[Original.

"My Country, I'm Mourning for Thee."

The following lines were written by a soldier in camp, near Washington City:

"My country, I'm mourning for thee"—
('Twas the voice of the old man spoke;)
For thy glory o'ershadowed I pour forth this tear,
With the God of my fathers I plead in my prayer,
Lest the sun of thy power he break,
O, land of the noble and free!

"My country, I'm mourning for thee,"
A mother with quivering lip said;
For she had sent forth her beautiful boy—
The light of her household, its glory and joy.
And to save thee he lies with the dead,
O, land of the noble and free!

"My country, I'm mourning for thee,"
And the bride turned all weary away;
For he who had been her support and her pride
Had gone to the battle-field forth from her side;
Yet from thee she would not bid him stay,
O, land of the noble and free!

"My country, I'm mourning for thee,"
A sister was weeping alone,
And still her heart murmured her desolate song
As she thought on the absent, "O father, how long!"
And yet thy cause deepened each moan,
O, land of the noble and free.

"My country, I'm mourning for thee,"
O, when will my father return?"
I hear not his blessing, I feel not his hand;
They say he's defending the cause of his land,
And the child went away but to mourn
For the land of the noble and free.

"My country, I'm mourning for thee,"
A maiden was whispering low,
For he had gone forth who had pledged her his word,
She had brushed back her tears as she bound on his sword,
And bade him to meet the dread foe,
For the land of the noble and free.

"My country, I'm mourning for thee,"
And the patriot arose in his might;
For thy honor and union I go to the battle,
To the clashing of swords, and the cannon's wild rattle—
For thy name and thy fame will I fight,
That thou still mayest be happy and free.

Book Notices.

THE SUPERNATURAL IN RELATION TO THE NATURAL. By the *Rev. James M'Cosh, LL.D.*, author of "The Method of the Divine Government," "Intuitions of the Mind," etc. Pp. 369. New-York: *Robert Carter & Bros.* Pittsburgh: *Robert S. Davis.* 1862.

Another new work from Dr. M'Cosh will be welcomed by those who have been charmed and instructed by his previous books. Upon the publication of "The Method of the Divine Government, Physical and Moral," he intended that it should be followed by another, on "The Method of the Divine Government, Supernatural and Spiritual."

This is the Part First of that contemplated work, and its appearance is very opportune. For it meets and answers one of the many specious forms assumed by modern infidelity, and of which the much-spoken-of "Essays and Reviews" are the boldest and fullest exponents, if we except the *Westminster Review*. The great questions agitated so insidiously by these and kindred publications, relate to the reality and possibility of supernatural operation; to the historical evidences substantiating Christianity; to the inspiration of the Word of God; and to the topics involved in these directly or collaterally. All of these must in due time come up for discussion, either in one great work of some master Christian mind, or in a number of treatises written by different men, each taking up the particular theme to the consideration of which he is best adapted.

The special object of Dr. M'Cosh, in this volume, has been to place the discussion of one great problem in a proper light, and to consider the relation in which the Natural and Supernatural stand to one another, to man, and to God. This has been done with all that rare tact, careful comparison, thorough induction, and logical conclusiveness, for which the author is so justly distinguished.

THE SHEPHERD OF ISRAEL, KING OF ISRAEL. By *A. E. O. E.* New-York: *Robert Carter & Bros.* Pittsburgh: *Robert S. Davis.* 1862.

To say anything in commendation of the authoress of "Claremont Tales," "The Young Pilgrim," "Adopted Son," "The Giant Killer," "Precepts in Practice," &c., would be a work of supererogation. Her books already praise her to such a degree as few authors, in her own line, have been rewarded. The subjects treated of in her own attractive way, in this new volume, are the most important events in the life of King David. In every respect it is worthy of the high reputation already attained by the writer.

ETHICAL AND PHILOSOPHICAL INQUIRIES, CHIEFLY RELATIVE TO SUBJECTS OF POPULAR INTEREST. By *A. H. Dana.* Pp. 308. 1862. New York: *Charles Scribner.* Pittsburgh: *Robert S. Davis.*

This is a series of essays by a thoughtful man, and well adapted to make others inquire and think. It is a book over which no one will nod, though he may not agree with all the sentiments of the author.

WILLSON'S SERIES OF SCHOOL AND FAMILY READERS.—*Messrs. Harper*, of New-York, are bringing before the public a "Series of School and Family Readers, by *Marcius Willson*," which marked in use in Common School education. This Series consists of a "The Primer," which is introductory, and five "Readers," following one another in regular gradation. And we believe we express the common sentiment of those who have examined the series, and whose judgment is worthy of high consideration, that these books are unequalled by any School books which have yet appeared in the English language.

Their distinguishing merits are many and various. The very type and paper attract the eye and win the attention of the youthful mind. The progressive character of the different Readers is most admirable. They are precisely adapted to meet the wants of children and youth as they advance from one stage to another. The selections are such as to incite to progress in learning to read correctly, in the highest sense of that word, and also in obtaining valuable instruction. In this they have an advantage over all other school books, which cannot be too highly estimated.

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Teachers and School Directors of Pittsburgh, and Allegheny, and surrounding country, should give these readers an examination at once. For we are convinced that they are so superior to any other now in use in this vicinity, that their introduction to our Common Schools, elementary academies and seminaries, and private families will be a great public benefit.

Mr. Henry Miner, Fifth Street, is the agent in Pittsburgh for these books; and they can be examined at his store at any time.

THE AMERICAN TRACT SOCIETY, 929 Chestnut Street, Philadelphia. H. N. Thissell, District Secretary, sends us the following Tracts and Cards:

TWENTY POCKET TRACTS, for soldiers, short, pithy, and attractive. In one 32mo. package; price five cents, postage two cents.

Among these little tracts, the form and size of which please the soldiers, are Washington and McClellan's general orders on the Sabbath; tracts on swearing, drinking, and gambling; Heaven Won; A Dangerous Enemy; My Mother; The Two Portraits, and others equally striking. It will be hard to find in the same compass a greater amount of uninspired food for thought and stimulus to virtue and piety. They are easily sent by mail; and the separate tracts are excellent as *leaflets*, to enclose in a letter to a friend.

TWENTY-EIGHT POCKET CARDS, for the soldiers. In large clear type; price eight cents; postage three cents.

These cards contain the pith and marrow of the Gospel. Many of them are selected from Scripture, and all are well fitted to be finger-boards pointing the soul to Christ. The sick soldier, unable to read or hear more than a few lines at once, may cast the eye on one of these pinned up by his cot, and find it a passport for his soul into heaven.

TWENTY-FOUR TRACTS, FOR BEGINNERS, old or young; in large type, square 18mo., with cuts. Price of the package ten cents; postage four cents.

This new and inviting series of tracts was prepared with especial reference to the wants of *the contrabands*; but they are well fitted to please and benefit young readers in all parts of the country, and of whatever age. Narratives, appeals, and illustrations of truth are here blended together; and these, with the fair, large type and pleasing cuts, and the unusual form of the page, will make these tracts widely welcomed for circulation among *children*.

GODEY'S LADY'S BOOK, for March, is as acceptable to the family, as ever. The ladies will not do without it. For sale by John P. Hunt, Fifth Street, Pittsburgh; and Federal Street, Allegheny.

For the Soldiers.

The Soldier's Talisman—A True Story.

"Your blessing, mother," said William Preston. "Our regiment is ordered to Washington, and I must join my company in half an hour. Fortunately, all my traps are packed; so I have time for a few last words with you."

"It was a hard struggle, Willie, to give up my only son to a soldier's life. It would have been harder, though, if you were not already, as I hope, a soldier of the cross. The God who gave you to me, gave us both a country, too—a country to be loved, cherished, and defended; and now that this dear country is in peril, and its Government and sacred rights threatened with destruction, I dare not withhold the brave heart and strong arm which you are ready to lay upon her altar. The patriot's call is indeed a voice from heaven, and he who hails it and obeys it as such, is truly doing God service."

"So I feel, dear mother, else I could not ask you to let me go. If I could keep my heart and mind free from all meaner motives, and be sure that the love of God and the love of country alone inspired me, I should be happy. But I shall doubtless be tempted to feel and act wrong; and away from you, precious mother, I dare not hope that I shall always stand firm. With such a parent to warn, counsel, and guide me, I could not go far astray."

"Oh, William, more than ever must you heed the sacred Word: 'Wilt thou not from this time cry unto ME, My Father, thou art the guide of my youth?' I know, my dear boy, that you will have many and great temptations. I doubt not that many a youth of promise will go out from the home of a loving parent to fall a prey to the seductions and vices of the camp. No help but the Divine can keep the heart and the life unstained; but with that help you will be safe, and it is promised to all who truly seek it."

"Mother, I stopped at Bridget McCarty's before I came in, to pass the order for marching to her son Michael; and when I saw her hang a medal round his neck so lovingly, as a charm against a stray bullet, I thought of the great dangers which we have been speaking of, and wished I could have a talisman against the arrows of temptation."

A sweet but thoughtful smile flitted across the face of Mrs. Preston. She lifted the corner of her son's handkerchief, and pointed to the initials W. P. "Those two letters, my dear boy, have always stood to you for William Preston. If you will let them remind you henceforth of two words which constituted one of our Saviour's parting charges to his followers, they may be a talisman indeed—W. P., 'Watch and Pray.' Do you want anything better than this?"

"Thank you, thank you, best of mothers. I will never forget it. Everything I have is marked with W. P., and I will strive to remember always to *watch* and *pray*. You could not have given me a better motto or a surer talisman. God help me to be faithful to it."

"Will. Preston, Will. Preston, will you come to the Surgeon's tent? That plucky little Irishman from your company, is down. Poor fellow, he has a shot in his bowels, and wants to see you before he quits. Hurry, will you?"

Quickly, the young man ran to the side of the dying. "Michael, my boy, must you leave us?"

"Yes, Misther William, I'm going. Take this," and his trembling fingers pulled "the charm" from his neck, "take this to my mother. It could n't hindher the bullet whin the Almighty sent it. I'm willin' to go. If only the praste was here to give me his blessing, I'd die content; but he is too far away. Oh, Misther William, can you say a prayer for me? It's the same God for us both, sure." Reverently young Preston knelt beside his dying comrade, and tenderly commended the departing soul to heaven.

When all was over, and they had given the remains of the dead a soldier's burial, William Preston, and the young patriot who had so hastily summoned him, stood together awhile beside the new-made grave.

"Rogers," said William to his companion, "why did you not pray beside that poor boy's cot? The surgeon says that Michael asked you to do so, and you refused. Are you not a soldier of the Cross?"

"I don't know what to say, Preston. I ought to be ashamed, I dare say. Yes, I profess to be a Christian; but you know a fellow can't do as he would in camp; and the fact is, I've lived pretty much like the rest since I came here. They say you've brought your religion with you; but to be candid, I'm afraid the most of us have left ours at home, if we had any. I meant to do better," he added, seeing William Preston's earnest and sorrowful gaze. "I did n't think I should get to be such a heathen; but the temptations of our soldier life have been too strong for me. I should like to know how you withstand them so firmly."

"I know of but one way, Rogers, and that is to follow our Saviour's own direction: 'Watch and pray, that ye enter not into temptation.' If you have forgotten or neglected it, dear comrade, will you not return like the Prodigal to your heavenly Father, and with penitence for the past, ask his aid to be faithful in the future? I know that many think this 'soldiering' is a good excuse for a careless life, and that to be a patriot covers many sins. But my mother taught me, that he who loves God truly will be likely to honor him abroad as well as at home, and can as really serve him in the camp or on the field of battle, as in any special religious duties. Obedience to orders, fidelity to trust, diligence in toils and labors, courage in dangers, fortitude in trials, and patience under privations, are the Gospel requirements from a Christian soldier; and to these he should add a careful practice of the Divine injunction to 'keep himself un-spotted from the world.' Ah, surely we have need to 'watch and pray.'"

"And I have done neither," said Rogers; "no wonder that I dared not ask Heaven's blessing on the dying. Pray for me, comrade, and help me for by God's blessing I will strive to live a new life."

Company C lost their first and second officer in a reconnoisance, and Will. Preston, who had hitherto been only a private in their ranks, was unanimously chosen captain. "Will he treat?" was the anxious question of some of the men who wanted a spree, and who thought his election a fair pretext for obtaining it. Those who were best acquainted with the new commander said "No" to the inquiry. Consequently all were a little surprised when the company were invited, in the usual form, "to spend an evening with Captain Preston."

But those who fancied for a moment that their comrade's unexpected promotion had tempted him to a departure from the strictness of his morality were happily mistaken. His "W. P." in its double significance, was still his talisman, and perpetually reminded him to "watch and pray." Yet he was not morose or gloomy. During the evening he led his company in pleasant chat, merry puzzles and games of skill, patriotic songs, and gleeful but never indecent stories. The "treat" he gave them consisted of the best refreshments he could procure, accompanied by a cup of Hyson or smoking Java. All were satisfied, although the merry wink between two or three told the Captain that they had thought of a different beverage. Upon this hint he spoke:

"Boys, you may have expected something different this evening. I am not ignorant of the usual way of 'standing a treat;' but I never take strong drink myself, and I do not think it either wholesome or right for any of us. You have made me your leader, boys. I must not only do no wrong, for the Lord's sake and for my own, but for yours also. I may ask you to follow me to danger and to death, but never, I trust, to sin and perdition. The whiskey bottle, the gaming table, the profane oath, and the ribald song, are the deadliest weapons of our worst enemy; and unless these are opposed and resisted, our defeat is sure. But if we will be true and faithful soldiers of the cross of Christ, the great Captain of our salvation will help us through the fight, and bring us off more than conquerors."

Company C listened to their new Captain with profound respect, though to some of them it was a novel and strange inaugural. They watched him carefully afterwards, and when they saw that his own conduct squared with his words, they were more readily persuaded to follow him as he followed Christ.

"I say, Rogers, you seem to know this Captain Preston well. What sort of a fellow is he?"

"William Preston is *a Christian patriot*, Captain Reed; and that, I take it, is the highest style of man in these days."

"A Christian, eh! Well, that accounts for something."

"What is it, Reed?"

"Well, my men and his were throwing up embankments together yesterday, and his company worked so much the best, that it fretted me a little; the more so as he seemed very quiet about it, and didn't have to spur them constantly, as I did. At length, as he stood near me, I let fly a round volley of oaths at my lazy boys; whereupon he gave me the strangest look I ever met. It was a compound of amazement, displeasure, grief and pity. I understand it now. Really, I shall have to be a better boy, for I should not like to loose the respect of a brother Captain, especially so high-minded and brave a fellow as he seems to be."

"A good resolution, friend, though the motive might be a better one."

"And you, too, Rogers, have I got you against me? This is more than I expected."

"Captain Reed, I have a confession to make, and I may as well do it. I came to the war, as well as my friend Preston, a professed Christian; but I allowed the novelty and excitement of my new course of life to make me forgetful of my religious duties and obligations. I neither kept alive the flame of piety in my own heart, nor strove to kindle it in the hearts of my comrades. Thus I yielded to temptation, until I became well-nigh ashamed of the cross of Christ. I wonder I was not left to perish as I deserved. But Providence brought me into William Preston's society, and his example and counsels have, I hope, brought me back to God and duty. Henceforth I must be a soldier of the cross, as well as of the Army of the Potomac. Ah, Reed, if I had not so sadly fallen, perhaps I might have persuaded you to join the ranks of the Redeemer; for indeed religion is a reality, though I have sadly disgraced it. The Captain of our salvation gives his followers noble work to do, and the best of pay, while the wages of sin is death—death eternal."

"Harry Rogers, I love and respect you. If your temporary lapse from piety dishonored your profession, I am sure, that your manly confession of it, and your manifest penitence and Christian courage have cleared it of every stain. As for myself, I have sometimes wished for the comfort and safety of a religious hope; but now, I feel, as I never did before, the value of true piety. If I knew how to seek the Lord, I would begin to-night."

"And here comes Preston, who, better than I, can set you in the right way. Dear Will, I entreat you, help one more sinner to find the Saviour. Albert Reed desires to be a Christian."

"Well, Christ loves him, and is waiting to save him. There is nothing in the way."

"Nothing but my sins, so black and hateful, Preston. I abhor them and myself. How they roll up between my soul and God."

"Dear friend, escape from these sins of which you feel the guilt and burden, by fleeing to the outstretched arms of Jesus. His death is an ample atonement; his blood shall wash away every sin for which you mourn; and your faith in him, itself his gift, shall bring pardon and peace to your soul. He has said, 'Him that cometh to me I will in no wise cast out.' Will you trust him?"

"I will—I must, for I cannot doubt his word. But oh, how shall I live the Christian life; how shall one so weak and erring keep in the right path?"

"Follow Jesus, brother, and remember *to watch and pray.*"—*Premium Tract.*

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