a means of obtaining wealth, fame, or power. A few, born to wealth or title, pursue no calling but that of pleasure. Such lead miserable lives, and do little or no good in the world. It is appointed unto all men to *work*. It is necessary to health, strength, comfort, and happiness. To work, it is not necessary to guide the plow or harrow, to wield the axe or scythe, to sow or reap. There are other kinds of work, equally laborious and fatiguing, other occupations more wearing to the system, and attended with less pleasure. In this country, there are more men engaged in farming than in any other occupation, and in the rural districts they constitute a large majority of the inhabitants, and, as a consequence, see and know little of the drudgery of other occupations.

In their visits to the mechanic or manufacturer, they see him sheltered from the storms and cold, they notice that his skin is less tawny, his hands softer and whiter, and his clothes perhaps less soiled and torn; and it is but natural that they should think his labor less hard than theirs. They see the merchant behind his counter, smiling to his customers, or at his desk counting his money, and they cannot think *he works*; and they go away wishing that Providence had been as kind to them. They see the lawyer advocating the cause of his client, uttering with eloquence witty or grave sentences, bringing tears to the eyes, or laughter to the countenances of judge, jury, and spectators; and they go away repining that the gifts of Providence are so partially bestowed.

They see not the mechanic at work by his lamp, while farmers are reading by their fire sides; they see him not with his accounts, anxiously looking forward to the time when his payments become due, or his flour barrel empty, or his pork barrel out; they see not the anxious or care-worn countenance of the merchant, while alone in his office, just before his bank note became due, and no money to meet it; and they see not the lawyer in the still hours of the night, with aching head and wearied eyes, looking up the authorities to sustain his cause on the eve of trial.

It is *they themselves—the farmers*—that have set the stamp of drudgery upon their occupation. No one else admits or believes it. The lawyer, the doctor, the merchant, and the mechanic, envy the farmer his farm and his happiness—his bread, butter, and cheese—his fruits, meats, and his grains, the product of his own labor, that he can eat with an appetite sharpened by muscular exercise, and knowing that they are pure and healthy.

Ask the mechanic what he is striving for, and what is his aim. For a home, a piece of land that I can cultivate, and eat the fruits of my own raising; the merchant will tell you that he hopes to end his days on a farm; and the lawyer and doctor will tell you the same. What if their faces are blanched while the farmer is tawny—their fingers delicate and supple, while the former are dingy and clumsy—their garments fine and clean, while his are soiled and coarse. Each is appropriate and equally respectable. A chimney-sweep in white linen, or a farmer at his plough in fine broadcloth, would be an object of ridicule, equally with the lawyer in rags. More men make themselves ridiculous by overdressing than the reverse.

If the farmer has not delicacy, he has strength, and power of endurance—far more valuable. If he is not educated and refined, it is no fault of his *occupation*, did he himself not think so; for no one has more leisure for reading and study. If he mingles less with the world, and learns less of etiquette, he has opportunity for thought, and learns less of deception, intrigue, and chicanery, which makes no one happy.

Whose sons make the most enterprising and successful merchants, the most profound statesmen, the most eminent engineers, and the most learned lawyers and Divines? *The farmer's.* They go forth from the farm, with healthy blood in their veins, inherited from healthy parents, and consequently have healthy and vigorous minds. Who are looked up to as defenders of our homes in case of invasion? Whose names are in our jury boxes, and whose names are sought for (aye, a little too often *successfully*,) on a bank note? Brother farmers, let us not repine at our lot; let us not envy others while they envy us; let us honor our calling, and it will honor us.

Honor and fame from no *condition* rise;
He that would win, *must labor for the prize.*

S. B. P., *in Genessee Farmer.*
Gorham, N. Y., Nov. 1858.

Miscellaneous.

Vicious Literature.

Parents and teachers are quite too forgetful of one incumbent duty, viz.: the guarding and guiding of the moral natures of the young. Our children, unattended by faithful advisers, are wandering away in forbidden paths, guideless and friendless—treading upon enchanted ground—reveling among dangerous delusions! Call them back; go out after them; save them!

Are we heard? Well, then, again we tell you, teachers, parents, be vigilant; watch your children day and night; look well to their eternal interests, for these are times of peril. Let the influences of the *home*, the *school* and the *church*, be united, and, as an ark, preserve our dear youth from the destructive deluge of modern infidel literature—the corrupting books and papers that flood our land.

We are in the midst of a plague not less loathsome and insinuating in its encroachments, than the plague of Egyptian locusts; it is the plague of *papers*, poisoned and puffed, and *pressed* upon the people!

"Papers, books; it makes me sick,
To think how ye are multiplied:
Like Egypt's frogs, ye poke up thick,
Your ugly heads on every side."

We are not an enemy to books and papers, by any manner of means. So far from it, that we could scarcely live away from their company, or without their influences. Indeed, we are most heartily in love with sober, honest books; and plead guilty of flirting, occasionally, with sensible, well-behaved periodicals. But we do say, that, amid such immensely promiscuous mixtures of things trifling and truths thoughtful, there is imminent danger that our eager children may be deceived.

It is *not* "innocent amusement" to peruse those tedious and terrible tales of daggers and death, bombast and blood, feverish imaginations that they are, emanating from burning brains and sin-sick hearts. Away with them! Such readings destroy all taste for history and the sciences. Nature, decorated in her loveliest May, is too homely for the intoxicated fancies of the novel-reader; and life itself becomes a weariness—a disappointment. Religion, so pure, and peaceable, and precious, can not find a welcome or a home in the heart of the passionate novel reader. Aaron Burr, a man of rare genius and fairest intellectual endowments, reveled in novels and infidel books in his youth, and "as a natural consequence, dwarfed and dwindled down into a traitor's grave!

For the immortal soul's sake, let us awake to a discharge of our duty in this matter. It is high time for us to oppose the tendency of this latter day *Satanism*. Call it what you may; mingle as much sugar with the poison as you choose; apologise for it forever if you dare, it is, nevertheless, a deadly dose to all who swallow it. A grain of strychnine is not less fatal from being sweetened with a hundred times its bulk in honey. The mind must have pure, wholesome, nutricious diet, or it will languish and die the second death!

Let us, as Educators and Christians, strive humbly, earnestly, devotedly, prayerfully, to counteract this growing evil. May our hostility to it be mingled with our teachings, henceforth, while life shall last?—*Educator.*

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