And claim his promise mine. I'll go to strengthen those with whom I am in covenant bound; I would not fill their hearts with pain That I'm unfaithful found.

I'll go because I feel I need Its influence on my heart, To strengthen every grace and lead My mind with earth to part.

'I'll go because my vows are there-I would not them erase; Zion from me demands a care

That will her strength increase.

'I'll go to tell to sinners round I prize the place of prayer; And if they scoff I will be found Where God appoints to hear.

I'll go to cheer and animate My pastor's anxious heart; This is the place where he expects The Church to bear her part.

I'll go because 'tis there I find The manna of God's love; His presence doth refresh my mind, And raise my joys above.

Ill go because I would not tire. Nor leave those sacred ways, Till all may join the heavenly choir Where prayer shall all be praise.

Book Hotices.

THE FAMILY BIBLE: CONTAINING THE OLD AND NEW TESTAMENTS, WITH BRIEF NOTES AND INSTRUCTIONS. Including the References and Marginal Readings of the Polyglott Bible. Published by the American Tract Society, 150 Nassau Street, New-York, and for sale in Philadelphia at 929 Chestnut Street.

The American Tract Society has been for several years engaged in preparing this edition of the Holy Scriptures for the use of those whose 'time, means, or previous education may prevent them making use of the learned and elaborate commentaries so essential to the minister and the scholar. The results of critical investigation are given, rather than the process, in as few and significant words as possible. Much care has been taken to elucidate the many references to the habits and customs of the people, and the climate, topography and productions of the various countries mentioned in the Word of God: while due attention is given to the explanation of the rites, ceremonies, and types of the Jewish Church, and their connexion with the sacrifice of our Lord and Saviour Jesus Christ. In the main, the commentary given in the notes is such as will meet the general approbation of all Evangelical Christians; and we can safely say that every family will be benefited greatly by the possession and perusal of this edition of the Bible, with its accompanying Notes and In-

structions. The paper, type, and binding, are excellent, and the maps are from the latest and highest authorities, and are exceedingly well executed. Let those who desire a Bible for family and devotional reading, examine this edition.

THE BOOM OF DAYS. A Miscellany of Popular Antiquities in Connexion with the Calendar. Including Anecdote, Biography, History, Curiosities of Literature, and Oddities of Human Life and Character. Published in Parts, by W. & R. Chambers, Edinburgh, and J. B. Lippincott & Co., Philadelphia.

The first five numbers of this publication, which, when completed, will reach two or three volumes, have come to hand. The parts appear monthly, at twenty cents each. It consists of matters connected with the Church calendar, including the popular festivals, saints' days, and other holidays, with illustrations of Christian antiquities in general: phenomena connected with the seasonal changes. popular notions, and observances connected with Times and Seasons; Notable events, biographies, and anecdotes connected with the days of the year; articles of an entertaining character tending to illustrate the progress of civilization, manners, literature, and ideas in the Kingdom's of England, Ireland, and Scotland. To these are added fugitive, curious, and inedited

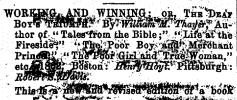
Altogether this work is a vast fund of curious, instructive, and interesting information, ecolesiastical, literary, and biographical, which can be found in no other single work. And as there are not a few of our readers who highly prize such reading, we commend to their particular attention this "Book of Days." It is needless to say that the mechanical exe-

cution of the work is all that can be desired, for this is true of everything coming from the Press of Lippincott & Co.

CHAMBERS' ENCYCLOPÆDIA. A DICTION-ARY OF UNIVERSAL KNOWLEDGE FOR THE PRO-PLE. Republished in Philadelphia, by J. B.

The 50th part of this valuable Encyclopædia. to which we have so often called the attention of our readers, has reached us; and like those which have preceded it, it is exactly what it professes to be. The whole will be completed in 80 parts, at 15 cents each. We are glad to see that hereafter two parts will appear in every month, for we are really anxious for the whole, that we may be able to have the full benefit of its wealth of information.

EUWIN BROTHERTOFT. By Theodore Winthrop, Author of "Cecil Dreeme" and "John Brenti" Pp. 869. 1862. Boston: Ticknor & Fields. Pittsburgh: Robert S. Davis. This is probably the best and most mature work of the lamented author, which has yet appeared. A few years more of life would have greatly improved the style that gave promise of much, and would also probably have corrected not a few of his imperfect notions concerning evangel-



that has been already very popular, and has had an immense sale. It is a popular history of the late distinguished Rev. John Kitto, so eminent among Biblical scholars. The design is to furnish the young with the bright examples of one, who, though a pauper in the almshouse at fifteen years of age, rose to a high place among distinguished scholars, and was good as well as great. The author has executed most admirably, his

UNCLE JABEZ; OR, THE HISTORY OF A MAN WHOSE BOYHOOD WAS SPENT IN ADVERSITY. Pp. 279. Boston: Henry Hoyt. Pittsburgh: Robert S. Davis. The title page gives a true idea of the purport

of this delightful little volume.

Pittsburgh: Robert S. Davis. The name of the author is a sufficient recommendation.

THE GOLDEN HOUR. By Moncure D. Conway, author of "The Rejected Stone." Pp. 160. 1862. Boston: Ficknor & Fields: Pittsburgh:

This small volume consists of a series of startling chapters on our present national crisis. The author takes the ground that since Slavery has been the cause of all our troubles, the destruction of Slavery is the only means whereby peace and happiness can be restored. This view is supported by apt illustrations and most thrilling appeals.

For the Poung.

mour, one Sunday evening.

echoed another voice.

"It is too dark to read, and not ouite

story, which she called "The Home Across the River:"

"Once, on the bank of a broad river, there lived two children, a little girl and a boy. Neither of them had ever seen their father, who dwelt on the other side, but they knew he loved them dearly, for a long letter sent from him had described the beautiful home he was preparing for them in a bright city across the river, whose streets were gold, whose gates were pearl, a city where their Father reigned as King. Now, although the children had not done anything nor could do anything to deserve so for them to do before they could live in that beautiful home. The letter which their Father had sent, must be answered. They must thank him for the home he was toward their Father, and each other day by day. Moreover, the letter told them that, in a little while, perhaps before another sunset, a messenger would cross the river to take one of the children home. Happy would be the little one whom the messenger should summon, if he or she had fulfilled that Father's wishes, for the dark river would soon be crossed, and the Father would joyfully welcome his child to the beautiful home on the other side. Before the sun set, a snow

swer from the little girl. In it she thanked her Father for the beautiful home so hers, promising to strive more earnestly, day by day, to grow in love, and every morning the dove would be sent by the child, bearing words of grateful love to that Father who had been so very kind. The little boy, however, delayed answer-

might be summaned home messenger will not come for us so soon.'

senger turning toward her, said: "I have come for you. Are you

"'Oh, yes; I have been waiting. I am ready to go home, was her reply.
"But tears stood in the eyes of the other child, for he knew that everything would seem so very desolate without his darling sister, and then the thought flashed to his saints?

"'Kiss me, good-by, darling brother,' said the child; 'I am going home to my come for you.'

other side. Soon the little one was welloved so well. Soon a bright crown shone | yet be as good friends as ever.

Harry exclaimed:

"You did not end about the little boy, mamma: did he never reach home?". "The messenger came soon after, and found him also ready," was the reply.

mamma?" right, mamma?" asked little Harry.

"Yes, darling," replied his mother, "and the letters sent every night and claimed:

that a prayer to God from Heaven?" asked in, and all had the same story to tell. So even in it—all our doings are more or less Clara, timidly.

will be always ready to go home.'

Susette and Julie.

These two French girls had been neigh-

1862. New-York: Robert Carter & Brothers. | of Julie were Protestants. But they were | good-natured people, and did not vex each | you? Why are you lying so dolefully on other about religious matters as some peo- the ground?" ple are fond of doing. One family went to the great church where the priest performed ceremonies which they could not understand, but in which they believed, and the other went to a plain little church things which they could both understand

and believe. Susette and Julie did not often talk about the things they saw or heard at their places of worship; but one day after they and gone together, each with a basket of green grass of the church-yard, Susette, and have seen and heard what I did. You sible. He stopped and said: would have been delighted."

"Indeed!" replied Julie, "Why what the conversation went on in this way: Susette.-Why we had a grand procession, and grand singing, and priests in grand dresses, and grand candles, which made the grand pictures in the windows look grander still. It was altogether grand !

Julie.—I know your religion is a very grand religion, Susette, for you have told me so before.

S .- Yes, it is. I wish you had been with me yesterday. I wanted you to be there. but I did not like to ask you; and yet I am sorry you did not see such grand ights. You have nothing like them in your religion. J.-I know we have not. But we have what I like as well.

S.—Have you? What is it? J .- Oh! nothing grand to look at, at all. S.-Well, if there is nothing grand to look at, I think it must be a poor, dull re-

ligion. What do you do? J.—As you wish to know, I will tell you. We all go quietly to the little old glorious a kingdom, there was something church and sit down. Then we all join to sing a hymn of praise to God. Then our pastor gives thanks and prays for us all and then he reads from the Bible, and then he preaches about Jesus, who died to save preparing—ask that it might be given to us from our sins; and then we sing a song them, and then strive to increase in love of praise to the Saviour, and come away.

S.—And is that all? J.—Yes, that is all the way we have But the singing, and reading, and praying, are not always alike. They are different every time; but the preaching is always about Jesus.

S .- And nothing about the blessed Vir-We always pray to her to save us. J.—I know you do. But we do not We pray to God, through Jesus Christ. The Testament says that the mother of our Lord was "blessed and highly favored," but it nowhere tells us to pray to her.

S.-How do you know, Julie? J.—Because I have read it all through freely offered, begged that it might be and more than that, it does not say that any one ever did pray to her.

S.—Perhaps not in your Testament. J -Nor in your's, either. S .- Well, that I don't know; for the priest says that I am not to have a Testament yet, because there are in it some things hard to be understood. J.—I don't know what he means, for I

about Abelard and Heloise. S.—But does it make you wonder as is n't too little to be good, I hope."

bas ever known are in the Testament; and what is better still, they are all true. I don't think you can say that of the strange tales told in that book of the loves of Abelard and Heloise. I think they are a couple of very silly people.

S.-Oh, Julie, for shame! you should not say so. Don't you know they were

J.-I know you call them saints; but I think they were sinners, and very silly sinners. The saints of the Testament were not like Abelard and Heloise.

S .- You tiresome little Huguenot! You more about such thing than our learned "Thus saying, the child entered the priests und doctors. Take up your basket J.—You began the talk, Susette, by tellfrom the brightness of that home on the own Testament for herself, and then she would know that all I have told her is true. comed by that Father whom she already | Come, one, kiss before we go, for we must S.—With all my heart, Julie, for I love

you though you are such a heretic!

ing to make it a most perfect spot. One There is not a woman living, unless she day the king's head gardener came and ex-

spoke, the other gardeners came running outside of our business and sometimes "My little daughter is right," said Mrs. they had said. He went up to the first who will not honestly own it. Is it a dis-Seymour, "and I only trust that my children grand old oak tree, his pride and admira- grace to a man that he is kept at home tion, and said:

fruit."

The king next went to his favorite rose-"Well, rose-bush, what is the matter anything that looks like passion, suspicion

"Ah!" said the vine, "you see what a poor, weak creature I am. I do n't even hold up my own weight, but must cling to a tree or post. And what can I do? I neither give shade like the oak, nor bear where the pastor prayed and talked about flowers like the shrubs. I always must depend for support upon something else, and surely I am of no use."

On went the king, quite in despair to see his place going to destruction; and it grieved him to think that for all the kind care and attention he had lavished upon his clothes, and spread them to dry on the garden, he was to be paid by murmuring and repining. But he suddenly spied who was full of admiration of what she had little heart's-ease (a small flower,) low down seen and heard, said, "Oh, Julie dear, you on the ground, with its face turned up to should have been at our festival yesterday him, looking as bright and smiling as pos

"You dear little heart's-ease! What makes you look so bright and blooming, did you see and hear? Tell me." And so when everything around you is withering

away ?" "Why," said the heart's ease, "I though you wanted me here; if you had wanted an oak, you would have planted an acorn; if you had wanted roses, you would have set out a rose-bush; if you had wanted grapes, you would have put in a grape-vine. .But I knew what you wanted of me was to be heart's ease; so I thought I would try to be the very best little heart's ease that ever I could."

> The Silly Fly. O you little silly fly, in There's a spider watching nigh; You will soon be in his snare,

Buzzing without heed or care.

There! the little fly is caught By the spider, quick as thought: Lo, he binds and bites the fly; Silly creature, you must die.

Careless children, like the fly, Do not think when danger's nigh Mind not what they do or say, Thus becoming Satan's prey.

Children thus who learn to sin, Carelessly at first begin; By the sin they soon are bound. Satan's prey they thus are found.

Let us always watchful be; Pray from sin to be set free: Then, though Satan's snares are near, God will keep us in his fear.

"I'm too Little."

These words reached the ears of Mrs. Wilson, as she came into the parlor, one afternoon. She found her three children seated on the sofa; Anna, the eldest, trying to amuse her younger brother and sister. She had been telling them a story in her own wise way, of some good little girl, and I am sure it does not say that we are; who was a great help to her mother; and was showing the example of this excellent child, for the benefit of Ella, when their mother came in.

"Too little for what, Ella?" asked Mrs. Wilson, pausing before the children. "I was telling her," said Anna, "the story of Katie Lee, and when I said she must be good, and do as Katie did, she told me she was too little."

never read a more easy book in my life. It "Little girls of four years are rather ting, a boat was seen approaching the much? I like a book that makes me won-said Ella; "I can't do such things as she

> "What things?" asked mamma. "Why, bringing in the milk-pitcher; I'm afraid I'd spill the milk, and then Susan would say, 'Oh, you are a plague."" Mrs. Wilson smiled, for poor little Ella

> was called a "plague" very often. "If you could n't bring the milk-pitcher, darling, you could be useful in other ways," she said. "Oh, no, I can't, I'm too little." per-

> sisted Ella. Mrs. Wilson sat down and took the child upon her lap. "Now listen to me: you can pick up my ball when it rolls on the carpet, and get papa's slippers, and fetch me a book, or my work-basket, can't you?" "Yes. I can do those," said Ella.

"Well, then, are you too little to be useful?"

"Why, is that being useful? I thought t meant real great things," said Ella, opening her eyes very wide in astonish-"It means that older girls are to do great

things, and little girls are to do little things," said her mother. "You are a little girl now, and so your Heavenly Father only wishes you to do little things; but then, my darling must try and do them willingly and pleasantly. You should always be ready to do what mamma asks; at once, not say, 'I'm tired,' or 'I' don't want to,' because, though you are only four years old, your are not too little to be useful."—Children's Guest.

For the Ladies.

I believe the influence of a wife to be always, for good or for evil, very decidedly. has forfeited all claim to her husband's respect, but is making her mark day by day morning were prayers, while the stream that had to be crossed was the river of death."

"O king, pray come and see what is the upon his character. We men are foolishly proud, and do not like to let the women see death."

wilting, drooping, and dying!" While he how they influence us, but we know that the king went out, and there found all as controlled by our wives, and he is a knave away from bad company, away from doubt Have you answered the loving letter "Why oak, what is the matter with you, foll pleasures and foolish expense, through written you in the Bible? Do not say "I that you are withering and dying away?" his wife's influence? Some poor, cowardly will to-morrow." The messenger may "O!" said the oak, "I don't think I souls think so, and utter senseless cries come for you before another sunset. Go am of any use, I am so large and cumber- against her who, as a guardian angel to that loving Saviour now. Ask him to some; I bear no fruit or flowers, and I take stands between these and their victim. I take away your sinful heart, to prepare you up so much room; and besides, my think the wife was given to supply man for that bright home in heaven, then strive branches spread so wide and thick, that it with certain things wanting in his own namore earnestly each day to be like him. is all dark and shadow under them, and no ture, and in yielding to her judgment, her Then, whenever God's messenger shall flowers or fruit can grow there. Now, if opinion, her desire—where these are on come, he will find you ready. Ready to I were a rose bush, it would be worth the side of truth and justice—he only folwhile, for I should bear sweet flowers; or lows out the leading of a Divine will. if I were a peach or a pear tree, or even But though the husband hide it or deny like the grape-vine, I could bear you it, let the good wife be of good cheer One thing, however, let her understandworrying, fretting, fault-finding, direct and frequent harangues, ill-tempered slurs,

"Why," said the rose-bush, "I am of things a man cannot bear, and have driven no use; I can bear no fruit; I have many into the things they were intended to beads with a cross at the end of it.

The parents of these girls were honest and industrious people living next door to longer clinging to the trellis and trees, but edged to-day or to-morrow, or ever; it may

"Grape vine, what is the matter with for that, but it is felt among the deepest and last things of life, even when he jeers, and scoffs, and strikes .- Monthly Religious

> gentleman to speak of his wife as his lady," or to register their names upon the books of a hotel as "John Smith and lady," or to ask a friend "How is your lady?" This is all fashionable vulgarity, and invariably betrays a lack of cultivation. The term wife is far more beautiful and appropriate and refined, whatever may be said to the contrary. Suppose a lady were to say, instead of "my husband, my gentleor suppose we were to speak o "Mrs. Fitz Maurice and her gentleman." The thing would be absolutely ludicrous and its obverse is noze the less so, if rightfully considered. A man's wife is his wife, and not his lady; and we marvel this latter term is not absolutlely tabooed in such a connexion, at least by intelligent and educated people. It ought to be left for the exclusive use of the codfish aristocracy .- Providence Post.

Miscellaneous.

tle from the spring, he determined to go

The poor man travelled a considerable distance before he reached the presence of his sovereign, and laid his kumble offering at his feet. The caliph did not despise the little gift brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and thanking the Arab with a smile, ordered him to

be presented with a reward. The courtiers around pressed forward, eager to taste of the wonderful water; but to the surprise of all, the caliph forbade them to touch even a single drop.

After the poor Arab had quitted the royal presence with a light and joyful

"During the travels of the Arab," said he, "the water in this leathern bottle had become impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust and therefore I forbade you to touch the draught, lest the heart of the poor manshould have been wounded."

The Personal Lead of Christ.

as a Redeemer and Saviour of lost man, that he goes before, and never behind his tify the law to us, and make it honorable tations, that we may bear them after him. being tempted in all points like as we are yet without sin. He taught us forgiveness that we might be able to follow, in the renouncing of the world and its dominion. The works of love that he requires of us, in words, are preceded and illustrated by us to take up and bear after him. Rethe bursting of the grave, and the resurin the veil before us, as our forerunner. to suffer, and drawing us to follow where and for the children. he leads:—Bushnell

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shore. The children knew that it came from the land across the river, and joy | S .- Then let me tell you, Susette, that beamed in the little girl's eyes as the mes- the most wonderful things that the world

mind: if the messenger had come for me, my reply could not have been like hers:

she reigned forever."

"The messenger was Death, and their

bors and companions from childhood. As bush and said: they grew up they became more closely attached to each other. They were like with you? Why are you so drooping?" or jealousy, will do no good. These are twin sisters, for they were born in the same month of the same year; and their tastes were so alike that they could easily agree nothing but flowers. If I were an oak, prevent She lacks judgment and pruto dress in the same manner. Only in one like that one in the middle of the grounds, dence who shall ever indulge in these thing did they differ—Susette wore some. I should be of some use; for then I could Let her know that the strongest influences thing round her neck which Julie did not. shelter you, I could be seen for miles are those which are silent and indirect; What was it? It was a string of black jet around, and be an honor to your garden; that it is impossible for her to be in the

The Home Across the River. "Mamma, won't you please tell us a story—just one," pleaded little Harry Sey-"Yes, mamma, please do-just" one,

time to light the gas;" and little Clara, climbing up to her favorite seat on mamma's lap, sealed her petition with a kiss.
Unable to resist the earnest pleaders, Mrs. Seymour commenced the following

white dove might have been seen winging his flight across the river, bearing an an-

ing the letter, and when his sister begged him not to wait any longer, for fear he be, 'Not to-day, wait till to-morrow, the is much easier than that book you lent me small," said Mrs. Wilson, "but my Ella "One evening, just as the sun was set-

Father, so do not cry; but, oh! remember before another sunset the messenger may would make me believe that you know boat, and watched it glide from the shore. and let us go. If I hear you talk much The last sun-ray had vanished, and the lit- longer, you will make me a Huguenot too. tle one trembled as she looked upon the water. It was very deep, so dark, and ing me of your grand doings at your grand seemed so cold; but suddenly the river church. But if you are afraid of talking seemed glorious with light, and looking up, any longer, I am willing to give over. I the child saw it was radiance reflected only wish my dear Susette would read her

on her brow, and in that glorious kingdom After Mrs. Seymour ceased speaking, there was silence for some time, and then

was the letter and who was the messenger,

"And the letter that I wrote, was not

go home.—New-York Observer.

The King's Heart's-Ease.

A FABLE. There was once a king who had a very beautiful garden, with grounds arranged with taste, to please the eye, to afford re-"I know the beautiful home across the freshing shade, retired walks, commanding river is heaven," said Clara, "and God views, and besides, all the delightful fruits was the little children's Father; but what that could be procured. There was one superb old oak, so high and grand, that it could be seen for miles around. There were roses and lilies, and flowering shrubs Father's letter was the Bible. Am I not of every kind; in short, nothing was want-

Magazine. Wife vs. Lady. It is ceartainly not in good taste for a

Arab Politeness. A poor Arab was travelling in the desert when he met with a spring of clear, sweet, sparkling water. Accustomed as he was to brackish wells, to his simple mind it appeared that such water as this was worthy of a monarch; and filling his leathern bot-

and present it to the caliph himself.

heart, the caliph turned to his courtiers, and thus explained the motives of his conduct:

Here is the beauty and glory of Christ, flock. He begins with infancy, that he may show a grace for childhood. He is made under the law, and carefully fulfills He goes before us in the bearing of tempby himself forgiving his enemies. He went before us in the loss of all things, real deeds of love, to which he gave up all his mighty powers from day to-day. He bore the cross himself that he commanded quiring us to hate even life for the Gospel's sake, he went before us in dying for the Gospel; suffering a death most bitter at the hands of his enemies, exasperated only by his goodness, and that, when at a word, he might have called to his aid whole legions of angels, and driven them out of the world. And then he went before us in rection from it; becoming, in his own person, the first fruits of them that slept. And finally, he ascended and passed withwhom we are to follow even there. . In all which he is our shepherd, going before us, and never behind; calling, but never driving; bearing all the losses he calls us to bear: meeting all the dangers, suffering all the cruelties and pains which it is given us the Christian, the parent, the man of literature and learning

recent advices from Constantinople, it appears that the jealousies between the Latin and Greek churches, about repairing the Church of the Holy Sepulchre at Jerusalem, the pretext of the late Crimean war, have subsided. The Porte by right of jurisdiction, Russia as protector of the Greek Church, and France of the Latin. have combined their patronage, and the works are now going forward under the

shall fail to employ and improve all means at its command, within the fair scope of the laws of war, to overcome and subdue its implacable and unsparing foes. VALUABLE BOOKS FOR SALE BY

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