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Poetry.

For the American Presbyterian SONG OF THE SOUL.

BY DAVID BATES.

Why comes, still oft, the measured thought, 🗛 music's mellow, strain 👘 Floats sweetly to the sense unsnught, And stirs the throbbing brain?

The body groweth old and weak. Howe'er, in spirit young i The burning words the soul would speak, Fall feebly from the tongue.

"The spirit's willing, but the fleeh Is weak," though struggling still To give responses quick and freeh, To mandates of the will.

Beyond a few more years, at best, No power on earth can save The body, which must find its rest, And moulder in the grave,

What hath it done? O, spirit say!. Thou carst the story tell: "But little in the proper way; And even that not well,"

Beset on every hand with ill; Necessity its law;

How could the judgment guide the will, On change the wrong it saw?

Not what it would, but what it must, Left no free choice, but strife To gather from the air and dust The elements of life.

In vain the soul would soar and sing, ... With pinions soiled and bound, .Compelled to trail her airy wing a All drooping on the ground.

Life's lesson o'er, its labor done; Shall not the soul find rest, And taste the peace its Saviour won, And be forever blest?

There free and happy souls rejoice, May not this join the throng. And all these promptings find a voice. In purer realms of song ?

Coppesnondence.

For the American Presbyterian. LETTER FROM CHINA.

THE BREAD-LOAF SUPERSTITION. MR. EDITOR :- A singular custom which, is said, became popular in this city only twelve or fifteen years ago, will afford ample materials for a letter illustrative of some traits of Chinese heathenism as existing here.

SPREAD OF THE NEW SUPERSTITION. This superstition, thus managed by the Supplicating Happiness Temple, in a short space of time has become very common and popular: Other temples erected in honor of the Five Emperors imitated the example, likewise laving change by the act of burning. an eye to the "material aid" received. Many temples devoted to the worship of a celebrated goddess, who is regarded as the goddess of midwifery, have also adopted a similar superstitions use of bread-loaves on the occusion of celebrating her birth-day in the first Chinese month of every year. But the Temple of Supplicating Happibess, which first commenced this superstition or according to the theory, brings in two loaves, an extensive scale, it is said, has by far the most numerous body of customers for its loaves. The quantity which was exposed for selecon the last year after receiving the loaves, he is expected, day of May in the suburbs near the city was enormous. O LAR Soft Te contractor In answer to inquiries why the people should

so soon have adopted this use of bread-loaves in such numbers, it is asserted that, not long after its recommendation by the Temple for Supplicating Happiness some individuals did actually succeed in attaining the object for which they prayed before the Five Emperorsfor sale to those who wish to purchase loaves which success they attributed to the favor and protection of these gods. This was noised abroad; and excited others to try the same means. Now, the custom having become established and popular multitudes annually observe it, not so much because every worship. per is sure to attain his wish for experience, of course, shows that he is not but in part because the Emperors, being supposed to rule over thank-offering; but of late years, in practice, the cholera and other epidemic or pestilential diseases, prevalent in the summer time, are muchthe nominal value if paid in ready money. feared by the common people. If they should I have understood that five young men, memnot be bonored as usual, it is surmised they bers of the native church under care of the mismight exhibit their displeasure by causing an sion of the American Board in this city, before unusual amount of sickness and of death in the community. It is reported that a certain perfrom the Five Emperors. Three of them have son solicited bread loaves in the usual manpaid the customary thanksgiving. The other ner at the Temple of Supplicating-Happiness, two never have, and, of course, now never will, and afterwards went over to the island of For if they are true Christians. One of them delaved it. for some reason, for a year or two. Afterwards, becoming connected with the mission boarding-school, and somewhat interested

mosa without returning thanks in person, and without having made arrangements for its being done by some one else in his name. On his return to Fuh Chan, after several years' absence, having amassed considerable money, and still neglecting to make the usual thank-offering, according to rule, to the Five Emperors, it is said He was advised not to do it, as being inconsisthey went themselves, or sent some of their as- | tent with the principles of the Christian religion. | found the reputation not unfounded. Every.

pleased to imagine he casts into the invisible | and catchy and I would some catch trout than | all are agreed; that the deaths by bite are but treasury of the Five Emperors. Though this grasshoppers. Singular verhin these grasshoppers. few out of the number bitten. mock-money costs a very small sum, it is be- When you don't want them for anything, likely

lieved to represent a comparatively large amount they will be all over you without the least fear. of gold and silver, into which it is supposed to But once want them for bait, and see how little they crave your acquaintance. If you see him he is ways occurred to me, that he could not, in this The annual aggregate of the profits of the on some distant flight, as if emigrating, or he way, strike far with any effect; for in uncoiling bread-loaf superstition to the temples, though dives into the grass, and goes no where Xon may he would be obliged to untwist also, for as you comparatively small in itself, is enormous, when give chase, but just as you drop down upon him draw out a coil, there is a lateral rolling over. considered with reference to the amount of ca- he has just then left. If you seize him in your But I saw into a new kink, in the case, upon pital invested, being nominally 100 per cent. on hand, along with a handful of grass, dirt and sticks, studying into snakes. This reptile uncoils the value of the loaves conferred on worship- which you slowly remove till you come to him, he after another fashion than this. There is no pers'each year. Each loaf given out one year, is not there, though you were sure you had him rolling over laterally, in the operation. His I think small of catching trout and grasshoppers uncoiling is as if he were coiled about the outor the value of two, the next year. If the reci- too. It is better to be provided with worms, grubs, side of a roller, just as a tape-line is; and pient omits to render thanks in this way, the or even a bit of fresh beef, which is very good bait. in following it out, the whole coil revolves But trout bite poorly this late in the season, about the centre till it is unrolled. In this way as a penalty, to give, the second year after, four The languors of the heat seem to overtake them, the snake gets his impetus. His legs, or what loaves, or the value of four loaves; if still neg-ligent the third year, eight, or the value of eight; the fourth year, sixteen, &c., increasing trout fishing is largely in the zeal and fire with in the geometrical ratio of two, according to which they bite; bat they is in May and June. with the speed of a shuttle. And thus a snake the number of years passed over. The loaves They take hold then like John B. Gough at a will strike the length of his coil. So you had that are paid in as thank offerings, are either temperance, speech; now they are as dull as best not presume on too close a propinquity to given out to applicants for loaves, or exposed Gen. Cass on the dangers of the union. "How many did you get?" That is not for than you think.

way the same loaf may be presented to the tem- than we want; but beyond so much of light, I hear one of the "varments". I rattled the tall ple as a thanks-offering by one person, and sold am dark. I threw some into the grass; where weeds, climbed up precipices, slid over rocks, mare. and the state of t I was anxious to stay and try them the next day, when the weather was fine for it, and in bite. They are one of the checks to man's another stream. But the jaunt of the one day wickedness ; but when the saints "possess the their conversion received loaves on application had consumed me, and I was forced to abstain.

SNAKES A friend of mine, upon my speaking of this region as one good for the exercise of the pis. catory art, advised me to thun it, for the reason, face be near the ground, for none of these repthat "the rattlesnakes were so thick, that if you tiles aim high since the great snake which aimed but sat down on a pile of brush, two or three of at mother. Evers heart. But good bye rattlethem would poke up their heads through it." snakes, trout, and Boscobel. It is not likely in the doctrines of the gospel, the question occurred to him whether he ought or ought not I am not much afraid of snakes, and disregard- that "we three soon meet again." AMBROSE to settle the account in the regular manner. ed the monition. But upon coming here, and mentioning the matter, no matter to whom, I,

I come to another conclusion, in my own reflections, on this snake subject. He always coils, if he can, before striking. But, it has al-

a large, rattlesnake. His arm, may be longer with which to make thank-offerings. In this you to know, dear reader. I got some; more Well, I did not get bit, nor did I see or even

by the agent of the temple to another, who again to get them, was more hopeless than to take crawled through brush fences, and gave them presents it as a thank-offering, &c., several times them from the stream. But few or many, they every opportunity to get the advantage of me, in the course of a few days. The theory is to were good, say ten inches in length, and almost but all the opportunities were lost to them, pay the full value of the loaves in money when uniform, as to size. I tasted them that evening and I came away, safe. Probably it is not my the loaves themselves are not presented as a for the first time in more than twenty years, and destiny, to be bitten by rattlesnakes. I think I they were as good as ever; and what is more, am grateful for this. There is a choice among the temples are willing to take a little less than a hearty meal of them did hot give me the night- distempers, accidents, calamities, even though they kill you.

The time will come when rattlesnakes will not earth," such vermin must go, for there will be nothing to hurt or destroy in all the Lord's holy mountain.

As to their striking you in the face also, as hinted at no person need fear that unless the

For the American Pr

Great Hierarch, tell thou the silent sky,

And tell the stars, and tell yon rising sun, Earth with her thousand voices, praises God." All the time we were in Westminster, we were the mount, both literally and figuratively. Wherever we rode, although we; crossed some streams were mountain torrents, and the ravines. were mountain gorges.

Moreover, all things among these mountains, the stately towns and settlements of nature themselves, their magnificent forest-robes, their deep dark glens, their rushing and roaring cataracts, their apparent union of earth and sky, as they stretch upward from the abodes of men, and bury their summits in the heavens-all things here have a tendency to promote the soul's elevation and transfiguration. O that we might all be thus transfigured-that we might be changed in respect to our earthward tendencies-that we might oftener dwell in the mount, and bring the mount with us into the vale, and, whether on mountain or on plain, walk and live with God.

D. H. E.

POSITIÓN AND MISSION OF OUR CHURCH FROM THE MODERATOR'S SERMON.

The American Presbyterian Church rapidly struck its roots deep into our soil, and spread its branches far abroad. It grew not only from within, and by conversions from the world, but by large accretions from two dissimilar quarters from the partially Presbyterianized communities of New England, and from the more rigid Presbyterian communions abroad, which had felt the stiffening and deteriorating influence of the overshadowing church establishments. The rapid incornoration into our body of such diverse elements. as might naturally have been expected, gave rise questions of difference, which would never have sprung up had the Church been enlarged only by development from within and conversions from without. God had a purpose to achieve in the union of the three classes of elements which were brought together in the progress of our Church In the days of our early weakness it would not have been well had all the Calvinistic families and ministers from Scotland, Ireland, Holland, France and New England, been divided into small and jealous sects on the same territory. It was a blessed thing for the general cause, that they were, for the most part, drawn into one common organization and fellowship. But it was an evil incidental to such a union of elements, that tive missionary Societies were founded, and entered while the native Presbyterians in the body were homogeneous, the accessions from Europe and dency, as a doctrine and a practice.

Thou dread ambassador from earth to Heaven, | Western Foreign Missionary Society to the General Assembly, which had been entered into by authority of the Assembly of 1835, was rudely broken by a bare majority of the Assembly of 1836, under the lead of influential friends of the American Home Missionary Society. This act precipitated the division of the Church, which was virtually effected by the violent and demonstreams, and plunged, into some ravines, yet the strably unconstitutional measures of 1837. The strife now became one for power between two parties ; the one party embracing chiefly the mo-

lerate Calvinists, the friends of a mild Presbyerial administration, the advocates of voluntary associations for missionary purposes, and the more anti-slavery portion of the Church ; and the other arty, embracing the extreme Calvinists, the chamons of a storn ecclesiastical regimen, the friends ecclesiastical missionary Boards, and the great body of the more resolute defenders of slavery. The abrogation of the Plan of Union, and the Exscinding Acts of 1837, were the work of the atter party ; and adherence to those measures in 838, made a rupture of the Church a necessity, unless the minority had consented to submit to the most grievous injustice, and this at a sacrifice of their most cherished principles and convictions. By the division of that day, the tendencies in the Church towards extreme conservatism, carried with them our institutions, and the prestige of majority and power; and the tendencies among us towards radicalism in doctrine and polity were so released from their former restrictions, and so timulated by antagonism and re-action, as for a ime to threaten the dissolution of our body, inomuch that preparations were actually made on either side of us for taking possession of the share that seemed about to fall to each of the vaiting expectants. But God's counsel is not to be overthrown. The prospect of a speedy dismemberment of our body gradually grew dim; then many of the men who had led us in the conflicts of 1836, 1837, and 1838, forsook us, ind took their places in the ranks of Independency. By degrees the radical elements of every class, and the extremely conservative elements sought their fit homes in other communions; so that before half a score of years had elapsed we began to emerge from the sca of conflict, like a new continent, a homogeneous, middle ground Uhurch: and beginning to cast about us for appliances and means to fortify ourselves in the osition assigned to us by Divine Providence, we found ourselves without church institutions, without organic strength, with nothing but the con-sciousness of rectitude and vital force, and a clear perception that God had set a great work before us as American Presbyterians. At the same time our Congregational brethren having been aroused to a new consciousness of denominational life, rescinded the Plan of Union on which our co-operaupon the earnest propagation of strict Indepen-

THE ACCURACY OF THE BIBLE.

An astonishing feature of the word of God is,

writings of the ancients; in their sacred codes: in

thers of the church; none of these errors are to be

ever contradict that which, after so many ages,

the investigations of the learned world have been

able to reveal to us on the state of our globe, or

that of the heavens. Peruse with care our Scrip-

ORIGIN AND NATURE OF THE CUSTOM.

tions use of the loaves under his anspices. time. the Five Emperors would have in readi- the fulfilment solely on the authority of custom, ness, to bestow upon those of their worshippers | and on the selfish and superstitions fears of the who might ask for them, certain loaves of wheat | recipient of the loaves. bread, on the understanding that, on the next year, they were to return, as a thank-offering, twice the number received. The manner of asking was this: The worshippers presented them-

heart's desire! Having received these loaves of bread, the man (for women are not permitted superstition annually, I have heard estimated by to engage in devotional acts in the temples of Chinese varionsly, ranging from ten to forty per the Five Emperors,) returned home to break cent. It is impossible to ascertain the correct up and divide them among the members of his proportion, even if it was very important to do household, all mutually enjoying the favor of so. I doubt whether more than one-twentieth these gods, and mutually anticipating the bless- observe the custom, on an average, year by year. ing prayed for.

shus man' would come back and fine him thirty Monstrum horrendum ! I supposed they were end! He, the patriarch of thousands of years. The succeeding year, on days indicated by a while many never engage in it at all. tendencies towards a very liberal construction of parture from the obvious meaning of the language public notice from the temple committee, those half an inch long; and those of the massassau- As we gazed upon his awful form, a stanza, the Calvinistic system on one side, and a very of the Bible, to accommodate its teaching to any Well, as to trout. The brook was as pretty a gas are. But they, the massassauquas, are a partly from memory, partly from the present COST OF THE OFFERING .- PROFITS OF THE who had recived loaves of bread the previous rigid construction of it, on the other side, together rigid construction of it, on the other side, together science or system of philosophy. The history of with corresponding tendencies towards laxness the Church furnishes not a solitary exception to stream as one need to see run over the earth. It helotish generation, and not worthy to be thought, went singing through our minds; TEMPLE. year, were expected to bring to the temple their was cold, clear as the air it ran in, wound among | named. over against excessive strictness in the administrathanksgivings, and an opportunity was given this general statement; indeed, one of the most The loaves are sweet, and cooked by steamthe alders and the grass, babbled and brawled I learned a thing more. The fangs, as we all tion of Presbyterial government. The under curconvincing proofs of the inspiration of the Scripthem to take more on the same terms, or to any ing. They are usually round, from five to seven "Wachusett's the monarch of mountains, rents and the upper currents soon ran closely totures is the fact, that every attempt to improve over the stones, dove under logs and piles of brush, know, are hollow, and the poison is held in a With his silver sheen, and mantle of green, other person who was disposed to cultivate the inches in diameter, about two inches thick; and gether, insomuch that friendship to ecclesiastical upon their obvious meaning, (and there have been spreading out thin now, and gathering up thick after little sack at the root of them; in such a way, as Boards or voluntary Societies, became the test of sympathy with New England theology and liberal Presbyterianism, or with ultra Calvinism and a University of the second states o protection of the Elve Emperors in this way. weigh probably from ten to twelve ounces. a little. It was just the kind of a brook for the that when the fang is erected-for it lies prone And diadem of snow." Those who came to render thanks were expected | They cost from about two cents to two and, fish to luxuriate in. And sure enough there was in the jaw customarily-and is struck against not only to bring double the number of loaves half cents each, as purchased at the shops or And Coleridge's noble lines, written in the "now and then one." But the bank was trod like any thing, the pressure squeezes the poison into stern ecclesiastical administration. It coincided received the previous year, or the cost in money | stands for use as thank-offerings. The cost of presence of Mont Blanc, came up with irrepressiwith these causes and occasions of conflict, that an Indian trail with fish women; and you could and through the tooth. A slight pressure will of double the number received, but also a small the incense and the candles used by the devothe accessions to our Church from New Eugland, were located mainly in the non-slaveholding States, and those from foreign Churches, chiefly Brookfield, where he was settled June 27, 1798; ble power: tell where all "the holes" were, without seeing exude it. In striking, therefore, a man, if the quantity of gilt mock-money paper, which they tee while preferring his request for loaves, is "Thou first and chief, great sovereign of the vale, Or struggling with the darkness all the night," And visited all night by troops of stars, Or when they climb the sky, or when they sink, Companion of the morning star at dawn, Thyself earth's rospectar, and of the dawn. them, by noting where the fish women put their boot be hit, or even the clothing, all, or nearly were to burn for the use of these gods in the usually only about half a cent. When he renders feet. Besides, the day was hot and clear, and the all the poison will be shed in the leather or the either in the slaveholding States, or near the di- Rev. Brown Emerson is pastor of the South church, lower regions. They were required also to thanks, the additional expense for gilt mockstream not thickly shaded, and all John Bunyan's cloth before the tooth hits the flesh. Thus the Salem, over which he was settled April 24, 1805. viding line. burn incense and candles, and to bow down be- money paper (besides the loaves or their value) With such disturbing forces in the bosom of In addition to these, Rev. Alfred Ely, D. D., of skill was needed to snare the silly denizens. But wounds of the greater number are but slight, fore the idols when speaking their thanks in the is from half a cent to three or four cents, acthe Church, it is not strange that a great crisis Monson, was settled Dec. 17, 1806; Rev. Samuel the less they bit, the fewer grasshoppers to chase and are readily cured; for it is a fact to which same manner as when they solicited the loaves. cording to the quantity of money which he is Go, herald, wake, O wake, and utter praise! Thou kingly spirit throned among the hills, was rapidly brought upon us. A stipulation with Osgood, D. D., of Springfield, June 25, 1809; the Synod of Pittsburgh for the transfer of the and Rev. Luther Sheldon, of Easton, October 24, 1810.

sistant images, to his house one night, and de-It came to pass that the Temple of Suppli- manded the usual offering. His delinquencies ter, while conversing on the general subject of on snakes. My first informants were the two. cating for, Happiness, located in the suburbs, having thus been vividly recalled to mind, he near the south gate of Fuh Chau, and devoted to decided to make the thanksgiving of mock-mothe worship of the Five Emperors, who are sup- | ney and of loayes, or, the value of the loaves, nosed to rule over epidemicsor pestilential dis: reckoned according to geometrical progression, eases, was in want of money. Its guardians, the ratio being two, and the terms equal to or the committee appointed by the neighbor- the number of years he was absent. He also hood worsbippers of these devils to manage its had some theatrical shows enacted in their hoaffairs, agreed to recommend the practice of a nor at his expense. Such a story as this once superatition, relating to a certain use of laanes afloat in this city, whatever were the real facts. of bread boring there to replanish its coffere. in the case, must have produced a productions in which object they were, mission puls, too suc- effect on the superstripus and credulous minds, cessful. It is said by some that this custom had, of the Chinese making many who never preheen introduced some considerable time pre- viously engaged in the custom to begin it, in viously into Fuh Chau, by a man from the south- the hope, of being, successful in their wishes or ern part of the province, whose design in so do- plans, and many others to render prompt thanksing was also to fill a famiabed purse; or rather, giving, according to the understanding when to add to the small gains of his humble calling. which was that of trading in betel-nut. But sues has no legal claim on the receiver for the few were unwise enough to adopt the supersti- value of the loaves given him, much less for double the number given. The obligation to re-The committee gave out that, at a specified pay is only verbal, or implied, and depends for

> WHO ARE THE VICTIMS OF THIS SUPERSTITION .-UNBELIEF OF THE LITERARY CLASS.

Most of those who engage in this superstition selves before the images of the Five Emperors, belong to the lower and trading classes. It is with a brace of candles and a small bunch of in- worthy of mention, that few of the literary class cense-stleks... Having lighted these candles and | engage in this custom, except for the fun of the these incense-sticks, and having placed them re- thing, and in order to get some sweet cake to snectively in the candlesticks, and the censers | eat gratis. They do not do it in order to curry. provided for the purpose, belonging to the tem- favor with the Five Emperors, but rather to ple, they knelt down and bowed three times be-fore the images, at the same time making par-ticular requests; e. g., for success in business, someth a some of the literary class go to the for recovery from sickness of some member of temples where they are not personally known, their family, or for continuance in health, &c., and get as many of the loaves as they can ob-&c., according as they pleased or preferred. | tain for themselves, and also get some for ficti-Some, however, made their request while hold- tious persons, whose names, residence, &c., they ing the incense in their hands on their knees, as | profess to give with due solemnity and apparent well as while bowed down. On arising from sincerity. These loaves are then taken home, their knees. they received some of the loaves, or to some rendezvous, where they are consumed, which were taken from before the idols, one, with the utterance of no respectful sentiments two, or more, as they wished. Their names, towards the Emperors, having cost them only the name of the neighborhood in which they an outlay of a cent or two for the purchase of ved. and the number of loaves given them, the incense and candles used while presenting bre entered in a book by some one connected their requests for the loaves. As for kneeling th the temple. The worshipper was either down, and bowing their heads in the posture of rtually or actually promised, in the name of sincere worshippers before the images, they he Emperors, that he would attain that for have no conscientious scruples about such pracwhich he sought. Or, as some say, it was nn- tical hypocrisy. Such people, of course, never derstood, under the circumstances of the case, calculate to return thanks. It is believed, howthat he came under the special protection of ever, that the proportion of those who do not their majesties. They shared with him some of make a thank offering for loaves received is their food, at his particular entreaty, and less exceedingly small. Few of the common people could not reasonably be expected of them than | would dare to treat the Five Emperors in such that they should exert themselves to protect a manner, for fear of exciting their displeasure him, or enable him to attain the object of his and incurring their revenge. The number of families which observe this

Many families engage in it only once or twice,

Only a few days since, he referred to the mat- person to whom I spoke was forthwith eloquent this superstition, and remarked that if he were boys who carried the mail, and with whom I reckoning the number, he should require 128 seen one this season, "as big round as my leg." baskets. This letter is already too long. If I should bearer of forty-nine other and juvenile serpents,

of Chinese heathenism which the superstition of lace, a regular share transmon. Inv solve, Boston, we were rapidly whired away from the and the Con-the bread loaves fluctrates, as I intended to further related, that of the near, their fishers, sight of our old friend, the Ocean, and as rapidly up by reacting the majestic Mountains of farm, was a habitat, or of the "varments," drawn up grade among the majestic Mountains of the boys did not say "habitat," where their Massachusetts. reader will have patience to devote to them. I hibernation was conducted; and that here, in given. Let his reflections supplement the omis- worth two dollars per onnce, and "one snake

sions of the writer. SINIM. Fuh Chau, June 14, 1860.

· For the American Presbyterian, MY VACATION-1860 --- (Continued.) FISHING

did not tell very well for the fishing prospects. much for the boys' account. but I was assured that if I would go far enough, The District Attorney, who had a bed in my room, and the other a Platteville lawyer. Both were reached. was not so sanguine, even then. They were all luminous on snakes. These excelled in longi-"trout streams," he affirmed, "minus the trout." | tude, as the boys did in, the latitude of their.

"By diligent fishing, you might hook now and reptiles. The lawyer declared he had lately, then one." Others told large stories, of "sixty seen a yellow rattlesnake; seven and-a-half feet on a string," of "a large basket full," and the in length | and that a neighbor of his had been like. bitten, and was not yet well, into whose leg two But the proof of the thing is to try it. I got a fangs were struck, at a distance of two inches as in the more genial regions we had left behind:

going North-westward, to, I forget what place, Only to think, if snakes walked about on the thirty miles beyond. I determined to go with ends of their tails, to meet them looking down. Lion, and to hear him roar. They enjoyed our him as far as he followed the stream upward, in into your face, and ready to smite you in the which my search was to be, and which proved to eyes ! Good is it, that "on their bellies they. be about eight miles. Here I left him, and took go, and eat dirt." It is good enough for them. looking too high, lower the range of your vision, to the stream. As precautionary against hunger, The doctor, though but a dry-matter-of-fact and come down to earthly things, if you want to I stopped at a place where he changed the mail, sort of a man, was just as eloquent, although he called Marietta-not a large town-and inquired shortened his snake six inches, declaring him to at its one store and one tavern, for some crackers, be seven feet in length. As for that, I would top-and lowering the range of our eyes, there cheese, herrings, bread, or anything portable and as soon he had been seven and-a-half, for, six lay the grand old lion, crouching solemnly at our eatable. My endeavors were rewarded with three inches, when you have got up to that length, is very side. His head was hidden by a cloud, and biscuits, the remains of the morning's baking, not worth minding. I should be quite as fearprice ten cents. I found them useful, though ful of the seven footer, on his tail, as of the But his mighty side, canopied by trees of deepest one of them was too much desiccated for savory other, and a little more illustrious one magtication. I stopped at this place on my way The doctor had caught and caged them "for rood," and there, upon his breast, sparkled a back, and rested at the store a few minutes. I pets." He had one with thirteen rattles, and beauteous gem, a diamond of the first water, in found the keeper and dealer in a towering rage five feet in length. One day he and his student the form of a crystal Lake, on whose pellucid about the "censhus man," who had just been thought to experiment upon him. They satu- waves the trees of the mountain cast their occaalong, and had apparently come a little too late in rated a sponge with eldoroform, and held it sional shadows, giving the still lake the light and the day; the said merchant having begun to feel near him in his box. At this he was highly in- shade, the sparkle and the grace, of the richest his imbibitions moving him to wit at the "censhus dignant, fearing, perhaps, an operation-and jewels. Even as we were gazing, the changing man's" expense, and which wit was not duly ap- flew around the box in a furious manner, biss- wind began to break up and scatter the clouds, preciated; the said "censhus man" being appa- ing, and striking hither and thither. At last he and soon the mountain emerged from his shroud rently a mere matter-of-fact man, totally without got sleepy, and subsided. The box was set in and shook off the dew drops from his hair, and imagination. "He asked me," said the indignant the sun, but in a few minutes he was found to faced us so fully, and smiled upon us so benigmerchant, "if I could read? I told him before have "shuffled off the mortal coil," though he nantly, that we immediately felt at home with I was a clerk; and he must be a big fool to think was in a snakish one. The doctor determined His Royal Highness, and gave him our entire a clerk could not read. He asked me, too, how now to make "a subject" of him, extracting allegiance. O how did we feel our insignificance old my wife was. I told him I did not know nor his fangs, and all the attendent machinery and by his side-we; the creatures of a day! we, care, and it was none of his business." I left him chemicals. His fangs were, how long, do you soon to pass away! He, to stand through other in his indignation; and wondering if "the 'cen- think, friends? A little more than two inches ! generations, and other eras, down to the very

did not learn.

NOTES OF SUMMER TRAVEL. Having passed several weeks upon the sea-board

of Massachusetts, in Boston, in Salem, at Nahant. now to render thanks for the two loaves he re- got a ride; one of them about seventeen, and and at Lowell' Island: our party resolved, to exceived seven years ago, according to the rule of the other younger. These declared they had change the salt breezes, the bold headlands, the snug coves, the black, jagged, and precipitous loaves, - enough to fill two or three large To ascertain the cause of such lateral obesity, rocks of the coast, for the green fields, farms, and tha reptile was divided, and was found to be the orchards of the country, and especially for the grand mountain scenery of the interior. Accordproceed to indicate at some length those traits each with serpentine capabilities. It was, in ingly, taking the Fitchburg train of cars at of Chinese heathenism which the superstition of fact, a regular snake Editution. The boys Boston, we were rapidly whirled away from the

While in Andover, we had seen the venerable am sure that the intelligent and pions reader the Spring, upon a warm day, persons would head of Wachusett Mountain in the distance, will not fail to draw some correct and impor- go and destroy perhaps fifty at a time. The lifting its broad shoulders above the Mountain tant inferences from the details which have been oil was pronounced to be highly valuable; Range around it, and thrusting its bead among the clouds, as though, not satisfied with earth, it would often furnish as much as half an onnce of were disposed to look into the upper regions, and the oil;" whether after his hibernation or not, I see what was going on behind the veil; and now we were every moment nearing that mountain. But in killing to save the oil, it was needful and every moment rising higher into the cold air. to despatch the business, and the snake too, that plays its gambols so freely in that Alpine with neatness and celerity, else, in his frantic realm. Fifty miles from Boston, we were landed contortions and strikings about, he would bite at the Westminster station, and from the station. I found here a great number of idlers; which himself, and then his oil would be spoiled. So we ascended steadily for three miles into, the region of perpetual cold, our horse painfully walking I fell into conversation with two gentlemen with us for three miles up the sides of the mounsay eight or ten miles, I would find plenty of fish. on the same subject; one, a resident physician, tain range, until the town of Westminster was

Upon the highest land in the town stands the Parsonage, and as we approached it, rising higher and higher up the hill, the radiant faces of the inmates, with their waving handkerehiefs, and shouts of welcome, assured us that there were as warm hearts in those regions of frost and snow, ride with the mail boy, crossing the river and apart 1. There is latitude and longitude both. But, where is the Mountain, we cried? where is amazement for awhile, as we looked into the. clouds for their lion, and at length said, "You are see mountains." And, to be sure, we had forgreen, lay outstretched before us "for many a

New England were not able to sympathize full either with each other or with the more strictly

American portion of the Church. And this evi grew more serious as time advanced, because the semi-Presbyterianism of a part of New England, notwithstanding the time at which its compositions as was natural, gradually gave place to a purer were written, and the multitude of the topics to Congregationalism bordering on Independency; which it alludes, there is not one physical errorwhich bore its legitimate fruit at last in the great not one assertion or allusion disproved by the prodefection of Unitarianism. During the earlier gress of modern science. None of those misstages of this growth of pure Congregationalism, the accessions to our ministry from New England takes which the science of each succeeding age discovered in the books of the preceding : above were doubtless increasingly repelled by the temall, none of those absurdities which modern asper and spirit of the sterner Presbyterians, who tronomy indicates in such great numbers in the came in fresh from the Churches of Great Britain and the Continent. And they again, were stirred their philosophy, and the finest pages of the faup by re-action, to watch carefully against laxness found in any of our books. Nothing there will

By such causes the difficulties which were partly healed by the liberal Adopting Act of the orizinal Synod in 1729, were again aggravated and brought to their crisis in the division of 1741. This breach was healed by another generous and Christian compromise in 1758; and after this tures from one end to the other, to find there such time until the organization of our Assembly in 789, the unity and peace of the Church were but little interrupted. Our growth was unprecedented, and the sympathy of our orthodox New England brothren with us was, no doubt, greatly increased by the progress of defection under their own ecclesiastical system at home. Had the accessions to our Church from other bodies been made from the beginning only by European immigration. we should have lost our true American genius and spirit, and have become a stiff, ultra, symbolical body, to the great disrepute of our free system. Had our accessions been only from New England, we should have swerved from our genuine Presbyterianism and have incurred the anger of losing our ecclesiastical identity as a Plan of Union, so cordially approved by our Assembly and the General Association of Connectinumber of our Congregational brethren. This union had its great providential use in off-setting and modifying any tendency to excessive rigid-ness and formality, from the incorporation with us of so many elements from abroad; and still the dangers of an extreme radicalism. This ar-rangement may not have been wise for the mere ted to the preservation and furtherance of evangelical Christianity as a whole. It might have destroyed the balance in the Presbyterian Church, even to her final subversion, had its relaxing tendencies been met by no special influences of a the Church from her own children and by evanelization, and the continued reception of foreign resbyterians, including the reception of the Associate Reformed Synod in 1822, tended to pre-

serve the balance. It could not be, however, that elements so heteogeneous would always remain essentially harmonious in the same Church. The antagonism of which the different parties in the Church gradually became conscious, as the body grew larger, showed themselves in connection with the outgrowth from the Plan of Union, of a new system of missionary effort, whose chief characteristics were, independence of the Church and the co-operation of Christians of two or three different denominations

in the same voluntary associations. This system was most naturally suggested by the close sympathy which existed between large portions of our Church and the Churches of New England. Its early working was attended with some jealousy between its friends and those in the Church who had been always accustomed to use the machinery which our ecclesiastical system provides for conducting missionary work. But the differences in this regard might easily have been accommodated. had there not been at work beneath them deeper

spots, and, whilst you apply yourselves to this examination. remember that it is a book which speaks of every thing, which describes nature, which recites its creation, which tells us of the writer, of the atmosphere, of the mountains, of the valleys, of the animals, and of the plants. It is a book which teaches us of the first revolutions of the world, and which foretells its last. It recounts them in the circumstantial languages of history, it extols them in the sublimest strains of poetry, and it chants the charms of glowing songs. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst t also speaks of the earth and things visible. It it is a book which nearly fifty writers of every demiddle ground Church. In-1801, the celebrated gree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book cut, brought into close connection with us a large which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music more, in shielding the churches and the ministry of western civilization, in the midst of polytheism in the new settlements of the North-west, from | and its idols, and in the bosom of pantheism and denominational interests either of Presbyterianism | of Egypt; in whose opinion the sun, the stars. or Congregationalism; but it has clearly contribu- and the elements, were endowed with intelligence reached on the elements, and governed the world by a perfect alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia; the Thaleses, and the Pythagorases, counter nature and bearing. But the growth of Zalucuses, the Xenophons and the Confucinses. It is a book which carries its narrations to the hierarchies of angels; even to the most distant epochs of the future, and the glorious scenes of the ast day. Well, search among its fifty authors, search among its 66 books, its 1,189 chapters, and 31,713 verses, search for one of the thousand errors which the ancients and moderns committed when they speak, of the heavens, of the earth, of their revolutions, or their elements-search, but you will find none. 1 ... THE SIMPLICITY OF THE BIBLE. The fact that God gave a revelation, not for

the learned, but for all classes of men; not for any one age or nation, but for all ages and all nations; proves, that that revelation may be understood, at least as to its direct teaching, without the aid of human science. It is an instructive fact, that the Gospel was understood, and did achieve its most signal triumphs, at periods when every existing system of philosophy was fundamentally erroneous. The entire history of the Church in all ages, and in the present, sustains me in the assertion-that the Gospel has lost its nower over the human conscience and heart, precisely in the degree in which there has been de-