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# Poetry.

For the American Presbyterian. THE VERNAL SNOW. A SONNET.

. All through the day, from lightly-clouded skiess: Has fallen on the fields the feathery snow, But now not long upon the ground it lies, Melting and nourishing the germs below. Or slowly ebbing down the sloping mead, Where flows the rivulet, or in the shade, The glassy waters of the lakelet spread, Like a mirror o'er the solitary glade. So joys are born, as though in sacred halls, To cheer the soul that languishes on earth. Yet fade like the flake that from the cloudlet falls, And prove but beings of ephemeral birth. Why found thy hope upon the bubble toy? Look heavenward for everlasting joy! Philadelphia, April 8th, 1860.

THE CRUCIFIXION. BY JOHN G. WHITTIER.

Sunlight upon Judea's hills, And on the waves of Galilee-On Jordan's stream, and on the rills That feed the dead and sleeping sea! Most freshly from the greenwood springs. The light breeze on its scented wings; And daily quiver in the sun The cedar tops of Lebanon A few more hours-a change hath come!

The sky is dark without a cloud!

The shouts of wrath and joy are dumb, And proud knees unto earth are bowed. A change is on the hill of death, The helmed watchers pant for breath, And turn with wild and maniac eyes, From the dark scenes of sacrifice That sacrifice |-the death of Him-The High and ever Holy One! Well may the conscious heaven grow dim, And blacken the beholding sun! The wonted light hath fled away, Night settled on the middle day, And Earthquake from his caverned bed

Is waking with a thrill of dread! The dead are waking underneath! Their prison door is rent away! And ghastly with the seal of death, They wander in the eve of day! The temple of the Cherubim. The House of God is cold and dibr; A curse is on its trembling walls, Its mighty veil asunder falls.

Well may the cavern depths of earth. Be shaken, and her mountains nod ; Well may the sheeted dead come forth, To gaze upon a suffering God ! Well may the temple shrine grow dim, When He, the Chosen One of Heaven, A sacrifice for guilt is given!

And shall the sinful heart alone Behold, unmoved, the atoning hour. When Nature trembles on her throne. And death resigns his iron power? Oh, shall the heart-whose sinfulness Gave keenness to his sore distress. And added to his tears of blood-Refuse its trembling gratitude?

#### Correspondence.

For the American Presbyterian. KAT' ARCHAS.

and they have translated the other by the singu- seven. lar, when the apostle uses the plural, a liberty which man has no right to use with God's words. A liberty which I would fear to take, Rev. xxit. 18. A liberty which is calculated to completely deceive the unlettered reader.

dation of the earth." The plain import of our translation, is, that the foundation of the earth was laid at one beginning. And that one supposed to be the one referred to in Gen. i. 1. But the plain import of the original is: "And, thou, Lord, in beginnings foundeds: the earth." That is, in the founding of the earth, there was more than one beginning; and therefore the beginning in Gen. i. 1, is only one of the beginnings. And even in Gen. i. 1, where our translators have rendered it; "In the beginning current theories: As science advanced; she God created the heaven and the earth," in the Hebrew it is: "In a beginning God created the of the book of God, and it would have prevented heavens and the earth. "The Septuagint also, men of science running into Skepticism. But renders it: In a beginning," &c. The truth is, what excuse have we now for nursing their the original of God's word in various places errors; and what excuse have recent transplainly implies, that in the great work of crear lators, for departing from the plain original? tion there were various beginnings.

God has made another great revelation besides his word. His works are as really-not as clearly, but as really a revelation of himself as his word, Rom, i. 20.: "For the invisible things of him from a [not the] creation of a [not the, there were more worlds than one created; just as there were more than one be- for us," in which are some remarks in relation ginning] world are clearly seen, being understood by the things that are made, even his you feel thus grateful on account of this correeternal [unseen] power and Godhead." His works are therefore a revelation of himself. His of faith, and it is of great importance that those word and his works are therefore the two great | who are daily or weekly issuing from the press revelations of himself. They have the same such an amount of matter, that is read by so author. Both are alike divine. Both are alike many upon whom it is likely to make an impresinfallibly true. They always agree. God in sion for good or evil, should be remembered at his word never contradicts himself in his works fully and fearlessly to bring before the minds of and vice versa. Therefore that translation the public, such matters as will be best calcuor exposition of either, which would set them lated to promote the glory of God, and the best at variance, or would make the one contradict the other, is false. They are God's two

formation of the earth? This question scarce their classes as much as they should do, or as needs an answer. Perhaps, the most of your when we consider that they are dealing with tained, why should it be considered impossible various beginnings in the creation of the earth.

Geologists have been forced to this conclusion and of individuals, in their families and closets?

logian did not rightly translate the inspired volume, and yet spoke with confidence of the correctness of the translation, some men of science have been disposed to doubt whether therefore both could be from the hand of God. And as the rocky volume must be from God, they have suspected the Holy One. This was especially true of men of science some years ago. On the other hand, some theologians have appeared to be afraid to look at the rocks. They were fearful of some secret mischief lurking there. They seemed to fear lest the stony science might sweep away the foundations of their hopes. Hence they sagely sought to escape that danger by closing their eyes. Even yet, we have some theologians, who seem to fear the study of the volume of nature; and seem to suppose that at least in this point, ignorance is the mother of devotion."

Owing to the mistranslations of the word, men of science not having had heart experience of its truth, and knowing that the rocks were formed by an Almighty Hand, and that they cannot and will not lie, have doubted the inspiration of the Book, which seemed to contradict the natural volume. Also men of theology, having had the internal, the unmistakable evidence of the truth of inspiration, have been afraid of that science, which seemed to undermine religion. But all these doubts and fears on either hand have been utterly groundless; for all true science only undermines false theories and mistranslations of the Holy Volume. The rocks bear unmistakable evidence of creation, having been carried forward to a certain point, and then a great change having come over the face of the earth. At certain points, creation seems to have been brought to a stand still-its onward progress was arrested for a time, and changes came over the earth, which, in the later periods, resulted in the entire change of the form of the earth-changes, which may have been slightly analogous to that which shall come over the earth, just before the

time when the Holy One will say: "Behold I create all things new." If there were various beginnings in the creation of the earth, then creation could not have been the work of six literal days of twenty-four hours each. But they must have been of the days of eternity-such days as the eternal future is divided into, which are termed the ages-

If there were various beginnings, then the The commencement of each day, marks a beginning of creation. Therefore, those days, like the days of eternity in the future, must have been long definite periods. As is the length of the seventh day, so have been the lengths of the six preceding days, and so will be the days to come. The seventh day is at least six or seven thousand years, therefore no other of those days can be less, whether they be past or to come. They are seonian days.

That those days are long definite periods is, to my mind, evident. The seventh day is not vet past, for there is no mention made of God's resting any longer than the seventh day; and from other portions of Scripture, we learn that The above words are Greek. They are used when the eighth day shall have arrived, God will by the apostle Paul in Heb. i. 10. They re-commence his work of creation—he will make mean in BEGINNINGS. But our translators have another beginning." Therefore the demiurgic rendered them in the beginning. They have Mosaic or creative days must have been at least added the word the, which is not in the original, six thousand years in duration, and probably

Again the oft-repeated words aion and aiones. always refer to time, and never to orbs. They are of frequent occurrence in the New Testament, and frequently cannot be explained, unless they refer to the demiurgic days. But That verse in our translation reads: "And," time forbids that I should do more than make thou, Lord, in the beginning hast laid the foun- a simple reference to this point. In some places, they are undoubtedly synonymous with the word day in the first chapter of Genesis.

I do love to see the word of God literally translated, and as far as possible literally understood. The ignorance of God's works, which prevailed, over two centuries ago, forms a slight excuse for our translators departing from the strict rendering of the original. But they had better have given a plain literal translation, even if it was contrary to their own, and all would have shed light on those dark passages

#### PRAYER FOR SABBATH SCHOOLS.

MESSRS EDITORS: In looking, over your paper of the 5th, my attention was called to an article headed "Pray to prayer for editors. I do not wonder that spondence, for I feel persuaded that you know something of the power and efficacy of the prayer a throne of grace, that they may be enabled faith-

interests of mankind generally. There is another class of persons for whom I would solicit the earnest prayers of the church great witnesses; and the one never falsifies the at large, and of individuals in their families and testimony of the other. They both speak for closets. I refer to Sabbath School teachers. God. The testimony of both is unimpeachable. These, as a class, have important work to do, Therefore, wherever and whenever we cannot second only, I believe, to the ministry; a work which, in its effects, reaches to eternity. Praver form an opinion, give an exposition, or make a for these laborers in the vineyard of Christ, will translation, which makes them barmonize; we surely appear necessary, if we take into account had vastly better have our opinion informed, the many difficulties they labor under. The our expection ungiven, or our translation ungreat body of Sabbath School teachers are persons who have to earn their bread by the sweat of their brow, many of them having to pursue But what says the unwritten volume? What their work to nine and ten o'clock on Saturday is the testimony of the rocks? Do they tell of evenings, thus depriving them of time to study but one, or of more than one beginning in the the subject which they intend to bring before others? If it be true, also, that the soul is a prayer.

readers are aware, that ever since man began immortal souls, and are training tender plants to interpret the rocks, he has been puzzled by who will appear with them before the judgmentthe unmistakable evidences of there having been seat of Christ, and at the same time laboring

against their will, so positive and unmistakable I believe it is.

was the testimony of the rocks. As the theor. Wishing you abundant success in your efforts

am, with much respect, your humble servant,
A FRIEND TO SABBATH SCHOOLS.

MESMERISM AND SPIRIT-RAPPING. The author of "The Stars and Angels," on he discusses the real discoveries of science within the domain of reason and conscience. We copy affect the sympathetic nerves of another. This is

the fact-that all cures must be effected by the operations of nature itself. It is true that in some cases, such as the swallowing of poison, and accidents or diseases in which surgical operations psyche in renovating the materials of the body, psyche in renovating the materials of the body, and supplying vital energy for the performance of its varied functions? When the body is in a state of health, the work of the psyche goes on, and the materials of the body are renovated without observation: so much so is this the case that a observation; so much so is this the case, that a consciousness of the psyche's action is almost a sure sign of disease; but when disease invades the system, or when a wound or a bruise disintegrates the tissues, the process of renewal is neither so easy nor so imperceptible as when all is well. For this reason, in old age the vital power may be sufficient to carry on the process of renewal in a state of health, but a broken limb or a severe contusion may prove too much, and nature, unaided, may sink under it. The reason is, that the vital powers of the psyche are too feeble to accomplish the task of renovation. It becomes, accomplish the task of renovation. It becomes, physician may not only remove obstacles to the physician may not only remove obstacles to the right action of the psyche, but directly add to its power. This is a question which ought to be answered, not by reasoning, but by observation and experiment; and, to some extent, it has would certainly not be formed; but it would certainly not be formed in the efficient of markind already been answered in the affirmative. The that such methods should be made public. The author does not pretend to any extensive acquaintance with what is called curative mesmerism; but there is one kind of mesmeric treatment (although to deny the facts, but an adjoinant condemnation it is not called by that name) which is more ex- of the whole system. They can afford to believe, tensively practised than any other kind of cure; and that is, the relief afforded to pain by the application of the hand. It is an instinctive act, called mediums, through whose instrumentality and there can be no doubt that it is, to a certain the familiar spirits are enabled to communicate extent, efficacious. The efficacy of the applica- with their devotees, are, in their own showing, tion is evidently caused by the psychical power necromancers, soothsayers; wizards, or witches, as of the hand being added to the psychical power of the part that is injured. Should any of our may be opposed to Christianity, science, or common readers happen to receive a blow or a bruise which sense, there is nothing wonderful or startling in causes him pain, let him try the experiment of all this, even though they should personate spirits applying both his hands, the one on the top of now in heaven. It was much more wonderful the other, and letting them remain, not only until that the "spirit of divination" should have dithe pain is somewhat abated, (as is usually done) rected the Philippians to Christianity as the true but for a quarter or half an hour, according to the way of salvation, than that the demons of the severity of the accident. By so doing (and the experiment is a very safe and simple one,) he will greatly hasten the cure, and the pain, which otherwise would probably have continued much longer, will have altogether ceased before the ex-

It has often been remarked, also, that children. when they sleep with aged or infirm nurses, generally lose their health, and pine away without any since it is through their medium, chiefly, that you visible disease, while the nurse with whom they sleep thrives and grows strong at their expense. It seems to be a general principle that the vital powers in his ways of life. You are to teach him this of different psyches, when brought together, tend lesson, by a careful discrimination between right to equilibrium; it happens, therefore, that where and wrong, in your consideration of his conduct. the vital energy of one psyche is deficient or overtasked in producing a cure, the vital power of in itself, to pass without due notice; it must be another psyche may be made available in order promptly checked to be effectually conquered to make up the deficiency. In a recent case, Error is like that Genius in the Arabian Tale which came under the author's notice, a patient who, though his bulk, when unconfined, reached who had been bed-ridden for three years, and was from earth to heaven, could yet squeeze himself unable to put her feet to the ground, was cured into the compass of a quart pot. It is surprising in a fortnight by simple contact with a person from what small beginnings most monsters grow. who was in health. There were no passes made; all that was done was simply producing contact for about two hours each day. In two weeks the patient was able to walk without assistance, and has continued well ever since. This mode of cure should be called psycopathy; for although it belongs to the class of phenomena called meamer-

ism, it is scarcely identical with its characteristic In regard to what are called mesmeric pheno mena, the author does not wish to offer any opinion; there may be, and have been, many impositions, and a still greater number of fallacies and unintentional exaggerations perpetrated under the name, and yet there still remains a sufficient number of remarkable phenomena which cannot be explained by any other science. It therefore are to unfold to him, not by set lessons, but by becomes the true philosopher to treat its preten- habitual conduct; and he will find it easy to comsions with at least respect, until he has been able to draw a line between that which may be, and that which cannot be—a feat which the most experienced philosopher is always the least inclined to attempt. When a phenomenon presents itself. having the appearance of being opposed to what we have been accustomed to consider a well-established law, there is a disposition on the part of many to deny its existence, not because it wants authentication, but on the ground of its apparent inconsistency with law. This is a violation of the inductive system of philosophy, because the existence of the phenomenon must be judged of, not by its probability, but by the evidence which we obtain regarding it. If that evidence be satisfactory, and no counter-evidence presents itself to throw suspicion upon it, we must give it that measure of belief to which the evidence entitles it, and carefully inquire after more phenomena of a similar description. The unexpected phenomenon does not destroy our former opinions; it only adds to them, and every additional phenomenon in the same direction, increases our knowledge, as well as defines the position and the character of the new fact.

It is in this way that some of our greatest discoveries have been made. When the perturbations of the planet Uranus were first observed, they were not denied on the pretended ground that they were contrary to known laws, although they appeared to be so: Adams and Leverrier knew this, and therefore they collected these apparent contradictions, in order to ascertain exactly their character; and by doing so, discovered that they had a regularity of their own, and were caused by the gravitation of another planet, Neptune, whose existence was previously unknown.

The phenomena that are called mesmeric, may at first sight appear to be contrary to law, but in reality they are not so. If it be true that the spirit and the brain are naturally fitted to one another, so that they give and receive impressions or impulses to and from one another; and if, moreover, alien spirits are capable of exercising their relative functions upon the nervous system of men, why should we conceive it impossible or contrary to law that the spirits of living persons should be able to influence the nervous system of substantive principle of life by whose agency the sought. that the soul of one person should be able to

to do good, both spiritually and temporally, I | unobserved by the person mesmerized; the latter feels the taste of the salt, and endeavors to spit it out; or when the mesmerizer pricks himself with a pin, the mesmerized person feels the pain, and shrinks from the supposed infliction.

2. When the spirit of one person acts upon the

notive perves of another. This is illustrated The author of "The Stars and Angels," on this subject appears as one groping his way in the tary motions in the body of the person mesmerized, uncertain regions of conjecture and speculation, either by the force of his will, or by corresponding and lays aside that spirit of boldness with which movements of his own body, unobserved by the nesmerized. 3. When the soul of one person is made to

this chapter, which will be remarkable only for the little information which it contains:—

There is another interesting question opened It is well known—and physicians acknowledge up by the mesmerist—whether the spirit is capaup by the mesmerist—whether the spirit is capa-ble of receiving impressions from, and conveying ment, Layard should be read. The ancient porimpressions to external nature, without the intermediate agency of a nervous system? We must accidents or diseases in which surgical operations are necessary, nature, if left to itself, would not effect a cure; but, in general, the once of the physician is to remove every obstacle which would prevent the healthy action of the powers of nature, because it is upon these powers that all his hopes depend. And what are these healing powers of nature, but the natural action of the psyche in renovating the materials of the body,

> ing its possibility. There is but one other feature presented by mesmerism which we must notice, as somewhat important in its moral bearings; and that is the increased sensitiveness to spirit influence which mesmerized persons may gradually acquire: it conducts, therefore, in a direction which may lead to demoniacal intercourses. Already have we had indications of such a consummation having taken place in the persons of this unhappy individuals more predisposed than others to mesmeric sensi-bility, there are means, and certain kinds of train present day should give more unequivocal evidence of their affinity to the father of lies.

#### THE APPETIONS.

The very first lesson which you should teach your can hope properly to influence their obedience; it is idle to expect that you can train him properly You are to permit no misconduct, however trifling The first lesson which the boy learns from this observant discrimination is the value you place upon your affections. He soon sees that they are valuable—only to be acquired upon certain terms. and for a certain consideration: You have nothing to do but to prescribe the terms—to declare the conditions. You may make your affections cheap or dear, at your own pleasure. If too cheap, he will not value them; if too dear, he will despair of procuring them. The true principle by which to determine the conditions for securing them, is the simple one of always doing justice. If he deserves praise, praise him; if he merits blame, do not withhold it. In neither case be immoderate, for a boy seldom deserves any great degree either of praise or blame. The terms of your favor you ply with reasonable conditions in order to secure those affections, which, moved as they are by inflexible justice, he will soon discern, are beyond all price. This principle is one of the most obvious of every-day experience. We see it in the public thoroughfare, at all hours, at every turning. Affections are moral rewards. They are to be given, like money, very sparingly, and not till you

have carefully inquired whether they be due or not. They are to be given to justice, not to partiality. The ill-advised and lavish affection of the parent, like indiscriminate charity in the highways, soon makes the receiver wasteful of the treasure he receives. Besides, when the parent has been giving because of his blind love, what has he left himself to bestow, when the child deserves, and when it is the parent's duty, to reward! It is from this profligacy of bounty that children become capricious in moral judgment, perverse and wanton in disposition. From this they grow up preferring wrong to right; or, rather, practising the wrong quite as commonly as the right, fron an absolute incapacity to perceive the difference

## A GREAT ACT OF THE SOUL.

The celebrated poet and philosopher, Samuel Taylor Coleridge, regarded prayer as the great act of the soul. "I was sitting," says a friend, "by his bedside one afternoon, and he fell-an unusual thing with him-into a long account of many passages of his past life, lamenting some things, condemning others, but complaining withal, though very gently, of the way in which many of his most innocent acts had been cruelly misrepresented. 'But I have no difficulty,' said he, 'in forgiveness; but, believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing He pleaseth thereupon—this is the last great achievement of the Christian warfare upon earth. Teach us to pray, O Lord." As he uttered these words he burst into a flood of tears, and begged his friend to pray for him. There is such a thing as becoming mighty in

S. S. Times.

#### CONFIRMATION OF SCRIPTURE. The following interesting article, from an ex-

change, shows the bearing of the discoveries at Nineveh on the teachings of the Bible: The discoveries of Layard at Nineveh, though curious and instructive in all respects, are most important from the light they throw on Scripture In reading the parrative of the bold explorer, we seem to be transported back to the days of the Hebrew prophet, for substantially the same manners and customs prevail in Mesopotamia now as did three thousand years ago. There are still the lodges in the cucumber gardens which Isaiah describes; the oxen still tread out the corn; and the wild asses of the desert, so poctically alluded to in Job, still watch the traveller from a distance. pause for him to draw near, and then gallop away tion of the Bible ceases to be the dim. far-off record it has heretofore appeared; light gleams all along its pages; its actors live and move before us we become ourselves sharers in the story; and the past, for the moment, is vivified into the present.

remarkable. The bas-reliefs on the walls of the palaces, now just restored to light, after being entombed for nearly two thousand years, verify per petually the Hebrew Bible. There is still to be seen the wild bull in the net, mentioned by Isaiah the Babylonian princes in vermilion, with dyed attire on their heads, described by Ezekiel; and warriors bringing the heads of their enemies in caskets, to cast them down at the palace gates, a was done with the seventy sons of Ahab. There, too, are painted shields hung on the walls of be sieged towns, as we are told by the Jewish prophet he beheld at Tyre. There are the forts built over against the beleagured city; the king placing his foot on the necks of the captive princes; and the idols of the conquered carried away by the victors precisely as described by Hosea and other sacred authors. There are also the Assyrian gods, still the same as when their portraits were drawn five and-twenty centuries ago -cut from the trees of the forest, decked with silver and gold, fastened with nails, and clothed with purple and blue. The very star to which Amos alludes, is yet on those palace walls, above the horned cap of the idol, though the worshippers have been dead for thousands of years, and though the wild beasts, as

predicted, have long made their lairs there. Even the enormous circumference which Jonal rives to the walls of Nineveh, is fully corroborated The three days' journey of the prophet is still required to make the circuit of the great ruins on he East bank of the Tigris, for the people of Iesopotamia build their cities as the Hindoos still construct theirs. First one king erected palace, round which grew up a town; then a new nonarch built one, for fresh air, on the verge of the open country, whither soon followed another town; and this process was repeated till several contiguous cities were decaying and being erected. all passing, however, under the general name, and covering together an extent of ground which would otherwise be incredible. The light thrown on cripture, the confirmation afforded to the Bible y these recent discoveries at Nineveh, is so remarkable, that it almost seems as if that ancient city, after being buried, had been allowed to be disinterred solely to confound the folly of modern

### ELECTIONEERING WITH MONEY.

Money, we see it stated upon good authority, i ow largely employed in elections. From the re cent investigations at Washington, it seems that the enormous sum of \$70,000 was expended in Pennsylvania, in the Presidential contest of 1856, under the order of a campaign party:officer. How much more was spent during that struggle, in this State, we do not know; nor have we any know ledge of the money spent by the opposing party For aught we know, it may have been as much r more. In the late elections in Connecticut and Rhode Island, vast sums, it is said, were openly and unblushingly employed by all parties. Such state of things is alarming, and should arouse every good citizen to active exertions to arrest the

Our laws are mostly good, wise, just. They re a legacy of priceless value. "What nation is so great, that hath statutes and judgments, so ighteous as all this law?" But how long will we enjoy this great boon, if our civil government is intrusted to men who will buy and sell votes for gold and silver? If such men are allowed to control our elections, our laws, no matter how wise and just, will soon become a dead letter. "The wicked walk on every side, when the vilest men are exalted."

We are happy to believe that there are honest patriots enough in the country to preserve the purity of the ballot-box, and procure rulers that will be a terror to evil-doers, if they will only exert themselves. But just here lies the difficulty. Multitudes of upright men pride themselves on having nothing to do with politics. Many do not vote at all. All this is wrong. We hold that every Christian, out of love to his country, should keep a watchful eye on everything pertaining to the election of able and faithful officers. Those men who care nothing about the honors of office, and nothing for the loaves and fishes, are the men who should make their influence felt. The honest yeomanry who surrender their interests, and their duties, into the hands of bar-room politicians, are guilty of great sin, and endanger the perpetuity of our institutions. The fearful consequences of employing money in elections are well shown by the Examiner, a Baptist paper. We extract the following: The tendency to venality and corruption in

elections, has long been on the increase in more than one region of the United States. Let it but go on a little further, and political officers may pecome independent of the will of the people; and under the guise of republican institutions and popular rights, the laws may be made, and the country ruled, by the hired minions of a moneyed despotism. To this result we are rapidly hastening. No intelligent man, who has taken the slightest pains to inform himself respecting recent events, can for a moment question the fact. We have among us an immense population without political principles or political knowledge, and ready at all times to be hired to vote for any party that will pay them. We have also selfish aspirants for office, and unscrupulous party managers, who are at all times willing to use money in order to secure votes. And besides these, it cannot be denied that we have many citizens of far higher honor and character, who, though they scorn bribery, are entirely willing that money should be used in securing votes, if the election can be carried in no other way.

But the mischiefs of this practice are not con-

fined to the mere defeating the will of the people, and the virtual annulling of the American theory of free government. It has other and more disas-CREDULITY AND CURIOSITY.—In proportion trous results, which have to do with the very that the soul of one person should be able to stimulate the sympathetic nerves of another? These two classes of influence constitute a large portion of the peculiarities of mesmerism, and may be classified in the following manner:—

1. When the spirit of one person receives impressions from the sensitive nerves of another: as when the mesmerizer puts salt into his mouth, for nothing.—Swift.

CREDULITY AND CURIOSITY.—In proportion that credulity is a more peaceful possession of the mind than curiosity, so far preferable is that wisdom which converses about the surface, to that pretended philosophy which enters into the depth of things, and it will soon lead, as indeed it has already bearing and discoveries, that in the inside they are good for nothing.—Swift.

# The legislators and magistrates who are elected by

lic justice itself, will have become mere commodities in the market, to be purchased by those who are able and willing to pay for them. It should also be remembered that one of the surest effects of such a practice will everywhere be to blunt the moral sense of the whole community. It is impossible to become familiar with such an evil without being corrupted by it. Already do we begin to experience its blighting agency in the timid expediency which prevails in politics, and in the paralyzed conscience of all who are much enlisted in the management of public affairs. The voice that denounces the use of money in popular elections, is at best but feeble, and is scarcely heeded for a moment, for it is almost invariably uttered only by those who have suffered defeat. All are indignant when it is used against them-The confirmation of the truth of the Scripture derived from the sculptures of Nineveh is not less selves; but there is not a party that does not use it, or a class of citizens who do not acquiesce and connive at its being used. What stronger proof could be given of the demoralization of a community than this signal and obvious fact, that the

#### NEW REGISTRATION LAW.

bad thus furnish the moral standard for the good

-the mean and the fraudulent for the honorable

and the upright, the selfish and time-serving poli-

tician for the patriotic and Christian citizen.

new registration law is to take effect on the first day of July next. As it is a matter of interest to the public generally, and to ministerial brethren | felt that two-thirds of that time had been lost Philadelphia Inquirer :-

It provides that all clergymen, magistrates. clerks of religious societies, physicians, the coroner, undertakers, midwives, sextons, superintendents of cemeteries, &c., who may be in attendance at any marriage, birth, or death, shall prepare schedules thereof in the form of certificates. containing certain particulars, under penalties for neglect or refusal to perform; there are other duties imposed on them by the Act, of from five to twenty-five dollars. In cases of marriage, the certificate is to em-

brace particulars as to date of marriage, name of male, his residence, age, occupation, and place of birth; the name of the female, with her residence, his themes as truly (though not as palpably) barbirth-place, and age; also the colour of the parties, ren as those of the Schoolmen? is it a matter of the ceremony employed, and the name and residence of the person who pronounced it. In cases topics, the people are beguiled into the neglect of of birth, the certificate is to state the date of the birth, full name of the child, sex, colour, place, with ward, street, and number, names of parents, that is the principal thing. And he who gives occupation of father, and name and residence of attending physician or midwife. In cases of death, the certificate must give the date of death and certificate, name, colour, sex, age, married or single, Oh, then, let the pulpit know "ONLY Jesus Christ cause of death and name of attending physician, and Him crucified! occupation of deceased, birth-place, names parents, when a minor, ward, street, and number of residence, date of burial, and cemetery. The certificates thus provided for are to be returned to the Health Officer—the deaths weekly, the withs monthly, and the marriages quarterlywhich officer is to register them (each class separate) in books provided and arranged for the purpose, with indexes in separate books; and he is to make report in the month of February every year. A copy of the registration of any marriage, birth, or death, duly certified by the Health Officer, is to be admitted in any court of the State as prima facie evidence of said marriage, birth, or death. All the clergymen, physicians, midwives, undertakers, sextons, clerks, and keepers of records, &c., named above, are required to re-

That such a law, well executed, would be imannual expense.

removal.

#### SUCCESS ATTRIBUTABLE TO LOVE OF OCCUPATION.

sign when a man is forever lamenting the difficul- Lebanon, still untouched by the tool. So long as ties of his avocation and wishing he were in any ocean exists, there must be disintegration, dilapiother business than that which, for the time being, dation, change; and should the time ever arrive demands his attention. Those who expect to find any pursuit which is shall sleep within their profound depths, to awaken

free from difficulties are grossly mistaken. Eve- no more—and should the sea still continue to imry occupation, prosecuted to success, involves the | pel its currents, and to roll its waves-every conovercoming of many obstacles, and the surmount- tinent and island would at length disappear, and ing of many impediments. When we fancy that again, as of old, "when the fountains of the one particular business possesses all the discouragements, and that the avocations of others are all pleasant and easy, we only exhibit the narrowness of our minds and the feebleness of our observation. We observe a mechanic working with great ease in his department of handicraft, and rapidly producing the most beautiful forms from the rudest material. His work looks easy. But who does not know that year after year of severe application and practice were requisite to prepare for such speedy and beautiful execution? The lawyer addresses a jury upon a vast collection of facts, and with surpassing eloquence strips the sophistries away which have been artfully woven by the opposite counsel. Everybody admires the skill with which this is done, and those who have not made the attempt think it easy to imitate it. But let them try, and they would discover that years of close study and much logical culture were necessary in order that the effect might be produced. So it is in every occupation. Ease, skill, and grace in labor come only from repeated struggles, evitably necessary that there should be "no more and after many failures. We feel the difficulties in our own pursuits, but in the pursuits of others we only witness the dexterity which the operator

Hence we misjudge and magnify the vexations and difficulties of our own vocations. But when ever we get into this state of mind, we may be sure that we are leaving the path which leads to the goal of success. It shows that we do not love our occupation; that we are not sufficiently engrossed by it to deserve or command success. To the young, a love of the pursuit in which they are engaged is valuable. The moment they possess this, every obstacle diminishes in magnitude and power, until it becomes a pleasure to attack and overcome them. But when young men from which the brother quotes, answers the quesgo through their daily tasks simply because they feel they must execute them, their avocation becomes dull and tedious, and they do not properly perform their tasks. A boy in a store who does just as much as he is told to do, and not even that the disciples were sent." good business man. He never satisfies his employers, never gets half the wages that he might, and by his dilatory and shiftless method of doing his work, makes his task twice as arduous as it we fear, is too often the trouble: men are prone to quote so much of scripture only as will sustain a

sions from Courts, by the same nefarious means. | grows careless. As his business decreases he becomes more and more disaffected, and finally resuch agencies, will be subjected to the same agentires a bankrupt and in disgust with his vocation. cies themselves, and will not long hesitate to There is no remedy for this state of things but accept what will only reimburse them for the expenditure which their office has cost them. In a for the occupation which we pursue for a livelilittle time, not only public office and emolument, hood. And parents should be extremely careful but also law and its administration, and even pub- when selecting pursuits for their sons, to see that those pursuits are in accordance with the natural affiinities of those sons. Otherwise they may squander away their time through a languid minority, and on attaining full age find themselves incapable of any effective exertion.

#### THE PRINCIPAL THEME.

Erasmus represents scholastic theologians as ravely discussing the question, "Whether Christ, instead of taking upon Himself the form of a man. could have taken the form of a woman, a devil, a beast, an herb, or a stone, and how, in the last case, He would have preached His gospel, or been nailed to the cross." The mind recoils from such a waste of intellect and time, while the saving truths of the gospel slept in gross neglect. It is prostitution of the sacred office. It is murder of ouls. We see it in this light at a glance.

Hunt's Merchant's Magazine.

But let us look at the matter again. The great error of the Schoolmen consisted in putting away the fundamental verities of our holy religion—not in the character of the speculations by which these vere displaced. All substitutes for the doctrines which awaken sinners and edify saints are trivial, only we detect this worthlessness in some more readily than in others. Those who pass by the truths that save and sanctify, have turned aside "out of the way," as really as the Schoolmen; From one of the secular papers we learn that and there is comparatively little choice between the poor trifles on which they may expend their "busy idleness." So an experience of fifty-four years in the ministry taught John Taylor. He in Pennsylvania particularly, we give the follow- through his "neglect to invite sinners to repeut ing description of the law as furnished by the of their sins and come to Christ, with the tenderness of spirit that becomes the gospel." True, he had not asked how Christ would have preached the gospel, or been nailed to the cross, if He had taken upon Himself the form of a stone. But he had "labored in the fire" of vain speculation, disnuting "whether Adam was a natural or a spiritual man when he was first made; whether he died a moral or a spiritual death when he first sinned; whether God's decree is so definite that it cannot be added to or taken from; whether regeneration and the new birth are different or the same thing," etc. And he bemoaned this as an "apostacy from the gospel spirit." Was there not cause for his grief? With regard to the great us anything else in exchange for that, gives us a 'stone for bread, or a scorpion for a fish'-nay,

#### Religious Herald.

THE VOICE OF THE OCEAN. Was it the sound of the distant surf that was in

nine ears, or the low moan of that breeze, as it crept through the neighboring wood? O, the hoarse voice of ocean, never silent since time first began -where has it not been uttered? There is stillness amid the calm of the arid and rainless desert. where no spring rises, and no streamlet flows: and the long caravan plies its weary march amid the blinding glare of the sand, and the red, unshaded rays of the fierce sun. But once and again, and yet again, has the roar of the ocean been there. t is his sands that the wind heaps up; and it is the skeleton remains of his vassals—shells and fish. port their names and residences, before the first and the stony coral—that the rocks underneath enday of July next, to the Health Officer, who is to close. There is silence on the tall mountain peak. with its glittering mantle of snow, where the pantregister and index them. Removals of residence are to be reported within thirty days after such ing lungs labor to inhale the thin bleak air-where to insect murmurs, and no bird flies, and where the eye wanders over multitudinous hill-tops that lie far-beneath, and vast dark forests that sweep portant to the interests of the State can hardly be on to the distant horizon, and along lone hollow doubted. Such laws have been in force in Eng- valleys where the great rivers begin. And yet land since 1837, and are now kept up at a great once and again and yet again, has the roar of the ocean been there. The effigies of his more ancient denizens we find sculptured on the crags, where they jut from beneath the ice into the mists-wreath, and his later beaches, stage beyond stage, terrace the descending slopes. Where has the great destroyer not been—the devourer of continents—the The great difference which we perceive in the blue foaming dragon, whose vocation is to eat up success of people, depends almost entirely upon the land? His ice-floes have alike furrowed the the earnestness with which they pursue their in- flat steppes of Siberia, and the rocky flanks of dustrial callings. And that earnestness depends | Schehallian; and his nummulties and fish lie imagain upon the love for and engrossment by the bedded in great stones of the pyramids; hewn in pursuit in which they are engaged. It is a bad the times of the Pharoahs, and in rocky folds of

> Was it with reference to this principle, so recently recognized, that we are expressly told in the Apocalypse respecting the renovated earth, in which the state of things shall be fixed and eternal, that "there shall be no more sea?" or are we to regard the revelation as the more hieroglyphicthe pictured shape—of some analogous moral truth? "Reasoning from what we know"—and from what else remains to us?—an earth without a sea would be an earth without rain, without vegetation, without life—a dead and doleful planet of waste places, such as the telescope reveals to us in the moon. And yet the ocean does seem peculiarly a creature of time-of all the great agents of vicissitudes and change, the most influential and untiring; and to a state in which there shall be no vicissitud and no change-in which the earthquakes shall

when the elevatory agencies, motionless and chill.

#### Hugh Miller

not heave from beneath, nor the mountains wear

A good brother Elder in Presbytery a short time since, thought it wrong to talk about ministers' salaries. "For," said he, "when our Saviour sent out his disciples, he told them to take neither gold nor silver, purse nor scrip; not even two coats." And he took his seat with all the conclusiveness of manner which the use of a sound soriptural argument is calculated to beget. "But why, Mr. Moderator," said another broth-

er in reply, "did our Saviour tell his disciples not to provide these things? The very passage

would otherwise be.

So it is with the man who is prosecuting business on his own account. If he defers it to his pleasures or recreation, his business becomes annexing and tiresome. He loses customers and