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TERMS—THREE DOLLARS PER YEAR—OR IN ADVANCE—TWO DOLLARS AND FIFTY CENTS.

LETTER FROM DR. MERLE D'UBIGNE, TO THE REV. DR. BAIRD.

The following letter makes a powerful appeal to the sympathies of American Christians. The most appropriate reply from them would be a donation that would relieve the Geneva Evangelical Society of its present embarrassments.

ORATOIRE, November 25th, 1847.

Dear Sir, and Brother in the Lord—The interest you have so long shown in our Society encourages us to call your attention to the following facts:

You may have seen by our last printed circular that our debt, on the 31st of December next, will amount to the sum of 96,193 francs, (about $19,240.) In a meeting of our Committee, which took place last Monday, our Treasurer informed us that the bankers, considering the present troubled state of the country, require the payment of a guarantee, or bond of security, which had been signed by the members of our Committee; some of them have already paid the sum for which they had given a note of hand, although more than one was put to great inconvenience in order to keep his promise. The preceding arrangement, not having been executed in a business-like manner, the bankers felt some anxiety about the payment, and took a step which occasioned the hurried reimbursement just mentioned. We have since come to an understanding with these gentlemen, who agree to give us greater latitude for payment, provided regularly legal papers are drawn up respecting the loan. This has been done, and the latitude given is, to the winding up of the accounts at the end of March. We mention these circumstances, that the present state of our finances may be more fully understood.

The debt of our Society this year, exceeds by 36 to 40,000 francs what it was last year at the same period; if this debt be not paid off, we shall be obliged to suspend our labours, as the contributions received, would be applied to making good this deficiency. The deplorable state of Switzerland, (civil war having already been declared) occasions want of credit and general uneasiness; in the expectation of heavy and unprecedented taxes, there is a tendency to strict economy, even where works of charity are concerned.

At our last meeting a lay member of the Committee expressed in a prayer the wish that a sign might to be given from God, to know whether our Society ought, or ought not to persevere in its works—a sign like that granted unto Gideon: may we not be allowed to consider the answer of our friends to the present appeal, as indicative of our common Father's will in this respect?

Should then our *Theological School*, the only one in which all the Professors, with one spirit, teach the same pure Christian doctrine, through the medium of the French language, cease to exist? Should our *Colportage Department*, for the dissemination of the Holy Scriptures, the first established, and considered as a model of all others, be suppressed? Should our *Evangelization Department*, which distributes to so many souls the bread of life, and supports several new churches, almost exclusively composed of converted Roman Catholics, suspend its labours?—and Geneva, the city of Calvin, withdraw from the scene of Christian activity, in working for the kingdom of God? Should all these works cease?

Dear brethren, decide.

The Christians of Geneva maintain by their own resources all that part of the work, which is accomplished for Geneva itself; moreover, they contribute in a larger proportion than any other auxiliary country, towards the work, which is going on out of Geneva. They will, no doubt, continue their labour of love, but should assistance from abroad be discontinued, it will be requisite to make a considerable reduction, in works undertaken for the spreading of the gospel. We "know that the Lord is great, and that our Lord is above all Gods;" (Ps. cxxxv. 5) in him we place our firm trust, through Christ, our Lord;—we lessen our expenses, and look up to him who is alike, "powerful in counsel, and rich in means;" but we look also unto you, dear friends of America, knowing that the Lord often assists his children, by the instrumentality of their brethren. May he incline your hearts to keep up his work!

Your devoted servants and brethren,

CHAS. CRIMIEUX DE BONS,
MERLE D'AUBIGNE,
GAUSSEN,
DE ST. GEORGE.

For the Presbyterian.

BUYING MILK ON THE SABBATH.

Mr. Editor—I was gratified to find you, in the Presbyterian of the 5th inst. calling the attention of your readers to the evil of selling and receiving milk on the Sabbath. This warning is highly seasonable, and was never more needed than at the present. It has long appeared to me, that, in relation to this matter, there is a singular obliquity in the views of many Christians, and a lamentable deficiency of proper moral sentiment and feeling. Much is said, and much is doing at the present time, with a view of promoting the better observance of the Lord's day, in matters of a more open and flagrant kind; and yet, strange enough, it seems to be generally overlooked that reformation needs to begin at home. The only exception, Mr. Editor, that I felt disposed to take to your article, was the apparent admission that, for this species of Sabbath desecration, an apology might be alleged. To me it appears equally inexcusable as the purchase of either bread or ice, there being as much necessity in the one case as in the other. When people are solicitous to find a cloak for their sin, apologies are always at hand.

What plea, satisfactory to their own minds, considerate Christians can offer in vindication of milk-buying on the Sabbath, we are at a loss to conceive. To say that it becomes necessary from the fact, that milk cannot be preserved in its sweet state from Saturday till Monday, is an excuse, of which sensible, not to say Christian, men and women should be heartily ashamed. Would it be a very remarkable instance of self-denial, if for the half or the whole of the Sabbath, we were necessitated to do without it altogether? Are there not hundreds of families, some of whom, we doubt not, are truly pious and devout, who, from the pressure of circumstances, are without milk other days than the Sabbath? And if it be conceded that it is wrong, and we are not aware that any will venture to affirm that it is among the duties required in the fourth commandment, we submit whether any necessity, real or supposed, could be regarded as a justification? The truth is, however, that the purchase of milk on the Sabbath has not, even in this light, the shadow of apology. It has been repeatedly ascertained by those who have made the experiment, that if boiled, it will retain its sweetness under almost any ordinary circumstances till Monday. It is much to be feared, that those who follow this pernicious practice, entertain less sense of their obligation to remember the Sabbath day and keep it holy, than they do of the necessity to interfere with its sacred claims arising from the circumstance already referred to. The times are badly changed, and in no respect is this change more evident, than in the degree of attention paid to the observance of the Sabbath.

Can it be thought strange that so little success attends the efforts that are made with the view of promoting Sabbath sanctification? That something has been done in the way of actual reformation, as also, in producing a correct and wholesome public sentiment in relation to this subject, may be admitted; at the same time it is unquestionable that little comparatively has as yet been effected. It is unreasonable to expect much improvement so long as professed Christians are in practice conniving at Sabbath violation. It is not unknown to the writer of this article, that some who are apparently zealous in the public movements bearing on the subject of the Sabbath, habitually patronize the traffic in milk on that sacred day, and thus their practice in this article, at least, stands against their profession. It is certainly not difficult to see that the influence of such persons is effectually neutralized by their example, nay, it indirectly encourages others who make no profession of regard for this holy day, in pursuits that involve a grosser form of desecration. What would we say in regard to the consistency of a person advocating the doctrine of temperance, and at the same time indulging in intoxicating drinks? And is the conduct of those who are seeking reformation in the observance of the Sabbath, and yet requiring others to desecrate that day by unnecessary secular employment, one whit more consistent? Often have we been told by those to whom professors of religion deny the rest of the Lord's day, that they deeply regretted the necessity of spending the Sabbath in this way, but their customers must be accommodated. Most earnestly does the writer desire that the Lord's people would take this matter into serious consideration. In his judgment it is a wrong of fearful magnitude—a wrong to themselves, and to those whose services are required; a wrong to the Sabbath, and to Him who has declared himself the Lord of the Sabbath. W.

For the Presbyterian.

CLERICUS ON DANCING.—NO. III.

Mr. Editor—Having illustrated, in my first number, the principle for which I contended, in my letter to the Synod, on the subject of dancing, and, in the second, given some of the leading arguments in support of that position, I will now conclude by noticing certain objections. My position was, that church courts have no authority from the Bible to *force* the conscience of the church on this subject. To this various objections are offered: Objection 1st. "But are there not many things *wrong*, that are not explicitly condemned in the Bible—such as horse-racing, &c.?" Answer: In the simple act of horse-running there is no wrong. If the animal is made to run to the extent of *cruelty*, then it is wrong, and may properly become a matter of discipline, for cruelty is expressly condemned. But what does the objector mean by horse-racing? Does he use the term as *synonymous* with swindling? Then my reply is, that swindling is *injustice*, and injustice is expressly condemned. (Mr. Editor, I beseech you, do not allow your readers to infer from this that Clericus is in favour of horse-racing.) Apply this reasoning to dancing. What, in this, is wrong? Do those who dance get drunk? Then the wrong is in getting drunk, not in dancing. Do they swear and fight? Then the wrong is in swearing and fighting, not in dancing. *The grand difficulty here is, that the objector does not discriminate; nothing but overt acts can be lawfully made a ground of discipline.* If a man is outwardly moral, and professes faith in Christ, and in the doctrines of the gospel, and waits upon its ordinances agreeably to his covenant engagements, no church court on earth has a right to make the *fact* of his dancing a ground of discipline. They may persuade him to desist, but inspiration says, "Hitherto shalt thou come, and *no further*." All *beyond* that must be left between him and his God. "To his own master he standeth or falleth." Besides, may he not be a Christian, notwithstanding his dancing? If so, God will receive him into heaven. Will a church court be more holy than God himself? One of the greatest of living theologians has suggested to me, on the general subject of discipline, that there can be no greater presumption, than to exclude a fellow being from the church, whom the *most holy God will receive into heaven.* Yet there are hundreds of churches that have raised this issue, and enforced submission by discipline. Mr. Editor, in the name of gospel charity, is this right? For one, I cannot think so.

Objection 2d. "But it is *promiscuous* dancing that is wrong." Very well; let us see. By "promiscuous," I suppose is meant, "without distinction of sex." What now? Why, a male and female may dance, provided each is in a separate apartment, and be *innocent;* but should some rogue suddenly open the folding-doors while they are thus employed, their dancing would at once become "promiscuous," and so, *sinful.* Fanny Elssler might dance *alone*, and be innocent; but should she have a partner, she is guilty of "promiscuous dancing," and so *does wrong.* A logician, who can walk on the wire which connects the premise and the conclusion, without falling off, must indeed have a well-balanced mind. He must have attained an expertness in logical wire-dancing to which I am a total stranger. According to this, the dancing of the daughter of Herodias was innocent. Hers was not a "promiscuous" dance; she danced alone. Of course, the objector would not adduce her case to prove that dancing is wrong; yet, if history be true, this mode of dancing has always been the most objectionable. It was very common among the Jews, and is kept up to this day in oriental countries. This was the kind of dancing most commonly spoken against by the early fathers; a *fact* which many seem to overlook when they quote the fathers as opposed to dancing. Dancing-girls, in their days, as in the days of the Jews, and as is now done in the East, went about to exhibit themselves for money before the crowd—Fanny Elssler is a modern specimen. Shall this distinction, then, be made? Shall it be deemed *orthodox* for a single person to dance, and the "promiscuous" dance be condemned? Suppose our fashionable people were to give up the promiscuous dance; suppose, when they have social parties, they adopt the orthodox method, and call out their daughters to dance before their guests, as Herod did the daughter of Herodias, would the evils of dancing be much lessened? Not in my opinion. My object in this is to show that the distinction does not materially affect the question; it affords us no light whatever in determining the lawfulness, or unlawfulness, of dancing.

Objection 3d. "But dancing is accompanied by certain necessary adjuncts which *make it wrong.*" This is for the objector to *show.* It will not do to *assume* this; nor will it do to go to the house of debauchery for a specimen, and then assert that all other cases are of the same character. It would be just as fair to argue, that because the amassing of wealth is so often accompanied by certain adjuncts that are wrong, *therefore* no one has a right to get rich. But the assertion of the objector is *not true.* Look at the Scotch people, for an instance. They have kept up the custom of dancing from time immemorial. It is at this day a common practice by the young people in Scotland, and is freely allowed in families that are Presbyterians of the most devout and rigid stamp; yet these "necessary adjuncts" do not appear in their case. Many like instances might be cited. Take the case of old Doctor Witherspoon: he, it is said, not only allowed dancing in his family, but openly justified the practice as commendable. In this he went further than the wicked Clericus; for Clericus has never thought the practice commendable. Why, sir, I might bring forward names not a few, among the most pious and distinguished of modern times, that have taken the same view of the matter as that taken by Locke, Doctor Dick, and Doctor Witherspoon. Were these men so obtuse as not to see these "necessary adjuncts," that are so plain to those who now make such an ado about this matter?

Do not misunderstand me. My position is that church courts have no authority from the Bible to make dancing a ground of discipline. To prove this, it was necessary to show that the Bible does not authorize us to pronounce it *unlawful.* Have I not shown this? And was not this the drift of my letter to the Synod? Not a single sentiment do I there advance in which I *advocate* dancing; my position was entirely a negative one, viz. that church courts have no authority for making dancing a ground of discipline. True, I took occasion in that letter to ridicule certain portions of a tract published by the American Tract Society. On the fly-leaf of that tract it is argued that a sinner is a sinner, *therefore* a sinner has no right to dance. I ridiculed this argument by simply translating it into common sense English. My language imparted to it no ridiculous characteristics that it did not possess before. In the body of the tract the author asserts, what any Sabbath school boy knows to be *untrue*, that there are three passages of Scripture which "pointedly condemn dancing." Then comes a marvellous story in which an "aged pastor" affirms that God instantly damned a young lady, or gave her over to perdition, for making up her mind to go to a ball. Not only is this story intrinsically *ridiculous, but it is blasphemous.* It makes a mere mortal assume, not only to speak with confidence of God's secret dispensations, but to wield the arm of the Almighty to suit his own caprice. God looks daily on the crime of murder and other damnable crimes without interfering in this way, or at least no "aged pastor" discovers it; but when a young lady makes up her mind to go to a ball, there is an "aged pastor" ready, on the instant, who sees such enormity in the matter—such an excess of guilt over every other crime that men commit, that he is willing to aver that the Almighty has wrought a miracle to express his high displeasure;—besides, in that story are internal evidences of its being fabricated. Is this the way, Mr. Editor, to advance the cause of Christ? And am I to be proscribed for ridiculing what is so pre-eminently ridiculous, or for pointing out what is so manifestly impious? My apology I give in the words of the great and good Pascal: "What! are the fancies of your *authors* to pass for articles of faith? And may not the fantastic and unchristian decisions of some of *your writers* be laughed at, without incurring the charge of making a *jest* of religion? * * * *There is a wonderful difference between laughing at religion, and laughing at those who profane it by their extravagant opinions.* There are two things sufficiently obvious in the truths of religion—a divine beauty, which renders them lovely, and a holy majesty, which makes them venerable; and there are two observable peculiarities in errors—*an impiety, which renders them horrible, and an impertinence, which makes them ridiculous.*" Pascal uttered these words in reply to the very charge that is made against me, viz. ridiculing sacred things. Whether I am correct in quoting this language as appropriate in the present case, I freely leave to the judgment of the reader. To sum all up, what have I done? In my letter to the Synod, and in these articles, I have simply unfolded the *teachings of the Bible on this subject.* I am willing to let the Bible have its own say, and leave it there. Learned ecclesiastics, in my judgment, will confer no great favour on the Author of the Bible by attempting, through their synodical enactments, or otherwise, to make that Bible *more guarded* on these points than He has himself made it. My position on this subject is virtually the same as that of the General Assembly on slavery; and because they aver that slaveholding is not in itself sinful, it would be just as fair to put them down as advocates of slavery, as to put me down as an advocate of dancing. In view of this discussion, more than ever do I realize the value of the maxim, "*The Bible, the Bible alone is the religion of Protestants.*" Thanking you, Mr. Editor, for your kindness, and your readers for their patience, I subscribe myself, yours truly, CLERICUS.

For the Presbyterian.

FINE ARTS; STATUES, &c.

No device for corrupting public morals has been more specious and successful, than that which is exerted through the agency of the Fine Arts. Persons who would shrink from an exhibition of painting, or statuary, or of the living form, as grossly indecent, will be easily persuaded to sit and gaze upon the identical objects, if called by some Scripture name, or set forth under some popular title. They would denounce a Venus and Adonis, but think it almost an act of devotion to see an Adam and Eve. At this very time a company of foreigners are visiting our cities and towns under the management of a speculator who passes himself off under the scientific title of "Doctor," and his exhibition under various classical terms, when the whole matter is nothing more nor less than such an indecent exposure as caused the arrest of the degraded performers by the police of New York. Yet day after day some of the most influential newspapers ridiculed the prudery of those who did not admire such illustrations of a purer antiquity.

So we have a statue, sent out from Italy, under the taking advertisement of the work of an American artist, and the taking name of a Greek slave. But what is the reality? One of the most disgusting scenes ever witnessed in our community. A company of gentlemen and ladies sit together, and view the statue of a female, the size of life, without the slightest drapery beyond a few inches of marble chain, mounted on a revolving pedestal which is turned by a boy so as to present every side of the figure in succession to the spectators. It is no more the statue of a Greek slave than of Venus, or Lais. The chain is the only thing that would suggest the thought of a slave. The countenance and attitude have no expression beyond that of beauty, and the name is only an euphemism to make the exhibition decent enough to be fashionable.

If the secular papers keep silence, or applaud, in reference to such violations of propriety, it is to be hoped the religious press will sound the warning to Christian families, and make their open protest against such gross corruptions. J.

THE SCHOOL AT CONSTANTINOPLE.

Miss Lovell, the principal of the American mission school at Constantinople, thus writes, under date of December 18, 1847:

"Since I last wrote you, we have been able to increase our number of pupils to 23. The whole number who have been connected with the school is 26. The school has been established hardly two years, and was the first for Armenian females, in the vicinity of Constantinople. One scholar, we believe, is with the redeemed above. One left on account of ill health, and one was married two or three weeks since to a pious young man, a native helper and colporteur. She gives good evidence of piety, and we trust will prove a blessing, by her example and influence, to the females of Brousa, where her husband has gone to reside. In the course of four or five months, I shall be called to part with my two assistant teachers.

"The first who came to the school, Armaveni, you perhaps know by name. She has been a great comfort and a great blessing to the school, and nothing but the belief that it is the Lord's will that she should go and carry the same blessings to others, reconciles me to the idea of parting with her. She will be married in three or four weeks to a native brother who was today licensed to preach the gospel, and who will probably soon be ordained over the infant church at Trebizond. Thus you see I am losing my pupils one after another; but I trust they are going forth to sow the good seed—to be fountains of sweet waters to this thirsty land.

"Of the 23 now in school, seven are quite young, and the care of them proportionably great. We have frequent and encouraging evidence of the presence of the blessed Spirit in our midst. Two of the older girls have, within two or three weeks past, we hope, found the Saviour, and two or three others, of whom we formerly had some doubts, give daily increasing evidence of a good work of grace in their hearts. We have a good hope that at least half of our number are the lambs of the Saviour's flock.

ORAL MINISTRY IN CHINA.

The Rev. Mr. Pohlman assigns the following reasons why oral preaching is the best mode of spreading the gospel in China:

1. The number of intelligent readers, compared with the whole population, is very small.

2. The mass of superstitions and traditions afloat among the people calls for faithful preachers of the gospel.

3. The language of China is addressed more to the ear than to the eye. The colloquial dialects are almost numberless, and every one of the 30,000 characters in the Chinese must have a sound and signification attached to it in all these local dialects.

4. The inability of the Chinese to understand our books. We are strangers to their modes of thought, style of speaking and writing, and the whole idiom of their language.

5. The social character of the people favours this mode of instruction. The people of all classes love to talk, and much of their time is spent in social visits and pleasant converse.

6. The progress of the people in civilization. Many of the moral maxims of the Chinese would do honour to Christianity. Benevolent exertions are patronized by the majority of the people.

7. The mental imbecility of the mass of the people can be aroused only by verbal exhortations. On all spiritual subjects there is a torpidity of mind which is amazing. The chief question is, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?"

8. Public preaching is not a novel thing in China. The greatest men in Chinese history have been preachers. Confucius travelled about to instruct and civilize the people.

9. The desire of many of the people to hear foreigners is another loud call for preaching missionaries.

10. Willingness of many to assemble for worship.—There is, perhaps, no other missionary field where attentive audiences can so easily be obtained.

BIRTH-DAY VISIT TO DR. NOTT.

On Monday of last week, the people of Franklin, Connecticut, to the number of nearly one hundred and fifty, made their annual visit to their venerable pastor, the Rev. Dr. Nott. They have for a number of years celebrated his birth day in a similar manner. The Doctor having reached the very advanced age of ninety-four years on Sunday, the 23d of January, his parishioners fixed upon the Monday following for their anniversary occasion.

The day being propitious, at an early hour the old time-honoured mansion was filled with happy, warm-hearted friends of every age, from the octogenarian to the child of a year, embracing whole families as well as solitary individuals, and including not only those who were upon the stage sixty-six years ago, but the contemporaries also to the sixth generation, all commingling in happy groups, each anxious to salute and honour their devoted pastor, whose birth-day had brought them together.

Besides being permitted to unite in prayer and in singing a hymn, they listened to some excellent counsel from the venerable minister. Though unusually feeble, he desired to address them, which he did in a very appropriate and feeling manner. Indeed, we think we have never known him to do better upon any former occasion. He observed that it gave him great satisfaction to meet them as he then did; that when he thought of the past, of the unbounded goodness of God in so long perpetuating the relation between them of pastor and people, while every thing around had been subject to change, and of the many tokens of regard and evidences of friendship which he had experienced from them, he felt almost unable to give utterance to his emotions. He told them that his interest in their welfare was unabated; and forcibly urged them so to live that they might finally all meet in heaven.

All seemed to hang upon his lips, and to feel a deep anxiety to secure the parting blessing of the aged patriarch. It was a very general feeling that the present was probably the last time they should ever enjoy a like privilege.

The very best feelings seemed to prevail in the assemblage, and after partaking with much zest of a profusion of good things which had been generously sent in, they separated at an early hour, having cheered the heart of their pastor, and, as we trust, having been made better themselves by thus mingling together.

We will only add, that should the Doctor be spared till the 13th of March next, he will then have completed the sixty-sixth year of his ministry—a period covering almost two-thirds of a century, and almost one-third of the whole time that has elapsed since the landing of our forefathers upon Plymouth Rock. Every clergyman in this state, and as far as we know, in our country, who then sustained the pastoral relation, has gone to his reward. And of all the persons of every age who lived within the limits of the First Ecclesiastical Society in Franklin sixty-six years ago, but fourteen remained among us on the 23d ult. one of whom has since died.

And for all this long period he has officiated statedly without the aid of a colleague, and has been kept from the pulpit but *eleven Sabbaths* through indisposition. We think a like case can hardly be found, in which so great an amount of ministerial labour has been performed by the same individual for so long a period. —*Norwich Connecticut Courier.*

THE DOCTRINE OF CHRIST'S IMPUTED RIGHTEOUSNESS.

The prevalence of errors on this subject induces us to be more careful in maintaining it, as one of the distinguishing truths of the Confession of our Church. In the Westminster Assembly's Larger Catechism the definition given of justification, with great clearness states the scriptural doctrine of imputed righteousness:

"*What is justification?* Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons as righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone." Rom. iii. 22–25; Rom. iv. 5–8; 2 Cor. v. 19–21; Tit. iii. 5; Eph. i. 7; Rom. v. 17–19; Phil. iii. 9.

This doctrine is remarkably exemplified in the history of the conversion of a Quaker, which we extract from the Life of Cornelius Cayley, a faithful servant of Christ, contemporary with Whitefield, which was first published towards the end of last century. The Quakers, our readers must know, are among those, who, while disclaiming any merit for works wrought *by* them, regard works wrought *in* them to have some part in the matter of justification.—*English Presbyterian Messenger.*

NARRATIVE OF A QUAKER'S RELIGIOUS EXPERIENCE.

This person (his name was Trundell) had been for a long time esteemed by all people, as well by his own society as others, for a very sensible man, and of a particularly upright and good conversation of life. To the surprise of many persons, he suddenly became a strong and warm advocate for the doctrine of justification by the imputed righteousness of Jesus Christ to all that believe. In consequence of this he took pleasure in attending such places where it was preached; and particularly near his own house. Among others, he attended my ministry there, and prevailed with me frequently to visit him and his family; consisting of himself, wife, and several grown-up children. One day when I was with him, he was speaking with great joy of the before-mentioned doctrine, and I learned of him by what means such a change had been effected in his mind. Upon this occasion he gave an account, which I shall here relate to the reader as nearly and exactly as I can remember he did to me.

"I was (said he) from very early years, convinced of a light in my conscience, prompting me to good, and checking me for evil. I endeavoured to obey this inward light; and by means thereof I was preserved from immoral deeds; and made to walk soberly and regularly in my actions. As I grew up in more advanced years, I knew (said he) this light was the law of God, which always required obedience from me more and more. For a long while, this gave me the answer of a good conscience, and made me very easy; as I always endeavoured to do what it convinced me was my duty, both in doing good, and abstaining from evil. But after I had gone on in this manner for several years, I came to see the law was spiritual, and required a perfection of obedience, inwardly and outwardly too; and that unless I came up to the standard of perfect obedience, I could not be justified by it. Upon which I laboured more than ever to reach that mark; but instead of succeeding, I was brought into condemnation; for I saw more and more how I fell short, and that the more I endeavoured, the more I was sensible I could not bring my heart to answer its demand of perfect purity. So that instead of attaining peace of conscience, I was by this law convinced that I was a lost sinner, under the condemnation and curse of the law, which says, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.' Now (said he) this brought me into very great distress, not knowing how I could get relief. After some time spent in this sorrow, from an attentive reading in St. Paul's epistle to the Romans, I observed that he spake of the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. From this and several other passages, I came to see that it was by the imputation of the obedience of Jesus Christ that a sinner was justified through faith in the same. This (said the Quaker) just suited my case, and I was made to submit to it; and then I found peace with God, through Jesus Christ—and ever since my soul rejoices in this blessed truth, and draws me to yield obedience to the law with delight. Now I see I am justified by the righteousness of Jesus Christ imputed to me. When (added the Quaker) I had found this experience, I endeavoured to make our society sensible of the same; but without success: for they did then, and still do, much disapprove of me; but I cannot help that; I am obliged to abide by what I have learned from God, concerning this only way of justification by the righteousness of Jesus Christ imputed unto all that believe in Him."

This, reader, is the substance of the Quaker's relation; and I think it is a noble testimony to the gospel, and a most excellent confirmation of that Scripture, where it is said, that the law is a school-master to lead us unto Christ, that we might be justified by faith; and that Christ is the end of the law for righteousness unto every one that believeth. Here is an account drawn from experience, and confirmed by Scripture, that I think must convince any one, not wilfully shutting their eyes, that by the deeds of the law no flesh can be justified. And on the other hand, that we are justified freely by God's grace, through the redemption which is in Jesus Christ.

Let me further add concerning this Quaker, that his life and conversation after this adorned the gospel—pious, honest, and sober. Only he did not lay such a stress as he did before upon little trifles; also became christianly cheerful and easy in his conversation; quite free from the sour leaven of the Pharisee, the constant attendant of self-righteousness. And though he still continued to use the Quaker's dress and speech, and remained in the society, yet he kept up a free intimacy with all that loved Christ, and opened his doors to all who preached salvation by the blood and righteousness of Jesus Christ.

I have been the more particular in giving this history, as I think it may be (through God's blessing) of very great benefit to all serious minds, of every denomination. And I earnestly entreat the Quakers in particular, to consider very seriously of this remarkable account; and accept it as well deserving their deep attention; and as illustrating the true nature of the gospel of Jesus Christ, in the greatest plainness and simplicity.

As long as I continued at Norwich, which was till the year 1761, I always kept up my intimacy with this Quaker, whose sober, godly, and righteous life and conversation, not only endeared him to me, but to all his acquaintance. And I do not doubt but that if he is yet living, he still goes on to believe with the heart unto righteousness, and with his mouth to make confession thereof unto salvation. That all my readers, as well as myself, may be of the happy number who do so likewise, is the earnest and sincere prayer of my heart. Amen.—*Life of Cayley, 7th ed.* p. 149.

GEORGE WHITEFIELD AND JOHN WESLEY.

Few characters could be more completely the converse, and in the Church's exigencies more happily the supplement of one another, than were those of George Whitefield and John Wesley; and had their views been identical, and their labours all along coincident, their large services to the gospel might have repeated Paul and Barnabas. Whitefield was soul and Wesley was system. Whitefield was a summer cloud, which burst at morning or noon in fragrant exhalation over an ample tract, and took the rest of the day to gather again. Wesley was the polished conduit in the midst of the garden through which the water glided in pearly brightness and perennial music, the same vivid stream from day to day.

After a preaching paroxysm, Whitefield lay panting on his couch, spent, breathless, and death-like; after his morning sermon in the Foundry, Wesley would mount his pony, and trot and chat and gather simples, till he reached some country hamlet, where he would bait his charger and talk through the little sermon with the villagers, and remount his pony and trot away again. In his ærial poise, Whitefield's eagle eye drank lustre from the source of life, and loved to look down on men in assembled myriads; Wesley's fallen glance did not sweep so far, but it searched more keenly and marked more minutely where it pierced. A master of assemblies, Whitefield was no match for the isolated man;—seldom coping with the multitude, but strong in astute sagacity and personal ascendency, Wesley could conquer any number, one by one. Whitefield was the powder blast in the quarry, and by one explosive sermon, would shake a district, and detach materials for other men's long work; deft, neat, and painstaking, Wesley loved to split and trim each fragment into uniform plinths and polished stones. Or taken otherwise, Whitefield was the bargeman or wagoner, who brought the timber of the house, and Wesley was the architect who set it up. Whitefield had no patience for ecclesiastical polity, no aptitude for pastoral details; with a beaver-like propensity for building, Wesley was always constructing societies, and with a king-like craft of ruling, was most at home when presiding over a class or conference. It was their felicity that they did not always work together; it was the happiness of the age, and the furtherance of the gospel that they lived alongside of one another.—*North British Review.*

SWISS POPERY AND SUPERSTITION.—THE LATE WAR.

As the great powers have resolved to take into their consideration the circumstances of the civil war, now happily at an end in this country, a few incidents connected with it, which have come under my knowledge, may perhaps be interesting to you, as serving to illustrate its real character, and the moral influences under which those who fought on the side of the Sonderbund were induced to act. I have already informed you, in a former letter, that the priests of Lucerne had been actively engaged in denouncing from the pulpit the Federal cause, and assuring their ignorant and misguided hearers that they had nothing to fear, as the Holy Virgin had declared that she would defend the city and paralyse the exertions of its besiegers. This is strictly true; and the announcement was accepted to the letter by the people, to a much larger extent than you would believe possible in an enlightened age like the present. Yet the priests themselves who were foremost in deceiving the people, were the first to acknowledge their mistake themselves when the time of proof arrived. The worthy *curè* of the little village of Eliken, midway between Roth and Lucerne, on the Sunday previous to the siege, told his congregation not to be alarmed even if they should see the enemy advancing to their village, for that on arriving there, Heaven would pour down its wrath upon them and destroy them. Singular to relate, however, when three days afterwards the Federal troops were actually on their march through Eliken to take possession of Lucerne, the worthy *curé* came out to meet them, bearing, not denunciations of divine vengeance, but a propitiatory oblation in the shape of fifty bottles of champagne, which were cheerfully accepted. I heard of one man, who, in the fervour of his credulity, declared, in the presence of the gentleman who informed me, that he so fully believed in the announcement of the Virgin's promised interposition, that if she should fail in her promise he would never believe in any thing again.

More—I have seen some curious little brass amulets, with the effigy of the Virgin on one side, and the Cross on the other, which were sold in great numbers to the people as charms against all possible injuries in battle. Those sold at seven and ten batzen (about 10d. and 16d. of our money) were efficacious against musket and carbine balls; those at twenty batzen (about half-a-crown) were proof against cannon shot also! The purchasers of these medals were also presented with a card, of which the following is a *verbatim* transcript, capitals, italics, and all:

O MARIE
CONCUE SANS PECHE.
PRIEZ POUR NOUS QUI AVONS RECOURS A VOUS!

Quiconque, portant une medaille miraculeuse, recite avec piete cette invocation, se trouve place sous la protection speciale de la Mere de Dieu; c'est une promesse de Marie Elle Meme.

Which, being interpreted—if indeed I may be excused for profaning the honest English tongue with blasphemy—is—

"O Mary! conceived without sin—pray for us who have recourse to you. *Any one* carrying a miraculous medal, who recites with piety the above invocation, becomes placed under the especial protection of the Mother of God. This is a promise made by Mary herself."

The case of one victim of misplaced confidence (and I doubt not there were many similar) has been related to me on good authority. One of the landsturm was pursued, and challenged to surrender; he refused, took to flight, and was wounded successively by four shots, when he sank under his wounds. Upon being captured, he declared that having a medal, had he thought it possible the bullets could have touched him, he would have surrendered at once. I understand he is since dead.

Upon a like principle—or want of principle—the landsturm and soldiers were invited to bring their arms to the churches to be blessed; for which fees of five or ten francs were charged. Whole piles of arms received benediction in this manner, and were then declared sure of hitting. —*Correspondent of the London Times at Berne.*

Selected for the Presbyterian.

A NAVAL CHAPLAIN.

[*From the Memoir of Sir Jahleel Brenton.*]

In the first place his conduct was so correct, and so accordant with his sacred functions, in his intercourse with his messmates, that the same guarded and decorous manners were preserved by them whilst he was in the ward-room, as though a lady had been present; and that alone was a great point where so many young and high-spirited men were collected together, in all the thoughtlessness and buoyancy of early life; while at the same time he never assumed authority or discouraged innocent mirth; and on the contrary, was upon the kindest and most intimate terms with all. His public duties were most carefully and religiously performed.

He was most successful also in preventing the infliction of punishment, as well as in preventing the crimes which called for it. No sooner was a man put into the master at arms' list as a culprit, than Mr. Holiday was in communication with him, got his character, his motives, and the circumstances which had led him to commit the fault. It thus often happened that he found out such favourable points as enabled him to recommend the culprit to mercy, and to induce the captain to pardon him, on such recommendation coming from such a quarter; when otherwise he could not have done it without wounding the feelings of the officer who had made the complaint, and doing injury to the discipline of the ship.

This account of Mr. Holiday is from the memorandum of Sir J. Brenton. "He was succeeded," says the editor of the memoir, "by a man of different character. Hints were given, advice was tendered, but nothing produced any effect; the Chaplain, contented with the formal discharge of his Sunday's duties, took no interest in the moral condition of the men, and as he knew nothing about their state, was never able to advocate their cause, or effectually to befriend them. On his leaving the ship, Captain Brenton entered into a long and faithful exposition of the deficiencies in his conduct; and stated his conviction that three-fourths of the punishments inflicted during the term of his chaplainship might have been avoided, had Mr. Holiday's paternal practice been maintained."

THE DIFFERENCE BETWEEN INHERENT AND IMPUTED RIGHTEOUSNESS.

1. Inherent righteousness sanctifies, imputed righteousness justifies.

2. Inherent righteousness makes us shine before men, imputed righteousness makes us shine before God.

3. Inherent righteousness pleases God, imputed righteousness appeases him.

4. Inherent righteousness discharges from hypocrisy, imputed righteousness from guilt.

5. Inherent righteousness makes us pray, imputed righteousness makes our prayers prevail.

6. Inherent righteousness is our sincerity, imputed righteousness our perfection.

7. Inherent righteousness respects the law, imputed righteousness answers it.

8. Inherent righteousness is the evidence of our salvation, imputed righteousness the foundation of it.

9. Inherent righteousness is our joy, imputed righteousness our glory.

10. Inherent righteousness is to be loved, imputed righteousness to be trusted.

11. Inherent righteousness is imperfect, imputed righteousness perfect.

12. Inherent righteousness is our qualification for heaven, imputed righteousness our title to it.

13. Inherent righteousness is what the Holy Spirit works *within* us; imputed righteousness is what the Lord Jesus has wrought out *for* us.

EARLY RELIGIOUS ASSOCIATIONS.

Dr. Chalmers, in his Scripture Readings, makes the following striking remarks:

I wish particularly to record the effect of old associations with earlier Bible narratives. I feel quite sure that the use of the Sacred Dialogues as a school-book, and the pictures of Scripture scenes which interested my boyhood, still cleave to me and impart a peculiar tinge and charm to the same representations when brought within my notice. Perhaps, when I am mouldering in my coffin, the eye of my grandson may light upon this page, and it is possible that his recollection may accord with my present anticipations of the effect that his delight in the pictorial Bible may have in endearing still more to him the holy word of God. May it tell with saving effect on his conscience in whatever way it may affect his imagination; and let him so profit by its sacred lessons of faith and piety, that after a life of Christian usefulness on earth we may meet in heaven, and rejoice for ever in the presence of our common Father.

It is related of Lord Loughborough, a Scotch nobleman in the time of George III, that to eradicate his accent he studied under a master. He conquered his defect; but in his old age, his Scoticisms, his vernacular tongue, and his accent all returned.

Alexander the Great, in early life, was distinguished for the rudeness and coarseness of his manners. By the skill of his tutor, Aristotle, he was enabled to overcome these; but towards the close of his life they returned again with all the original force.

I have read of a devoted Christian, who was laid upon a bed of sickness. In moments of delirium he shocked and astounded his friends by the profaneness of his language. Upon his recovery, he explained the mystery by assuring his friends that such was his practice in very early life. He long ago had abandoned the practice, yet, so imperishable are impressions made upon the fresh and unoccupied minds of youth, that the stains of his youthful crimes were still upon his spirit.

The name of Voltaire will live while genius is respected and vice abhorred. His hatred of the divine Redeemer was equalled only by his wickedness. He placed upon his seal the motto, "Crush the wretch." It was his boast, that it took twelve men to write up the Christian religion, and he would prove that one could write it down. It is not as generally known at how early an age the seeds were sown that ripened into such a pernicious harvest. At the age of five years, he committed to memory an infidel poem; its influence upon him was never lost. It led him to employ splendid talents in warring with the best good of his race, and to waste the energies of a brilliant mind in reviling the truth of God. It earned for him a life of infamy, a death without hope, an eternity of despair.

THE PRESBYTERIAN

SATURDAY, FEBRUARY 19, 1848.

Published at No. 21 Centre street, New York; and at No. 37 South Seventh street, Philadelphia, at Three Dollars per year, or Two Dollars and Fifty Cents when paid in advance.

Embarrassing Colloquy.—When The Presbyterian was established in the troublous times of the Church, it was seriously apprehended by some good men and staunch friends of the Church, that the name it was proposed to affix to it, would prove a formidable obstacle to its success. It was at a period when Presbyterians especially, appeared peculiarly sensitive to the charge of sectarianism; yet on that very account it was deemed important by a comparatively few, that a distinctive Presbyterianism should be avowed as a measure of safety to the Church. We were happy to be among those who contended for the name, as almost indispensable to the success of the enterprise. It was adopted, and has been continued to this day; and it is peculiarly grateful to see that, although once standing alone with this honestly inscribed banner, we are now surrounded by the Presbyterian Advocate, the Presbyterian Herald, the Presbyterian of the West, the Southern Presbyterian, the New Orleans Presbyterian, the Southern Presbyterian Review, and the Presbyterian Treasury. We hope yet to see two or three more of our family periodicals inscribing the family name on their banners.

Acknowledgment.—We have received three dollars from W. W. W. for the Evangelical Church at Lyons, in France. We hope others will add to this sum that we may be able to make a remittance.

We have received fifteen dollars from Mr. Joshua Elder, through Dr. De Witt, of Harrisburg, Pennsylvania, which have been paid over according to order, and will be acknowledged by the Boards in the usual way.

Presbytery of Baltimore.—It has been suggested to us, that we have never published the result of the discussion in this influential Presbytery, on the subject of the Assembly's Overture, relative to the demission of the ministerial office. If so, it is not yet too late to state, that the Presbytery, by a vote, we think, of two to one, decided against the proposed alteration in the constitution.

The Revival at Burlington, New Jersey.—We have received from a friend the following letter, dated Burlington, New Jersey, Feb. 14, 1848:

My Dear Brother—Some of your readers, who love the Lord Jesus, and the growth of His kingdom, may be interested in hearing that the remarkable revival which our town has witnessed during the past month, still continues. So powerful a work of grace has not been known in Burlington for a quarter of a century. I do not know the number of hopeful converts in the Baptist and Methodist churches, but it is very large.

In our own little church, there is no apparent diminution of interest. After nearly four weeks of uninterrupted meetings, there is as intense an eagerness for the means of grace as at first. And why should a revival *ever* stop, if there are wrestling souls still left to plead for the blessing? The number of inquirers among our congregation has been over fifty, of whom about thirty are cherishing a hope of having passed from death unto life. Among these are several very remarkable triumphs of grace.

On Thursday evening, our delightful anniversary of the Sabbath school was held—and the house was crowded by an audience in which every denomination of our city was represented. The Rev. Mr. Hamner was with us, to the great delight of the children; and his labours of love must be productive of a blessing. Within a little more than a year, this school has grown from twenty-five to one hundred and fifty.

How strangely some of our pastors neglect their Sabbath schools! Have they forgotten that the surest road to the affections of the parents lies through the hearts of their children? The man who would build up his church must aim at *the young*. But let me not weary you. I trouble you with this note, simply as a word of encouragement to your readers, and a word of exhortation to them to besiege the throne of grace for a general outpouring of the pirit. In haste, yours, T. L. C.

Notes on the Gospels.—It may be seen, by an advertisement of Mr. Carter, of New York, that he has in press and will soon publish, Notes on the Gospels, by the Rev. Melancthon W. Jacobus, of Brooklyn, New York. We have seen a small portion of the proof sheets of the forthcoming work, and this, added to our knowledge of the qualifications of the author, enables us to say that we have no doubt that it will be executed in an able and scholar-like way, and withal have on it the impress of a true orthodoxy. Such a work is much needed in the Bible classes and Sabbath schools of our Church, as well as for family use, and we suggest the propriety of religious teachers procuring and examining it, as soon as published, and, if found worthy, as we have no doubt it will be, of introducing it immediately to their classes.

Hymns for Youth.—Our readers have already been apprized that the Presbyterian Board of Publication has prepared a volume of hymns for the use of Sabbath and Parochial schools. Although but just offered for sale, it begins to attract attention, and orders for it are now coming in. The superintendents of Presbyterian Sabbath schools should examine it, and, if found worthy, introduce it into their schools. The following opinion of it is expressed by the editors of the Presbyterian of the West, published in Cincinnati, Ohio:

"This collection comprises four hundred and twenty-three hymns, classified under twenty-five heads—one-third of the whole relating very appropriately to Christian experience and youthful piety. There are also suitable doxologies, and, in a supplement, a few pieces of very impressive poetry, 'not intended for use in social worship, but rather for being committed to memory.' We have examined the whole with care, and regard them as well adapted to the use for which they have been issued. The simplicity, the sweetness, and the scriptural soundness of the hymns—many of them new to us—and the general propriety of their arrangement, commend the book as decidedly superior to any similar collection with which we are acquainted. They have already been adopted in the Presbyterian Female Seminary in this city."

Clericus on Dancing.—The closing article from Clericus is inserted in our paper of to-day, and, very opportunely, another article on the other side of the question, from a venerable clergyman, whose praise is in the churches. With a very few remarks of our own, the whole discussion must close, so far as our paper is concerned. Clericus has been heard in full; and while the reader will admit that he has given the best aspect to the subject, of which it admits, he can scarcely fail to see, that so far as the argument is founded on the presumed innocency of dancing, it is inconclusive. We have no objection to the zeal he displays in opposing the tendency to excessive legislation in the Church, since we are aware of the mischievous extent to which it may be urged. There is no need of special enactments to meet every case; Christ's laws, plainly revealed, are the laws of the Church; and the discipline of the Church, when entrusted to prudent and faithful men, may be properly administered in accordance with the obvious spirit of these laws.

For example, avarice and penuriousness are great sins, and when the cases are fully and clearly made out, they may properly be regarded as disciplinable offences; still it would not be expedient to make a positive special enactment, debarring the avaricious and parsimonious from Church communion. Each case should be judged on its own merits, and in view of all the circumstances. So we may say of dancing. The Church, in its superior judicatories, may properly warn and exhort, and then leave it to the sessions to judge, under the review and control of the higher courts, of particular cases affecting the moral conduct of their own members. If Clericus had simply argued this question, we should have defended his right to the largest liberty of discussion. In aiming at this point, however, he has involved himself in another of high moral import, and not of mere ecclesiastical expediency. His proposition is this: Dancing is not expressly forbidden in the Scripture; *hence it is innocent*, and consequently it is unlawful for ecclesiastical courts to make it an offence implying expulsion. Respecting the middle term, we entirely differ from him. An act may be sinful, and yet, in so many words, it may not be forbidden in the word of God. Its criminalty may depend on its infringement of some general principle. We might find it difficult to find an express law against a man's publishing an obscene book, and yet no one needs be told that such an act would be in opposition to the whole spirit of the gospel. So dancing may, and as we believe, does, violate Christian consistency, and ultimately prove as injurious to the soul, as any of the grosser vices. Clericus, as we think, fails utterly in his attempt to show that the morality of the act is to be judged independently of its usual and necessary concomitants. Thus he takes our own example of horse-racing, and would seem to regard its necessary attendants—cruelty to the dumb animals, the neglect of their proper business by the people assembled, the drinking, swearing, and betting—as no part of the thing itself. Horse-racing comes under no special scriptural prohibition, yet as it cannot be practised, without these vicious circumstances accompanying it, who will doubt that it is a sin of heinous character?

We are not, as he alleges, confounding things essentially distinct, when we view things as they actually are. We cannot separate either horse-racing, or dancing from their usual accompaniments, without taking a very partial view of their true character. We condemn dancing from beginning to end, because the beginning is almost inseparably connected with the end. The several parts of the chain are interlinked. For instance, a youth is taught the art of dancing for the alleged reason, that it imparts ease and gracefulness of manners; once initiated, he must attend cotillion parties to perfect himself in the various figures; in this way he is thrown beyond the reach of the parental eye to form gay and thoughtless associations, and learn to keep late hours; then balls must be attended, social order must be violated, habits of indifference to serious godliness must be formed, and by the familiar, and we need scarcely say, indelicate intermingling of the sexes, improper thoughts must be awakened. Without saying a word on the subject of the exposure of health, which is very often a consequence of the practice, we look solely to the moral influences; and we have had abundant opportunities for judging, when we say, that we have seen nothing but the most perilous evils resulting from the practice. Look at the families of those professors of religion who have thus trained their children. Where do you find them? On the side of God? or on the side of the world? Are they in a hopeful way of being converted to God? Have not their spiritual interests been lost sight of by their misjudging parents, and can these parents, while they are encouraging their children in a course which must necessarily produce dislike to the strict rules of the gospel, sincerely and fervently pray for their conversion? We are persuaded they cannot. Such parents may possibly expostulate with their children not to carry their amusements to excess; but how can they reply when the child shall ask, "Why did you let me learn to dance, if I am not to enjoy it?"

Dancing is the favourite amusement of a world that lieth in sin, and this should be sufficient reason for the Christian to keep aloof from it. It never, under any circumstances, can subserve spiritual edification, and no warm-hearted Christian will ever imagine that he can promote his own or his children's salvation by introducing it into his family. It is no inconsiderable argument against the practice, that it is most warmly defended when there is a decline of religion in the Church; and it is most effectually checked when religion is revived.

Nominal Christians, who wish to introduce their children into fashionable society, will, no doubt, adopt this method, but those who desire to introduce them into the kingdom of God, will carefully eschew it. We have seen whole families lost to the Presbyterian Church, if not lost in a more emphatic sense, by this first misstep in family government; and we have learned, from long observation, to predict the irreligion of children, when we see their misguided parents exposing them to the numerous temptations attending this practice. Without wearying the patience of our readers with further remarks, we request them to peruse our observations inserted in the Presbyterian of the 11th of last December. We would treat Clericus with all respect, but truth compels us to say, whatever may have been his ultimate aim, his articles and pamphlets will be construed into a defence of dancing, and will thus aid those who are too ready to seize on every encouragement to worldly mindedness.

Robert Raikes' School.—We direct attention to the notice of the Building Committee of the Robert Raikes' Union School, which will be found in another column.

Revivals.—As indications are, in various places, afforded of God's gracious visitation of the churches, an event greatly to be desired, it will be well for Christians, and especially Christian ministers, to remember that a genuine revival is the work exclusively of the Holy Spirit of the Lord, and has many features to distinguish it from mere excitement of the passions which may be produced by artificial means. The preaching of the truth, and not mere declamation and appeals to the passions, is the instrumental agency. This should be done with fervour, as it will be, when the preacher has himself a deep conviction of the great power and excellency of truth. If the preacher supposes that his eloquence or his ingenious contrivances can effect the regeneration of a single soul, he sadly mistakes his powers, and whatever impression he may produce will be as transient as the early dew. He alone that made man can effectually regenerate him, and he that has himself been renewed will not deny the necessity of a divine power to accomplish so marvellous a change. The true attitude for those engaged in a revival is that of deep humility, and unfeigned confidence in God. Self-glorification, or glorification of one another is abhorrent to God, and the least that is said of the poor, feeble, inefficient instruments, the better. Let there be more prayer than talk, more humiliation than boasting. Imprudence and ignorance should be checked, and kept in abeyance. Let the officers of the Church, under a deep sense of their responsibility, watch the leadings of the Spirit, and not attempt to go before; and while cautious themselves, not to give a wrong touch to the ark, see to it, that others are kept in their proper places. Glorious in its effects is the work of God; disastrous only are manmade excitements.

Lane Seminary.—On the subject of the late decision of the Supreme Court of Ohio, in regard to Lane Seminary, the Presbyterian of the West remarks:

"We have not sooner noticed the late decision of the Supreme Court of Ohio, in the Lane Seminary case, desiring first to understand the position in which the matter is left. The Professors, it appears, just when it was supposed the case would be tried *on its merits*, and finally decided, plead the statute of limitation, which plea was sustained by the Court. The matter, however, we understand, is not yet settled. An appeal has been taken from the decision of Judge Johnson, in the Court of Chancery, which will come before the Supreme Court in a few months."

Dr. Duff in Calcutta.—This excellent and learned missionary has been threatened with violence by the wealthy natives of Calcutta, on account of his persevering efforts to promote the gospel among the natives. Dr. Duff having received various letters warning him of his danger, has addressed a Christian and manly letter to the native gentlemen of Calcutta, of which we can only give the closing paragraph, which will present his character in a most favourable light before our readers.

"Such are some of the heavenly principles, which, in obedience to a divine command, we feel ourselves imperatively called on to publish and inculcate, for the temporal and spiritual improvement of our fellow-creatures. And though numbers of the present generation, in their ignorance and infatuated blindness to their own best interests, should rise up to curse and otherwise maltreat us, through the appropriate agency of hired ruffians—nevertheless, so far from being deterred from prosecuting our chosen walk of truest benevolence, we shall only be impelled the more, by the pity and compassion which such suicidal opposition must ever inspire, to persevere with augmenting diligence and energy in the attempt to confer the greatest of benefits on those who thus blindly resist us—in the full assurance, that, however they may misconstrue our motives, or vilify our good name, or thwart our measures, their more enlightened descendants shall yet rise to bless us for our labours of love, and enshrine our name in perpetual remembrance. But if it were otherwise; if we knew for certain that from our fellow-men we could expect nothing but hatred and contempt during life, and branding infamy attached to our names after death, we should still work on, sustained by the testimony of our own consciences, and a full sense of the approbation of the great God. In this way, we may never expect any adequate return for our self-denying labours; it is to heaven we have always looked, in assured faith, for the eternal recompense of reward. Come then what may—come favour or disfavour, come weal or woe, come life or death—it is our resolute purpose, by the blessing of God, to persevere. It is our heart's desire to see the soul of every son and daughter of India truly regenerated by the quickening word of the living God, accompanied by the efficacy of his almighty Spirit; and thus to see India itself at length arise from the dust, and, through the influence of her regenerated children, become a praise and a glory in the whole earth. And the realization of a consummation so glorious, so far from being retarded, can only be hastened by the vigorous execution of such intolerant and violent measures as rumour now so stoutly attributes to the short-sightedness of the Calcutta Baboos.* Truly may the Christian, with reference to the projectors of such measures, take up the sublimely benevolent prayer of his cruelly persecuted and crucified Lord, in behalf of the savage murderers, and say, "Father, forgive them; for they know not what they do." Let the Calcutta Baboos, whom rumour represents as assembling, on Sundays, in secret conclave to brood over dark plots, and hatch schemes of violence against their unoffending fellow-citizens, remember that the actual execution of such schemes would inflict deadly injury on no one but themselves, and irretrievably damage no cause but their own; while the cause of those whom they now mistakenly regard as adversaries, when they are in reality their best earthly benefactors, would then receive an accelerating impetus, which the united friendly patronage of all the men of rank and wealth in India could not impart. In the early ages of relentless persecution by the emissaries of Pagan Rome, it passed into a proverb, that "the blood of the martyrs became the seed of the Church." And let the Calcutta Baboos rest assured, that the vital principle involved in this proverb has lost nothing of its intrinsic efficacy or subduing power. The first drop of missionary blood that is violently shed in the peaceful cause of Indian evangelization, will prove a prolific seed in the outspreading garden of the Indo-Christian Church. And the first actual missionary martyrdom that shall be encountered in this heavenly cause, may do more, under the overruling providence of God, to precipitate the inevitable doom of Hinduism, and speed on the chariot of gospel triumph, than would the establishment of a thousand additional Christian schools, or the delivery of ten thousand Christian addresses, throughout the towns and villages of this mighty empire."

* [Baboo is a Hindoo title, answering to our Esquire.—*Ed. of the Pres.*]

Another Secession.—A letter from Malta states that several Roman Catholic priests had renounced their allegiance to the Pope, and formed the nucleus of a new Church, to be called the Italian Church. How prolific of sects has the Roman Catholic Church been of late! showing, as Mr. Brownson would say, *mutatis mutandis*, that it is not the true Church.

The Assembly's Collection of Hymns.—Our readers will recollect our remarks in reply to certain communications which appeared in the Watchman and Observer, on the subject of the Assembly's Collection of Hymns, and the opinion expressed that it was by no means certain, that all would be able to regard the excepted hymns in the same point of light, with one of the writers before alluded to. In confirmation of this, we subjoin the opinion expressed on the subject, by the intelligent editor of the Presbyterian Advocate:

"We have only to say in addition, that from a close inspection of the particular hymns excepted to, the numbers of which are given below, we are led to regard them as ranking among the most precious portions of our devotional poetry. Nor do we believe it possible to select from the Assembly's, or any other collection, an equal number of sacred songs which would be more commonly admired and relished by the most intellectual and pious portion of our congregations. Some of these condemned hymns are inimitably sweet to our taste, and others exhibit great doctrinal truths, with a directness and clearness which will not offend any sound Presbyterian. Will the reader please examine the particular specifications, and see if it be not so? We do not in the least fear the result."

A Jew's Reproof.—Major Noah, of New York, an Israelite, and a veteran editor, thus administers a reproof to nominal Christians, which, as it does not admit of a very satisfactory reply, may as well be patiently borne: "When we pass by them [the fashionable churches] on Sunday, and see the liveried servants waiting outside, while their masters and mistresses are worshipping within, we think that possibly the thing may be reversed in the next world, when the masters may have to stand outside."

Our Paper.—It is very seldom indeed, that we have publicly noticed the kind judgments which our friends have formed of our labours, which they have as kindly communicated to us, and we think we may be indulged in publishing the following from a ministerial brother in a neighbouring State, which is at once hearty in its friendship, and touching in its allusion to the writer's situation:

"*Rev. and Dear Sir*—I send you *five dollars* in this for the continuation of your paper for another two years. You will please to forward me a receipt which will show that I have paid you for it to *February*, 1850. I have now taken the Presbyterian *ten years*, and continue to like it better and better. It is such a paper as our church needs, and should liberally sustain; and I do sincerely hope that your list of subscribers is increasing continually, and that they are all of the *punctual* and *substantial* kind. Certainly, none but such ought to be subscribers to *religious* papers, nor, in fact, to any others. The above sum will add two years more to the ten, and of course make it twelve. And, as my health is not very good, being laid aside by an affection in my throat, it may be the last time that I shall have the pleasure of sending you five dollars for its continuation; but if this shall be the case, I hope my family will continue it when I am gone."

Strength of Religious Feeling.—We should regard the quantity, as well as the quality of our religious sensibilities; not only their genuineness, but their energy. No class of subjects is so well adapted to stir up the soul from its very depths, as that which arises from our relations to God. Jehovah invested with infinite perfections as the object of worship, reverence, and love; a Saviour disinterested, benevolent, and affectionate; an Almighty Spirit engaged in reforming the heart, and restoring its primitive, but lost purity; a heaven clothed in every attractive beauty; a hell, repulsive and terrific; a soul susceptible of endless joys or pains; redemption purchased at an inconceivable cost, and gratuitously offered; with such subjects to engage the attention, and awaken the sensibilities, apathy must be as criminal as it is marvellous. The feelings of the heart, as it is religiously influenced, should be subjected to the severest tests, that we may know the true state of our affections. Analogy may furnish such a test.

The eye is attracted by every form of beauty, and the ear greedily drinks in harmony; we are thrilled with rapture as these two inlets to the soul bring in their rich contributions. Now, are we conscious that faith, which takes the place of sense, and which expatiates in an infinitely higher and richer field of observation, awakens in us even an equal feeling of delight, as it realizes to our souls the enchanting prospects and the sweeter harmony of heaven?

We are sensible of the power of earthly affections, as the heart with its full gush of tenderness clings to a beloved object, a husband, a wife, a child—anxious to retain, fearful of losing it, and full of expedients to gratify every wish, and to secure a reciprocal regard. Now, can we detect the same ardent attachment for a Saviour, the same desire to please him, the same anxiety to have his love in return? And if we can go thus far, can we go further, and meet the divine requisition of loving him supremely with our whole heart and soul, and far better than the dearest earthly kindred?

We may be placed in circumstances of great worldly prosperity; some project in which we have engaged is accompanied with splendid success, and affluence pours in upon us its constantly increasing streams; or we become suddenly and unexpectedly rich by the bequest of a friend. Have we ever contemplated the riches of grace with the same pleasure, and delighted ourselves in anticipating the inheritance laid up in heaven, of which we suppose ourselves to be the heirs?

Or, we are regarded by those around us with approbation; our talents command respect and applause, and the influence we exert makes others subservient to us, and calls forth their commendation. Now, is the approbation of God unspeakably more prized by us than that of our fellow-creatures, nay, is it equally prized?

We stand by the sick-bed of a beloved relative; with an untiring assiduity we attend to every want; our meals are hurriedly taken, that our absence from the object beloved may be as brief as possible; we tax the endurance of our physical frame by long night watches; each visit of the physician is anxiously awaited, and our hearts throb at the intelligence that his words or looks may convey; the restoration to health, the life of the patient, absorbs all our thoughts; have we ever felt the same solicitude for the salvation of our relatives? Have we, with the same carefulness, attended to the wants of their souls, and deprived ourselves of our usual enjoyments and rest whilst struggling for their conversion to God?

Other illustrations of a like kind might be presented, but these may suffice. How is it, then, with us? Are our religious feelings as strong as our natural ones? Are our spiritual affections as ardent as our earthly attachments? Surely it ought not to be regarded as a high standard of religious attainment that we love the Creator as much as the creature; and that we derive as much gratification from heavenly sources as from sensual ones. The word of God presents a still higher standard. The earth's glory is to be as nothing, when compared with that of God; an infinitely higher value is to be set on things unseen, than on things seen; our love to Christ is greatly to surpass that of our dearest kindred; in a word, we are to love God with *all* our heart, and soul, and strength, and mind.

Bequests.—Mr. Peter Chandler, of Oswego county, New York, has left by will, $5000 to the American Board of Commissioners for Foreign Missions; $5000 to the American Home Missionary Society; $5000 to the American Bible Society; and $3000 to the American Education Society.

Theological Criticism.—The New York Tribune ventures the following criticism:

"In one of the prayers at the Missionary Society meeting, last week, the clergyman entreated heaven that the knowledge of the Lord might cover the earth as the waters cover the sea. He should have said the *channel* of the sea, for the waters form, but do not *cover* the sea. The phrase is quite old."

The clergyman, with all deference to his critic, was not far wrong if the English version of the Scriptures is authority; for in Isaiah xi. 9, it is said: "For the earth shall be full of the knowledge of the Lord, as the *waters cover the sea*." And in Habakkuk xi. 14, we have this: "For the earth shall be filled with the knowledge of the glory of the Lord, *as the waters cover the sea*." It is true, therefore, that "the phrase is quite old."

Fearful Tragedy.—We have seen in some of our exchanges a very fearful account of an American officer and a Mexican nun, the particulars of which we forbear to publish. The tale is credited to Donnavan's Adventures in Mexico, and is given as a late and authentic occurrence. Who Mr. Donnavan is, we know not; but of one thing we are very sure, that he is not a credible traveller. The story, so thrilling in its details, is one that we read some fifteen years before the commencement of the Mexican war, and the scene was then laid in Italy. We presume Mr. Donnavan wanted a little spice for his book, and vamped up the old story, giving it a new "local habitation and name." If he should issue a second edition, we advise him to copy the original entire, for he has most terribly mutilated the story in his telling, thus depriving it of its chief interest. Whether the story ever had any foundation in fact, we know not, but we have every reason to believe that it is an impudent fiction, as relates to Mexico and our army there.

For the Presbyterian.

REMARKS ON CLERICUS.

Mr. Editor—I have been grieved to read the pieces signed *Clericus*, in the late numbers of your paper. I read with regret the pamphlet bearing the same signature, intended to censure the Presbytery of Albany for its action in regard to *promiscuous dancing;* and I find, with increasing regret, that the writer seems determined to pursue the discussion of his subject, and to urge upon your readers the adoption of his opinions. I do not blame you for admitting his numbers into your paper. But I am sorry that he has a heart to pen them; and shall be doubly sorry if any of your readers should consider them as containing sound Presbyterian teaching.

Most of the dancing to which *Clericus* alludes, as recorded in Scripture with any semblance of approbation, was not *promiscuous* dancing, or the dancing of the sexes together; but the dancing together of *one sex*, and sometimes, professedly, as a *religious act*. But that which pious people, in all ages, have concurred in condemning is promiscuous dancing. Now, *this* every novice in ecclesiastical history knows was denounced, among the primitive Christians, as an amusement altogether unfriendly to Christian principle, and inconsistent with an exemplary Christian profession. It was thrown into the same class with frequenting the *theatre*, and other inhibited recreations. Several of the early fathers denounce it as unchristian in its character. *Augustine*, in the fifth century, strongly and severely says: "The miserable dancer knows not that as many paces as he makes in the dance, so many steps does he make toward hell." The pious *Waldenses* formally introduce this public amusement in an extended chapter of one of their public Formularies, and unequivocally condemn it, as irreconcilable with Christian example. Our fathers of the Church of Scotland have uniformly censured this practice as connected with much evil. The General Assembly of that Church in 1649, passed a special act, calling the attention of Presbyteries and Church-sessions to "promiscuous dancing," as an evil calling for their judicial attention. Nay, the attentive readers of our Larger Catechism, drawn up by the Westminster Assembly of Divines, and ratified by the Church of Scotland, and by the Presbyterian Church of the United States, will find this, as a recreation, among the sins enumerated as forbidden in the seventh commandment. Were our Fathers fanatical or inconsiderate in doing these things?

And even with regard to the *act* of promiscuous dancing, some of the best judges of human purity have pronounced it by no means innocent in its nature. They have considered and represented it as a great inlet to temptations, and as one of the strongest excitements to carnal love. This consideration may not apply to the little domestic extemporaneous dancings, which may arise now and then amidst the little gatherings of social intercourse; but it is against promiscuous dancing, as a *system*, on which the religious man feels called upon to decide. It may be conceded that some of the acts exhibited on the *stage*, as mere insulated acts, might take place without sin; but the practical question is, can we consider the *theatre*, in all its adjuncts and connections—in a word, the *theatre as it is*, as an innocent amusement?

Were nothing more in question than the simple bodily steps on the floor which take place in dancing, it might seem unjust to connect it with much evil; but the excitements to voluptuousness to which it undoubtedly leads, the extravagances and indelicacy in dress with which it seldom fails to be connected, the *waltzing*, the late hours, the danger to health, the derangement of domestic order, &c. are these harmless? Does *Clericus* see no evil in these things? and yet has he ever known these things long together unconnected with the midnight dance? For my part, I never did; nor do I believe that it is possible, in the nature of things, that they ever should be thus unconnected, any more than it is possible there should be a *pure theatre*.

In what precise form the ministrations of the Church of God should array themselves against this practice, I do not undertake here to discuss. That it ought to be rebuked constantly and faithfully by *the discipline of the pulpit* is certain. But with what face could *Clericus* do this? In all family visitations; in all catechizing and instructing our youth, this whole subject ought to be placed in a clear and strong light. Our children of both sexes ought to grow up under the impression that promiscuous dancing, whatever else may be said of it, is not a recreation for Christians. In short, I would make my own the answer of a faithful pastor, whom I knew a number of years ago, who, when a gay lady said to him, "Mr. ——, I understand you have made it a rule, that none of your church members shall ever be allowed to attend *balls* and *assemblies*," replied, "No, Madam, I have made no such rule; but if the religion of my church members does not prevent their going to such places, I would not give much for it."

Mr. Editor, I regard with apprehension every departure from the pure and scriptural teachings of our venerated fathers. Our danger from worldly conformity is imminent and growing. I do not wish our rising ministry to imbibe the spirit, or speak the language of *Clericus*. He may be, and I hope he is, a good man, and a faithful pastor; but on this subject, I am sure he is wrong. S. M.

For the Presbyterian.

ONE TAKEN—ANOTHER LEFT.

Dr. M—— was a physician of some reputation, in a retired country village. His mother was an aged Christian, of much humbleness of character, but unusually indulgent. The son, perhaps because she restrained him not, imbibed infidel opinions, and became hardened in this sad science. His was the vulgar infidelity of modern times, without refinement, or the graceful decencies with which unbelief is sometimes covered. His wife was a woman of bold and decided character, possessing much influence in the circle in which she moved, and, unhappily, sympathized with him in his infidelity. At the time of the writer's first acquaintance with the family, they attended the village church with regularity, and professed an interest in its welfare. The pastor, newly settled, was in early life, and his preaching had assumed, as yet, no decided character. Gradually feeling the influence of that region, so favoured by revivals of religion, the tone of his addresses was raised, and became more fervent and evangelical. This developed the hostility of the hearts of Dr. M—— and his wife against the truth. Their attendance became intermittent, and the plain, pungent exhibitions of God's word finally drove them from the sanctuary.

Years rolled by. The physician, declining practice, was engaged in business, which called him from home. His connections in life were known to be the reckless brethren of agrarian infidelity, and his delight was in the seat of the scorner. Religion was the butt of his unholy scorn. At intervals, few and far between, Mrs. M—— was seen at the house of God, when the weather was unusually attractive. The pastor, disheartened, had ceased to visit them, as he passed among his flock.

A series of religious meetings was held in the village church. The interest excited was feeble. It was not known that any were awakened to a concern for salvation. The presence of Mrs. M—— on such an occasion, so unlooked for, arrested the attention of the pastor, and his eye saw, in the flushed face and agitated manner, that her proud, imperious spirit was quailing before the terrors of the Lord. The next Sabbath found her there again, and her interest evidently increased. An early call was made, to ascertain the state of the case, but it was rendered fruitless by the presence of company. Finding her place habitually vacant in the sanctuary, the pastor feared that the early dew and morning cloud were the emblems of her case; and his memory, burdened with the cares of a rapidly increasing congregation, finally lost sight of her. But our Heavenly Father had not forgotten her. His Spirit was raising a monument to his own praise. Hearing that her health was declining, and believing that while life lasted, the angel of mercy might remain, and that dark clouds are oftimes rent to allow gleams of light to pass, he went to her dwelling, and was received with tokens of evident gratification.

The usual inquiries and salutations were interchanged. Something seemed to whisper to the pastor that the spirit was the subject of malady, when the following conversation occurred:

"Madam, allow me to inquire if your mind is not interested on the matter of religion? You may confide the secret to me." A pause ensued, when Mrs. M——, touched by the unusual voice of Christian sympathy, replied:

"I do not expect to recover. This is my last sickness, and I have prayed to God to allow me my reason when my last hour comes, that I may leave my testimony behind. You know my situation, and I intended to endure in patience, and not disclose the secret till about to depart."

"Favour me with a statement of the Spirit's dealings with you."

"You remember my presence at your meeting. You could not be more surprised than I was myself. My pious mother-in-law induced me to go, though I pained her spirit as we walked to church by my irreverent levity. The text arrested my attention; I could hardly contain myself. My cheek was burning with excitement. Supposing myself the gaze of all, I bent down and concealed my face. The Spirit of God gave me no rest. I returned to church on the next Sabbath, and my impressions were deepened, and my face blushed with new emotions. Declining health kept me from the sanctuary, but my heart was there. O how often, when the slow tones of that bell struck my ear, have I sighed to think I could not be there! When I have seen you pass, I have longed to talk with you about my soul; but I dared not send for you. The blessed Bible and prayer are now my only resource. Many a night, after my family had retired, have I passed hours in earnest prayer and searching the Scriptures for hope."

"On what does that hope repose?"

"On the merits of the adorable Redeemer. My past infidelity is abjured, and I trust in Him, whom I once despised."

"God," replied the pastor, "led you, in his own way. His Spirit had done all for you. Blessed be his name!"

"Yes, I had no counsellor but my God. He led me to view my undone estate, and gave me peace."

"Have you communicated to your husband the dealings of God with your soul?"

"I have not. I know too well the consequences in my feeble state of health; but I will tell all, if God permit, when leaving this world."

"Events are God's; duties are ours. It seems to me he has a right to know the facts; besides, God can overrule all to his good."

"I will think on the matter, and endeavour to do my duty."

The glad heart of the pastor contemplated this as the alone work of God. It was, he thought, a lovely flower of God's own planting—a gem of his own polishing. Her heart was filled with admiration at the doings of God. The proud, imperious, and rather masculine Mrs. M—— was now calm, subdued, sitting as a little child at the feet of Jesus. It was the Lord's doing, and marvellous in his eyes. None but the angels of mercy could unite in his joy. His lips were sealed, and it was his wish that her mouth should disclose the precious fact. Delicacy seemed to require that the husband should hear it at home. The pastor was happy to repeat his visits, and each time he was refreshed by the recital of other incidents in the gracious history of Mrs. M——. He still pressed upon her the importance of a communication with her husband, as the good confession she should make. On the last visit, as it proved, he left her with the belief, that on the return of Dr. M——, she would unveil to him the secrets of her heart, and avow her love for Jesus.

The pastor was forbidden, by a note received a few days after from Dr. M——, to visit his house, and knowing the rage into which he was wrought, it seemed duty to allow the storm to spend its fury. Waiting till Providence should open the door, to bear the consolations of the gospel to his sister in affliction, now, as he heard, rapidly sinking in health, he was startled by the announcement of her sudden decease. It was sudden—a moment of sinking, and her spirit fled. It is a secret now, sealed up for the judgment, what communications passed between husband and wife, and what influence they had in producing the rapid and unfavourable change in her health. The belief of the writer is, that she disclosed the secret, and did it to her temporal injury. The husband denied it, with bitter oaths and cursing. He waxed worse and worse, given up to believe a lie. The pastor recited the above facts, in a faithful letter, which he addressed to Dr. M——. His kind purpose was repaid by bitter imprecation; he was not even allowed the mournful privilege of attending the remains of his sister in Christ to her silent grave. His eye often glanced at the stone which marks the spot where her body rests, till the resurrection of the just, as, in the freezing coldness of infidelity, it speaks of her age, her death, and not one holy text to hallow the spot where a Christian is sleeping.

Years have rolled on since. Changes have passed in mournful rapidity over that village. Dr. M—— exceeded his fellows in the bold recklessness of his infidelity. His parents pass from earth; his family grow few in numbers. Nothing moves him, and a few months since, he sinks into the arms of death, in drowsy unconsciousness, and left not, to his weeping friends, who hung in agony over his death-bed, one ray of hope, that, as he stood on the verge of eternity, his unbelief gave way. His sun went down in darkness, and, by a singular combination of providences, no man of God preceded his remains to the grave.

Reader, one is taken, and another left. Mrs. M—— is received, we humbly trust, into glory; her husband, hardened in sin, dies in unbelief. Has the Spirit of God awakened and led you to Calvary? Are your hopes like hers, reposing on the dear Redeemer, whom, perhaps, once you despised and sadly neglected? "My Spirit shall not always strive with man." It was that passage which was the arrow from the quiver of the Almighty to her heart. May it pierce you with spiritual sorrow, and not be drawn, except by Him who was himself wounded by the archers. J.

For the Presbyterian.

THE PRESBYTERIAL INSTITUTE, WYOMING, PENNSYLVANIA.

The location of this Institute, under the care of the Presbytery of Luzerne, is among the most beautiful to be found in the most beautiful valley in these United States. It is on the West side of the valley, not very far from the Wyoming Monument. The ground on which the building stands is composed of small round gravel and sand, intermixed with a sufficient soil to make it rich. In a short time after the longest and hardest rains, the walking is comfortable, no mud, and scarcely any dirt adhering to the feet. The buildings are far enough removed from the *broad roads* for which Wyoming Valley is distinguished, to avoid the noise and dust occasioned by carriages. In the rear of the building, the ground is a gradual descent of about twenty feet fall. At the foot of this there is a level plain, studded with trees of native growth, the elm, ash, maple, birch, oak, hemlock, walnut, and hickory. A mountain stream, fed by numerous and unfailing springs, flows rapidly through the ground. A spring, among one of the greatest natural curiosities of the kind, is on the premises. It is upwards of ten feet in diameter. Its bottom has never been found. The water is pure and soft, and no hand can endure its cold for many minutes. The quantity of water issuing from it is equal to the wants of many thousands of families; and does not vary in any weather, neither increasing nor decreasing. The stream issuing from it has a sufficient fall before it enters the brook flowing by, to turn a wheel of sufficient power to throw the water above the top of the building. At times the surface of the spring is as calm as though no breeze ever blew upon it. Smooth and bright as a mirror, it reflects the surrounding landscape in all its beauties. At other times, a commotion, first gentle and almost imperceptible, is observed, which increases in rapidity and violence, until the spring is lashed and tossed into a fury; volumes of pure white sand roll up in singular convolutions, yet not high enough to discolour the water, which still flows on "sparkling and bright." The changes are not periodical, and have not, as yet, been accounted for.

The local position of the valley is one of the most inviting and commanding, as a salient point for moral and literary enterprise to be found in Pennsylvania. Canal and railroad, commenced even now, must soon connect Western New York, New York city, Philadelphia, and an immense back country, with the valley. The iron and coal of that region are of good quality, and almost unlimited extent. The beauty of the country, its deserved reputation for general health, and the cheapness of living—the superior roads, and many other advantages presented by our location, must insure, at no distant date, a population whose influence must be felt far and near. With all the disadvantages of our former isolated condition, and present paucity of literary means of imprevement,