Book Notices.

THE HEROES OF THE INDIAN REBELLION. By *D. W. Bartlett*. Pp. 466. 12mo. *Follett, Foster & Co.*, Columbus, Ohio.

The ruling of one hundred and fifty millions of people in India, by a few thousands of British troops and residents, is a wonder; but the quelling of a rebellion on the part of two hundred thousand well trained soldiers, well armed, and well provided with the material of war, is a wonder vastly greater. It will be long before the pen shall have ceased writing on the strange events, and before the mind of the multitudes of readers shall have surfeited with the new and abundant food presented. The vast and extraordinary occasion, called forth vast and extraordinary powers in the Captains who led the handfulls of European troops. Mr. Bartlett has well selected his heroes and events, and thousands will read his pages with interest.

THE STARS AND THE ANGELS. Pp. 358. Price $1.25. Philadelphia: *Wm. S. & Alfred Martien*. Pittsburgh: *John S. Davison, Wm. S. Rentoul*, and *Presbyterian Board of Colportage*. 1860.

The title of this book is not a happy one, from the fact that it does not convey to one unacquainted with the contents, any proper idea of its aim. It is a work of induction and argument, containing some novel and startling views, and concerning the effect of the whole, different opinions will be entertained.

The first part is an able, and in some respects a fresh argument against the skeptical conclusions that have been drawn from the facts of astronomical science.

The second part treats of the physiological relations of man to the angelic and merely animal creatures. The chapter on the "Physiology of the Spirit," is a rare specimen of scientific skill, Scriptural knowledge, and daring speculation.

Not only does the author give evidence of scientific attainments of a high order, but also of much exegetical and critical ability. The work treats of a subject of great importance and sublimity, and every intelligent reader of it will be greatly interested by the suggestive trains of thought it sets before him, though many dissent from not a few of the conclusions.

CAROLINE PERTHES, THE CHRISTIAN WIFE: Condensed from the "Life of Frederick Christopher Perthes." By *Mrs. L. C. Tuthill*. Pp. 522. New York: *Robert Carter & Brothers*. Pittsburgh: *William S. Rentoul*. 1860.

This is the biography of a Christian woman of devoted piety, excellent attainments, and great force of character that is worthy of a place in every family library. It is fresh, stirring, and instructive, and free from the *common-place* that so much abounds in most biographies. The author gives us one of the finest specimens of true womanship, of devotedness to family and of felicitous influence in the domestic circle. We trust that many will be benefited by the consideration of the beautiful example here set.

THE FAMILY BOOK. The Genius and Design of the Domestic Constitution, with its Untransferable Obligations and Peculiar Advantages. By *Christopher Anderson*. Pp. 424. New York: *Robert Carter & Bros.* Pittsburgh: *Wm. S. Rentoul*. 1860.

In our days, many efforts are made to lower the sacredness of the family, while at the same time, there is a great neglect in the proper performance of its duties even on the part of those whose theoretical opinions on the subject may be correct. The work of Christopher Anderson has been long held in high estimation, and the Messrs. *Carter* have done good service to the public in bringing it before the people in the present handsome form. No other volume that we can now think of, treats the subject in the same radical and thorough manner, from the Christian point of view.

THE COMPLAINT: or, Night Thoughts on Life, Death, and Immortality. By *Edward Young, L.L.D.* Pp. 468. New York: *Robert Carter & Bros.* Pittsburgh: *Wm. S. Rentoul*. 1860.

This is a very neat edition of "Night Thoughts," a work that will never be forgotten. Each successive generation will require its publication.

MARION'S SUNDAYS; or, Stories on the Ten Commandments. By *Miss Kitty Neilly*, author of "Ellie Randolph." Pp. 191. New York: *Robert Carter & Bros.* Pittsburgh: *Wm. S. Rentoul*. 1860.

This is a series of Sabbath day conversations on the ten commandments, between a mother and her little daughter, that will be welcomed in many households. The style is well adapted to the youthful mind, and the thoughts and illustrations are good. Get it for your children; and its perusal will do much to show you how to speak to your children on Biblical subjects.

THE CIRCLE OF HUMAN LIFE. Translated from the German of *Dr. Tholuck*, by the *Rev. Robert Menzies*. Pp. 176. New York: *Robt. Carter & Bros.* Pittsburgh: *Wm. S. Rentoul*. 1860.

This is a new edition of a little work that was received with great favor upon its first appearance some years ago. It consits of devout meditations upon the various important epochs in the circle of human life.

For the Fireside.

From the Congregationalist.

God Don't Forget.

A young wife (from the State of Connecticut,) who had left fortune, friends and native land for Christ, was permitted in her distant missionary home to embrace a little son. The babe was named Willie for his father; and when but a few days old was consecrated by his believing parents to the Lord in the solemn rite of baptism. To his mother especially, this was a sacred transaction. She felt that she had placed upon his infant brow the seal of a Divine promise; and her faith was unwavering that the blessings of the covenant would rest upon him. A heathen woman living in the mission family, witnessed the solemn ceremony, and made many inquiries as to its nature and design. When informed that the application of the baptismal waters had in itself no saving efficacy, she exclaimed in the broken English which she had learned, "What de use, den? You no live to bring up baby—[the missionary's wife was in failing health] his fader die perhaps—no body tell of dis—baby no remember—who know he belong to de Lord?" "Ah," replied the mother, her countenance illumined with faith and hope, "God will know it; and *he don't forget!*"

The prediction of the heathen attendant was soon in part fulfilled. The believing mother was called away from earth; and the child was taken to the native land of its parents. There he was kindly cared for, and through the good providence of God, was brought up by Christian friends in the ways of virtue. He was an obedient child, trained to habits of industry and order, and faithfully taught the doctrines and duties of religion. Yet he grew almost to manhood without seeking a personal interest in that Divine Redeemer, to whom in infancy his parents' faith had consecrated him, and it seemed as if the faithless heathen might almost repeat the question, "What's the use?" Willie, now in his twentieth year, received a very flattering and lucrative business offer, which would take him a thousand miles from his home and pious kindred, and expose him, without the safe-guard of personal piety, to the temptations of a large city in one of our Western States. "The situation is a good one for business," said his uncle, "and the business itself is unexceptionable. If Willie was a Christian, I should not hesitate to bid him go. Ah, his mother little thought when she dedicated him so early to the Lord, that he would live to manhood without becoming pious. I wonder if he ever thinks of that parental consecration; I must remind him of it, ere he leaves us."

William felt solemn when the scene was thus rehearsed to him. But he was hurrying to pay a visit to his grandfather before setting out on his long journey Westward, and so he dismissed the subject for that time from his thoughts. Arrived the next day at the paternal home of his parents, his feelings became tender and impressible. He thought of the long journey before him, with its possible dangers. He thought also of the journey of life, with its graver and deeper perils. He wished that he were what his mother believed he would be—a child of God. And as if to ripen his impressions and feelings into fruitful purposes, the providence of God sent that very evening, to preach in his grandfather's church, the Rev. ——. This gentleman was an intimate friend of William's mother during the days of her youthful loveliness; and his heart yearned over the youth for the sake of the dead.

God blessed that sermon to his soul. William saw and felt his danger; and fled to the atoning blood of Christ, for pardon and salvation. Before he left his friends, they had the cheering hope that he had taken upon himself the vows of dedication made for him in infancy, and that wherever he lived, he would "live unto the Lord."

Christian father and mother! let this true narrative strengthen your faith in God. You may be taken from your children, they may be scattered to the ends of the earth—Christian friends may become discouraged in laboring for their conversion. But one thing is certain. If you have sincerely consecrated them to God, he will surely remember it. A royal answer to a scoffing world, who sneeringly ask, "What's the use?" may be found in the three words so touchingly spoken to that heathen doubter, "God don't forget."

Childrens' Confidence—How they Should be Treated.

The annexed article (copied from *Life Illustrated*,) we commend to the perusal of parents. It contains good practical advice; and if it is diverging a little from our sphere to publish such articles, we are sure it will be read with interest and benefit by many of the readers of the *Banner*:

"Do you want to learn how to make the children love you? Do you want the key that will unlock the innermost recesses of their natures. Then sympathize with them always. Never allow yourself to ridicule any of their little secrets. Never say, 'Oh, pshaw!' when they come to show you a new kite or marvelous top, and 'I can't be troubled,' when the hard knot wont be untied, and two and two obstinately refuse to make four on their little slates. Kites and knots are only the precursers of older thoughts and deeper trials which the parents may one day plead in vain to share! Don't laugh at any of a child's ideas, however odd or absurd they may seem to you; let them find your sympathy ready in all their wonderments and aspirations. Is there any man so wise in his own conceit as to have forgotten that there was a time once when he also, was a child? The little folks are too much crowded out in this world; people generally seem to think they can be put in anywhere, or made to eat anything, or crammed into any out-of-the-way corner, to amuse themselves anyhow. We don't agree with these cross-grained wiseacres. Children have just as much right to the car window and easy seat as anybody. It don't take much to make a child love you and trust in you, and the benefits to him are absolutely incalculable. Oh, how much better it is for children to bring all their cares and troubles and temptations under the gentle eye of a wise parent! What a safeguard it is for them to feel that there is always a kind ear to listen to their doubts and griefs, and a gentle shoulder for their little heads to nestle against! Respect their rights; never think you can say bitter things in their presence, or do unjust actions. They are the finest discriminators of fair and unfair in the world. Somebody says: "When you are inclined to be cross with children for being slow to learn, just try a moment to write with your left hand. See how awkward it proves, and then remember that with children it is *all* left hand!" Preserve us from those precocious infants who spring up ready-made philosophers and casuists; cherry-cheeked little blockheads are infinitely preferable. Above all, do not be ashamed to let them *know* that you love them. Remember, they will be men and women some day, and the slightest word which may influence their future lives should become a thing of moment in your eyes."

Agricultural.

Duration of Vitality in Seeds.

That some seeds, under accidental circumstances, have an almost indefinite period of vitality, is evident from the fact that grains of wheat, taken from the hands or the wrapping of Egyptian mummies, several thousand years old, have vegetated during the present century. But such things are exceptions to the general rule. How then may we ascertain with considerable certainty whether the seeds we purchase are worth the money? Many experiments have been tried, and reports made, but not always with great accuracy. The following account is the most reliable, we can present. It is understood of course, that the seeds are kept under good circumstances—never in a hot, damp atmosphere.

Cabbage seeds, cauliflower, broccoli, and savoy—good for four years.

Lettuce, spinach, carrotts, radish, onions, parsnips, peas, beans, and other leguminous plants—good for one or two years.

Beets, celery, cucumbers, melons, squash, pumpkins, gourds; and the like—good for ten and more years.

Turnips, mustard, endive, sea-kale, asparagus—good for three or four years.

Tree-seed—not to be depended on after the second year.

Oats, wheat, and barley—good for three or four years.

Annual and perennial flower-seeds—good for two or three years.

Melon seeds have been known to vegetate when forty years old. Some careful gardeners prefer old seeds of the cucumber and melon tribe, because they think that new and plump seeds produce plants which make a rampant growth of *vine*, but bear little fruit, and that late in the season.

Rye has been known to vegetate when forty years old; kidney-beans, when one hundred; and raspberries when sixteen hundred (?); the Sensitive plant when sixty years old.

And here, a word upon *seed-saving*. It is of the greatest importance for the farmer and gardener to do this work well, as upon it his success greatly depends. It is with this, as with the breeding of valuable stock. He who gives his attention to it, and becomes successful, will attract the notice of others, and his seeds will command abundant purchasers at the highest price.

To preserve seeds well, they should generally be gathered when fully ripe, be well cleaned, dried in the shade, (not by strong fire-heat) and kept in a cool place, free from moisture. There are a few exceptions to this. Some seeds, as horse-chestnut, acorn, maple, evergreens, grapes, apples, etc., should be planted before they become dry, else they will not vegetate well. All seeds liable to be attacked by insects, such as peas, turnips, and radish, should be occasionally examined, and passed through a sieve, to clean them from dust, and other matters likely to attract vermin. It is of the greatest importance to label seeds carefully, at the time of gathering them. A number of sorts, as of melons and squashes, are gathered at the same time, and as they look much alike, they get mixed, or their distinctive names forgotten. When planting comes around, what confusion? And if the mixed seeds are planted, what increased confusion at the fruiting-time?

Since writing the above, we see it stated that the seed-trade of Boston amounts annually to three millions of dollars. Ten tons of turnip-seed were sold there last year, and the same of beet-seed. Of mignonette, five hundred pounds only just supplies the market. The seed-trade of New York and Philadelphia must be much larger—we have no statistics on hand.—*Amer. Agriculturist.*

Poetry.

The Unseen Battle-field.

There is an unseen battle-field,
In every human breast,
Where two opposing forces meet,
And where they seldom rest.

That field is veiled from mortal sight;
'Tis only seen by One
Who knows alone where victory lies,
When each day's fight is done.

One army clusters strong and fierce,
Their chief of demon form;
His brow is like the thunder-cloud,
His voice the bursting storm.

His captains, Pride, and Lust, and Hate,
Whole troops watch night and day,
Swift to detect the weakest point,
And thirsting for the fray.

Contending with this mighty force
Is but a little band;
Yet there, with an unquailing front,
Those warriors firmly stand!

Their leader is of God-like form,
Of countenance serene;
And glowing on his naked breast
A naked cross is seen.

His captains, Faith, and Hope, and Love,
Point to that world rous sign;
And gazing on it, all receive
Strength from a source Divine.

They feel it speaks a glorious truth,
A truth as great as sure;
That to be victors they must learn
To love, confide, endure.

That faith sublime, in wildest strife,
Imparts a holy calm;
For every deadly blow a shield,
For every wound a balm.

And when they win the battle-field,
Past toil is quite forgot;
The plain where carnage once had reigned
Becomes a hallowed spot.

A spot where flowers of joy and peace
Spring from the fertile sod,
And breathe the perfume of their praise
On every breeze—to God.

Miscellaneous.

Curran.

Curran, the Irish orator, when a youth, had a strong defect in his articulation, and at school he was known as "stuttering Jack Curran." While he was engaged in the study of the law, and still struggling to overcome his defect, he was stung into eloquence by the sarcasms of a member of a debating club, who characterized him as "Orator Mum;" for, like Cowper, when he stood up to speak, on a previous occasion Curran had not been able to utter a word. But the taunt raised his pluck; and he replied with a triumphant speech. This accidental discovery in himself of the gift of eloquence encouraged him to proceed in his studies with additional energy and vigor. He corrected his enunciation by reading aloud, emphatically and distinctly, the best passages in our literature, for several hours every day, studying his features before a mirror, and adopting a method of gesticulation suited to his rather awkward and ungraceful figure. He also proposed cases to himself, which he detailed with as much care as if he had been addressing a jury. Curran commenced business with the qualification which Lord Elden stated to be the first requisite for distinction as a barrister, that is, to be not worth a shilling."—*Smile's Self-Help.*

Famous Cemetery of the Cappuccini.

The cemetery is beneath the church, but entirely above ground, and lighted by a row of iron-grated windows without glass. A corridor runs along beside these windows, and gives access to three or four vaulted recesses, or chapels, of considerable breadth and height, the floor of which consists of the consecrated earth of Jerusalem. It is smoothed decorously over the deceased brethren of the convent, and is kept quite free from grass or weeds, such as would grow even in these gloomy recesses, if pains were not bestowed to root them up. But, as the cemetery is small, and it is a precious privilege to sleep in holy ground, the brotherhood are immemorially accustomed, when one of their number dies, to take the longest-buried skelton out of the oldest grave, and lay the new slumberer there instead. Thus, each of the good friars, in his turn, enjoys the luxury of a consecrated bed, attended with the slight drawback of being forced to get up long before day-break, as it were, and make room for another lodger.

The arrangement of the unearthed skeleton is what makes the special interest of the cemetery. The arched and vaulted walls of the burial recesses are supported by massive pillars and pillasters made of thigh bones and skulls; the whole material of the structure appears to be a similar kind; and the knobs and embossed ornaments of this strange architecture are represented by the joints of the spine, and the more delicate tracery by the smaller bone of the human frame. The summits of the arches are adorned with entire skeletons, looking as they were wrought most skillfully in bas-relief. There is no possibility of describing how ugly and grotesque is the effect, combined with a certain artistic merit, nor how much perverted ingenuity has been shown in this queer way, nor what a multitude of dead monks, through how many hundred years, must have contributed their bony frame-work to build up these great arches of mortality. On some of the skulls there are inscriptions, purporting that such a monk, who formerly made use of that particular head-piece, died on such a day and year but vastly the greater number are piled up indistinguishably into the architectural design like the many deaths that make up the one glory of a victory.

In the side walls of the vaults are niches where skeleton monks sit or stand, clad in the brown habits that they wore in life, and labelled with their names and the dates of their decease. Their skulls (some quite bare and others still covered with yellow skin, and hair that has known the earth-damps,) look out from beneath their hoods, grinning hideously repulsive. One reverend father had his mouth wide open, as if he had died in the midst of a howl of terror and remorse, which perhaps is even now reechoing through eternity. As a general thing, however, these frocked and hooded skeletons seem to take a more cheerful view of their position, and try with ghastly smiles to turn it into a jest. But the cemetery of the Capuchins is no place to nourish celestial hopes; the soul sinks forlorn and wretched under all this burden of dusty death; the holy earth from Jerusalem so imbued is it with mortality, has grown as barren of the flowers of Paradise as it is of earthly weeds and grass. Thank heaven for its blue sky; it needs a long, upward gaze to give us back our faith. Not here can we feel ourselves immortal, where the very altars in these chapels of horrible consecration are heaps of human bones.—*Marble Faun.*

For the Presbyterian Banner

Rule to Find the Dominical Letter.

Having been requested by a friend—a Presbyterian minister—to write out for him the following rule to find the Dominical letter, and to tell the day of the month, &c., &c., I have concluded to furnish it for the *Banner*, to which he has access. By this means, others may become acquainted with it; and I am quite sure if they do so, they will never regret the small labor it will cost to acquire a perfect command of it.

Rule to find the Dominical on Sunday Letter for Any Year—Adapted to New Style.

1. Divide the *centurial* number of the given year, by four (4).
2. Multiply the remainder, if any, by two (2).
3. Subtract the product from six (6).
4. To the remainder add the *odd* years; add also their fourth part, rejecting fractions.
5. Divide the sum of these by seven (7).
6. Subtract the remainder, if any, from seven (7).

The last remainder indicates the Dominical letter, in the order of the seven letters used. Thus 1 is A, 2 is B, 3 is C, and so on.

Note.—1. When a cipher occurs as a remainder or product, proceed according to the rule.

2. Leap-year, or bissextile, is one whose odd number is a multiple of four.

3. Leap-year has too Dominial letters. The Rule gives the one for the last ten months. The one for the first two is the one next in order, of the seven letters. Thus the present year, 1860, is leap year. The Rule gives G for the last ten months. A, coming after G, is the letter for January and February of the present year.

This Rule may seem difficult and complicated; but it is not so. It is direct and plain, and what is best of all, it is portable, convenient, and infallible. It is true, practice is necessary in order to use it with readiness and certainty; but a little practice will suffice.

As preliminary conditions, it is necessary to fix in mind the number of days, and the initial letter of each month, which is invariable. For these purposes the following *mnemonic* devices will answer:

Thirty days hath September,
April, June, and November;
The rest have thirty-one,
But February alone,
Which hath eight and a score,
And in Leap Year one more.

At Dover Dwell George Brown, Esquire,
Good Carlos Finch, And David Fryer.
Or thus: A D D G, B E G C, F A D F.

Example—Find the Dominical letter of 1815:

4) 18 Centurial number.
6
4 — 2 × 2 = 4
2
4) 15 odd years.
3 fourth part, rejecting fractions.
—
7) 20
—7
2—6
—
1 A.

It will be seen that the battles of New Orleans and of Waterloo—one on the 8th of January, and the other on the 18th of June, of 1815—were each fought on the Sabbath. W.P.V.

April 17, 1860.

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Not one dollar of the subscriptions will be appropriated to the editor's private use. All that is subscribed beyond the actual cost, will be spent in extending the circulation of the work among our miners, cattle-drivers, farmers, sailors, and travellers. The EXPOSITOR will be issued every month, at Three Dollars per annum, in advance. It will make an octavo volume of over six hundred pages. It is very neatly printed, and on good paper. The postage prepaid to any part of the United States is one cent for each number. Gold dollars, or three dollar pieces, or drafts on the San Francisco Express Companies can be sent at our risk, by mail.
To my friends and the Christians of the blessed old States, I would say, that though California is making them rich, we are poor. And in building up Christian institutions, we need not only your prayers and sympathy, but we need your contributions. As a missionary agency, it is difficult to see how you can do as much by three dollars in any other way, as you can do by subscribing for this work. By means of the Post Office, you can send it to preach to thousands, who have been taught to read, but do not attend church, and indeed have none to go to.
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W. A. SCOTT.
San Francisco, October 10th, 1859. nov12-6m

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