Poetry.

For the Presbyterian Banner and Advocate.

Lines on the Death of William Hervey M'Gaughey.

BY A. B. STUART.

Alas, my brother, art thou dead?
And has thy gentle spirit fled?
Wilt thou no more to earth return,
To soothe those hearts that sadly mourn?

Blow gently, winds, ah, gently blow,
Above the spot where he lies low;
The clay now moulders 'neath the sod,
The spirit rests, we trust, with God.

Then cease, fond parents, cease to mourn
The loved one from your bosoms torn;
Then weep not, brothers, sisters dear,
Lo, star-eyed Faith is drawing near.

Suppress, suppress each rising sigh,
She points to radiant scenes on high,
Where death ne'er hurls his cruel dart,
Nor sorrow swells the aching heart.

Behold him there, in realms above,
Where all is joy, and peace, and love;
From crystal founts he drinks of joy,
Immortal, pure, without alloy.

And soon you'll meet him at the throne,
Where mournful partings are unknown,
And hymn your blessed Saviour's praise,
With angels' harps, in seraph's lays.

Doddsville, Ill., November 17, 1859.

For the Presbyterian Banner and Advocate.

A Voice from South-Eastern Kansas.

MESSRS. EDITORS:—I have perused with deep interest, various accounts of the doings of Presbyterians in different portions of the world, both East and West, North and South, and also in the Northern and middle portions of Kansas; but have heard nothing scarcely with respect to Southern Kansas. I desire, therefore, (through your wide circulating columns,) to direct attention to this region. The idea will naturally arise in the mind of the public in general, that there is but little doing in the cause of religion in this region, and that it is hardly safe to emigrate to this portion of the Territory; especially to the South-Eastern portion, where Jayhookingism and Borderruffianism have been so rampant. Some may imagine that these things are still carried on to some extent. But this is a mistake. Jayhookingism and Borderruffianism are among the things that were; the remembrance of which fills the mind of the great majority with deep regret, and are doomed to be transmitted to posterity as a dark blot on the page of history. God grant that a scene so horrible may never again be transacted in any land, much less beneath the very shadow of the stars and stripes of this glorious Republic. Most sickening, heart-rending scenes have been transacted, more like the works of demons than of men. But let us forget the past, and look to the future prospects of this far-famed Territory in general, and of Southern and South-Eastern Kansas in particular. Do not think that the people of this region have been sinners above all others. The evil has not been confined to place. True, this region has shared largely in the general excitement, but a spirit of reconciliation seems to be fast gaining strength, and the conservative principle upon which the Presbyterian Church operates, seems to be the principle which is destined to succeed. The Presbyterian Church (Old School,) is generally held in high repute. Even by those who cannot subscribe to her forms and doctrines. Other denominations are making strong efforts, but do not seem to succeed to any considerable extent. The part which their leaders have taken in the past, seems to have prejudiced the minds of the people against them, (with a few exceptions;) and although the prospects for our denomination are not so flattering as we could desire, yet there is reason for encouragement. Presbyterian communities are being collected at different points throughout this region, some of which we may here briefly mention, viz.: Mound City, Moneca, Paris, and Twin Springs, all in Linn County; Fort Scott, in Bourbon County; Garnett, in Anderson County; and Carlisle, in Allen County, &c. I have traveled over a good deal of the Territory, and am satisfied that this is equal, if not superior to any other portion of Kansas, taking into consideration climate, soil, wood, water, stone, stone coal, and also fruit, mineral, and Railroad prospects, &c., &c.

This community is fast filling up with moral, respectable, and enterprising citizens. Mound City is in a delightful location, one or two years old, and has now about fifty respectable houses, and others in a course of completion, mill privileges, &c. In this place, a Presbyterian church was organized, on Friday, the 28th of Oct., 1859, (under favorable auspices,) by Rev. Rankin, D.D., (missionary to Kansas.) The sacrament of the Lord's Supper was administered on Sabbath following, in the upper story of the Academy at Moneca, about two miles distant from here, where a very pleasant and refreshing season was enjoyed. In a few days we expect an organization to be completed at the Twin Springs.

Persons emigrating to Kansas, (especially Presbyterians,) would do well to direct their course to some one of the above mentioned points. A great portion of the land is taken and settled in this region, but claims can be bought at reasonable rates, and emigrants may do as well or better to purchase than to take, where land is yet vacant. I give the above hints, not only for the benefit of emigrants, but also for the benefit of those who are there, and may have access to the *Banner and Advocate*, but have not been informed with respect to the Presbyterian cause in this region. You may, perhaps, think it strange, but it is nevertheless true, (as we have ascertained in different instances,) that here are Presbyterians in this region, some of whom have been here three or four years, and have not known, until recently, anything about the Church in Kansas, or their neighbor Presbyterians, although only separated by a few miles. There may be others still who are not properly informed in these matters, who are substantial and true, (Old School,) but are liable (as some have been,) to be imposed on by spurious productions in the garb of Presbyterianism and other isms. Any further information that may be desired, with respect to these or other matters, I am ready to give to the extent of my ability. Now seems to be a favorable time to lay out your means to advantage here, and make good and comfortable homes. Come one, come all, who desire; there is still room. But do not come expecting to find everything to your mind. Such an expectation would be unreasonable. Very much is yet to be done here, and we need persons who "have a mind to work."

Yours, fraternally, H. REED,
Mound City, Linn Co., K. T.

Predicting the Weather.

Professor Henry, at the late Scientific Association, gave an account of the method pursued each day at the Smithsonian Institute to record and predict the weather. They have a map of the United States hung upon a board, with pins stuck through at the points where the observers of the institute are stationed. The institute has daily reports by telegraph from many of these points. Each morning an assistant hangs a cord on the pins to indicate the state of the weather—black if raining, green if snowing, brown if cloudy, and white if fair. All storms travel East, and thus they are enabled to predict with great certainty the condition of the weather twelve hours in advance.

Literary Notices.

PAROCHIAL LECTURES ON THE PSALMS. By the late *Rev. David Caldwell, A.M.* Psalms 1—50. Pp. 586. Philadelphia: *William S. & Alfred Martien.* Pittsburgh: *John S. Davison.* 1859.

The author was a well known, pious, devoted, and successful minister of the Episcopal Church, who died in 1858, in the midst of his days and usefulness. His lectures upon the first fifty Psalms were greatly admired by those who heard them, and they will not fail to interest, instruct, and benefit those who read them. He possessed, in a remarkable degree, the learning, taste, and piety necessary for a work of this kind, and he has employed them to good purpose in bringing out the beauties and truths of the Psalms. We could wish to see lectures of equal value and propriety on the remaining one hundred.

HELPS FOR THE PULPIT; or, Sketches and Skeletons of Sermons. By a Minister. Two volumes in one. First American from the fifth London Edition. Pp. 579. Philadelphia: *Smith, English & Co.* Boston: *Gould & Lincoln.* Pittsburgh: *Wm. S. Rentoul*, and *John S. Davison.* 1860.

As a general thing, we are not in favor of books of this kind; but, if properly used, some of them may be helpful. This volume strikes us more favorably than any other with which we are acquainted, of the class to which it belongs. It contains two hundred and two sketches and skeletons, generally well selected and arranged; and suggestive, to the thoughtful mind, in a high degree.

SERMONS. By *Richard Fuller, D.D.*, of Baltimore. Pp. 384. New York: *Sheldon & Co.* Boston: *Gould & Lincoln*, Pittsburgh: *John S. Davison.* 1860.

Dr. Fuller has long been considered one of the leading ministers in the Baptist denomination, and his spirit and eloquence have been admired by all denominations. The sermons in this volume are very much as they were delivered, and are fine specimens of chaste, flowing, earnest, and effective pulpit oratory. The book will be widely read.

THE YOUNG MEN OF AMERICA. A Prize Essay. By *Samuel Batchelder, Jr.* (Reprinted from the *Young Men's Magazine.*) Pp. 70. New York: *Sheldon & Co.* Boston: *Gould & Lincoln.* Pittsburgh: *John S. Davison.* 1860.

This essay obtained the prize of one hundred dollars for the best essay written by a young man under thirty years of age, upon "The Young Men of America." The Committee of Award were, Revs. Professors Howard, Crosby, and Charles Murray Nairne, of New York, and George H. Stuart, of Philadelphia. It is now re-published in a neat and attractive style, and is worthy of a large circulation.

PREACHERS AND PREACHING. By *Rev. Nicholas Murray, D.D.* Pp. 303. New York: *Harper & Brothers.* Pittsburgh: *John S. Davison.* 1860.

Most of the chapters of this book had already appeared in the columns of the *New York Observer*, and were for the most part, favorably received. Many interesting anecdotes are given, the results of observation and experience are detailed, and there are many hints which, if acted on, would greatly benefit both pastors and people; for it is intended for both, and is agreeable and entertaining reading.

HANDIE. Stories of Rainbow and Lucky. By *Jacob Abbott.* Pp. 187. New York: *Harper & Brothers.* Pittsburgh: *John S. Davison.* 1860.

Parents and children will be glad to learn that Mr. Abbot has written another of his books for children, and that as usual he affords, at the same time, instruction and entertainment. The illustrations are excellent.

THE APPLETON'S published last week a large number of their ever welcome and always beautiful juvenile books. Our limits this week will only allow us to give the names of a few: "Baby Night Caps;" 1 vol., square, 16mo, 50 cents. "The Children's Picture Gallery;" Engravings from One Hundred Paintings of Eminent English Artists; 1 vol., 4to., $1.50. "Baron Munchausen; Travel and Adventure," with ten finely colored plates, and twenty wood engravings; 1 vol., 8vo., extra cloth, gilt, $2.50. "The Boy's Book of Industrial Information;" 370 engravings; $1 25. "Bible Stories in Bible Language;" 1 vol. small quarto, $1. "Mary Lee;" Illustrated, 63 cents. "The Boy's Own Toy Maker;" 50 cents. "The Arabian Nights Entertainment;" Illustrated with six hundred engravings, $3. The above are for sale in Pittsburgh by *John S. Davison.*

BLACKWOOD, for November, is on our table. The articles entitled, "The French on Queen Mary," "The Allied Operations in China," and "The Future of India and her Army," will be read with special interest. Published by *Leonard Scott & Co.*, New York. For sale in Pittsburgh by *Hunt & Miner.*

BEULAH. By *Augusta J. Evans.* Pp. 510. New York: *Derby & Jackson.* Pittsburgh: *J. S. Davison.* 1859.

This is a remarkable work, written by a young lady of Alabama, only twenty-two years of age, whose proper name stands on the title page. "Beulah" is an orphan, possessed of but few of those bodily attractions which secure the notice of merely casual observers, placed at an early age in an asylum, and afterward subjected to hard struggles in striving to obtain the objects of her ambition, whose faith becomes utterly shattered by philosophy "falsely so called," but who is at length brought to a saving knowledge of "the truth as it is in Jesus." In its essential part the book is, no doubt, a veritable soul-history of the author, and is consequently invested with a living interest that siezes upon the reader at once, and retains its grasp to the end. Mrs. Stowe never wrote any thing that at all approaches it in depth of sentiment, and breadth of vision. Nothing in the department of literature to which it belongs, written by an American female, equals it; it stands beside "Jane Eyre" and "Adam Bede," though in nothing like them, and indebted to them for nothing.

For the Young.

Little Abby's Hymn Book.

"O, Emma, I am so glad to see you," said little Abby White, as she hastened to open her mother's humble cottage gate, and admit her young friend. "Just come in and see what a nice present our minister gave me this afternoon. He brought me this beautiful new hymn book. Isn't he too good, Emma?"

"What a pretty book it is, Abby. All bound in purple morocco, isn't it? Mine has just a plain black cover."

"But the sweet hymns are just the same, Emma. Oh, how much I love them. I have wanted so long to own a hymn book, and saved up my pennies a good many times, thinking I might perhaps get enough to buy one some day. But when we had our little contribution at Sabbath School for the poor heathen, I felt so badly I could not help giving them away. Now just see how kind the Lord is to me, Emma. He has given me this handsome book a great deal sooner than I could have bought one."

"Father says it is always safe to lend to the Lord, Abby. He always returns to us a great deal more than we gave him."

"Now I will tell you what I mean to do," said Abby. "This is the ninth of April, and I will try and learn a whole hymn every day this month, commencing to-morrow. I feel sure I can if I try, and mother says if I do not get time through the day, I may sit up half an hour later at night if I wish. Just think, that will make me twenty precious hymns, all my own, and I can say them over to myself if I am sick, or when I am helping my mother, just as well as if I read them. They always make me so happy."

"Why, Abby, I am half a mind to learn the twenty hymns with you; I have time enough if I could only persevere in any thing," said the little girl thoughtfully.

"How I wish you would—you could run in a few minutes every day at sunset, and we could say them over to each other. That would help us both. Our good minister said when he went away, 'Learn as many of the sweet hymns as you can, Abby, now while you are a little girl.'"

"Yes, we will learn our hymns together," said Emma. "Where shall we begin?"

"Mother thinks it would be a good plan to select them on different subjects, beginning as the hymn book does, with one about God, and then one about the Scriptures, and so on. I will learn a verse at a time, when I get a few spare minutes through the day, and say it over as I go about my work."

The little girls parted very happy over their new project of self-improvement. They steadily persevered, and when May day came, they had twenty hymns all laid away in their memories, ready for use on any occasion. It became easier to learn the verses every day, and, they persevered after the time had set expired, and at length the hymn book became as familiar to them as toy books.

No one can tell the blessing of such a treasure. A box full of pearls and diamonds could not compare with it. Will not some of my little readers adopt a similar plan for obtaining such a beautiful casket of jewels.

Agricultural.

Influence of Rural Life.

The following just and eloquent remarks are from the address of Henry F. Durant, Esq., of Boston, delivered before the Norfolk County Agricultural Society, Sept. 29, 1859. Mr. D. said:

He did not come here to attempt any instruction in agriculture. But there was a common ground where we could all meet and learn something from each other. Other lessons might be learned in the green fields than the best mode of raising crops. Education in the widest sense was the great end and mystery of life. We were here to unfold and educate ourselves—to find the development of heart as well as of brain, of the affections and the moral nature. In the country might such an education be the most usefully obtained.

He first spoke of the democratic aspect of rural life, of the happiness, the necessity, the dignity of labor, and its tendency to elevate the mind as well as to secure competence. Labor was the law of our being. Its results were fixed in the Almighty decrees. Sunrise and sunset, Winter and Summer, were not more sure than the results which waited upon the footsteps of strong endeavor. The law of "no work, no wages," should be to us a source of deepest gratitude. The New England farmer should be peculiarly grateful for the hard soil which he finds in this section of the land—calling forth those efforts which, under the guidance of Christianity, have elevated him high up in the lists of true manhood.

Rural life had its lessons for the heart and the affections. In the city, men hardly knew the names of their next door neighbors; in the country, though half a mile apart, men were neighbors. Country life taught men the value of sympathy and of society. It wave woman her true sphere, too, as no city homes ever gave.

The country refined—and elevated. It taught us on every hand, lessons of infinite good. Scenes of grace and beauty spread themselves abroad on every hand. In Rome stands a great obelisk, brought long centuries ago from Egypt, from the center of mysterious ruins, and men travel thither from every land, and seek to read the story of the ancient days, and gather wisdom from the strange hieroglyphics inscribed upon the column. Yet all around us we had greater mysteries than those of ancient hieroglyphics or Egyptian obelisks. Every blade of grass which raised itself in the breeze was a tower, built story on story with its foundations deep in the earth, mocking with its elastic strength and beauty the poor imitations of man. It had its origin long before towers and obelisks sprang into being at the touch of man, and came down to us perpetuated, from year to year, fraught with wondrous memories and suggestions.

This was but one form of that strange mystery which enveloped us on every hand, which, for want of a better name, were called beauty. Its influence on man was boundless, and the son of labor, "Gerald Massey," in one of his songs called "The People," sang of it in fitting strains. This wonderful book which we called nature, rural life, was a pleasant story which had no end, and on every page we found the word "Excelsior." Taught by the flowers which raised their beauties up from the cold ground, taught by the trees which lifted their arms heavenward, taught by the mountains whose *lofty* peaks *seemed* to unite earth with heaven, taught by the constellations which never cease their progress through the grand and boundless realms of space, we should seek to make our lives like the star which waited never, but hastened on its appointed way to the zenith of eternity.

Miscellaneous.

Watch Manufactory.

Willis, in his letter describing the American Watch Manufactory at Waltham, Mass., in speaking of the astonishing minuteness of some very essential parts of the watch, says in regard *to* the screws used in putting the watch together: "A small heap of grains was shown us, looking like iron filings, or grains of pepper from a pepper castor—apparently the mere dust of the machine which turned them out—and these, when examined with a microscope, were seen to be perfect screws, each to be driven to its place with a screw driver. It is one of the statistics of Waltham worth remembering, that a single pound of steel, costing but fifty cents, is thus manufactured into one hundred thousand screws, which are worth $1,100."

Married Life.

The affection that links together man and wife, is a far holier passion than the enthusiasm of young love. It may want its gorgeousness—it may want its imaginative character, but it is far richer in holy and trusting attributes. Talk not to us of the absence of love in wedlock. What! because a man has ceased to "sigh like a furnace," are we to believe that the fire is extinct? No, it burns with a steady and deep flame, shedding a benign influence upon existence, a million times more precious and delightful than the told dreams of philosophy.

A Remarkable Statement.

Professor O. M. Mitchel delivered, recently, in Philadelphia, one of his splendid astronomical lectures. The following statement of a remarkable fact is given in a report of the lecture:

"He had not long since met, in the city of St. Louis, a man of great scientific attainments, who, for forty years, has been engaged in Egypt in deciphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unravelled the inscriptions upon the coffin of a mummy now in the London Museum, and that in which, by the aid of previous observations, he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact position of the planets, which was delineated on this coffin, and the date to which they pointed was the autumnal equinox in the year 1722, before Christ, or nearly thirty-six hundred years ago. Professor Mitchel employed his assistants to ascertain the exact positions of the heavenly bodies belonging to our solar system on the equinox of that year, (1722 B. C.) and sent him a correct diagram of them, without having communicated his object in doing so. In compliance with this the calculations were made, and to his atonishment, on comparing the result with the statements of his scientific friend already referred to, it was found that, on the 7th of October, 1722 B. C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the London Museum."

Sic Vita.

All gone from fields the harvest's golden grain,
And bare and brown the open upland lies;
Plaintive and lone, from her scant covert cries
The mother quail, but answered not again.
Gone from the lanes the creak of loaded wains,
From the near pasture comes no low of herds;
Gone from the woods the sun-dripped Autumn stains,
From Summer walks the flowers, and song of birds—
Oh, life! thus one by one thy joys have gone,
And now at gloomy close, I sit alone
And hear the dull gusts sigh; and round the porch
And garden walks come dead leaves, stirred at eve
When day goes early out with dimmed torch,
And all night long the winds do mourn and grieve.

Horse Census.

The following curious account is given in Appleton's *Cyclopædia*, of the number of horses in the various parts of the world:

"The general estimate has been eight to ten horses in Europe for every hundred inhabitants. Denmark has forty-five horses to every hundred inhabitants, which is more than any other European country. Great Britain and Ireland have 2,500,000 horses. France, 3,000,000. Austrian empire, exclusive of Italy, 2,600,000. Russia 3,500,000. The United States have 5,000,000, which is more than any European country. The horses of the whole world are estimated at 57,420,000."

Antidote to Strychnine.

Dr. Bowley, wishing to kill a mangy cur, and having read that the sixteenth of a grain will kill the largest dog, determined to make sure of this very little animal by giving it about half a grain. But either Magendi's statement was incorrect or the drug was adulterated, for at the end of ten minutes, the dog, though suffering frightfully, was not dead. Dr. Bowley resolved to put him out of his misery at once, and accordingly mixed half a drachm of prussic acid with a little milk, and put it under the dog's snout. He lapped the milk with avidity, and in less than a minute vomited, got upon his legs, ran away, and recovered. —*Literary Gazette.*

Pat's Logic.

The other day, a lady fell off the Brooklyn boat into the East River; a poor Irishman sprang over and rescued her. When she was safe on deck again, her husband, who had been a calm spectator of the accident, handed the brave fellow a shilling. Upon some of the bystanders expressing indignation, Pat said, as he pocketed the coin, "Arrah, don't blame the jintleman—he knows best; mayhap if I *hadn't* saved her, he'd have given me a *dollar!*"

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