

Poetry.

MILTON'S SONNET.

The following sonnet by the great epic poet of our mother tongue is inserted just now with peculiar interest. The prosecution of the Protestants to which it refers broke out in the year 1655, a little over two centuries ago. Looking at the change which has been effected in the government and in the civil and religious polity of Piedmont within the past few years, and also at the momentous crisis now impending over Rome, and the Italian peninsula generally, who can not but conclude that the day of retribution is at hand, and that Milton's prayer, as put forth in the lines in question, is about to be answered:

On the late Massacre at Piedmont.
Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine plain;—thine own,
Whom we have worshipped stocks and stones;
Far from us break the curse that hangs
O'er all our fathers' graves;—that with
Thee woe shall strike the sword, and fall
As they fell!—Thee, O Thou Maker of the world,
Whom heavenly fire consumed, and did
Aureole of flame surround;—thou great
Antichrist, who, having learned by way,
Early may' the Babylonian use.

"MARANATHA."—THE LORD COMETH.

BY J. N. MAGUIRE, AUTHOR OF THE FAITHFUL PROMISE.

Christ is coming! let creation
Blot her groans and travail cease;
Let the jubilee proclamation
Hope restore and faith increase—
Come thou blessed Prince of Peace.
Each can now tell the story
Of thy bitter and painful life;
She shall yet behold thy glory
When thou comest back to reign—
Maranatha!
Let each heart repeat the strain.
Though once crucified in a manger,
Or on pilow betwixt the sod;
Mocked of men, disowned of God—
All creation
Yet shall know that kindly rod.
Long thy exiles have been pining,
Far from rest and home and love;
But in heavenly realms abiding,
Soon they shall thy glory see.
Haste the jubilee jubilee.
With that "blessed joy" before us,
Let no hap remain unstrung;
Let the night be all a singing,
Onward! roll on tongue to tongue—
Maranatha!
Come, Lord Jesus, quickly come.

Correspondence.

LETTERS FROM NEW YORK.

It was my privilege to be present at the second meeting in Sanson street when the venerable Rev. Lyman Beecher, D. D., at the suggestion of the Rev. Thomas Brainerd, D. D., took his place at the side of the lecturer in full view of the audience. His tongue once so eloquent, was silent, and his arm, which once was nerved so feebly in his earnest denunciations of sin and oppression, hung listlessly by his "feeble knee," and as we looked, all felt that his work was done, and he was waiting the summons of his Master to go up higher. This scene came back to my mind the other day when an aged servant of Christ from Cincinnati was relating, in the Fulton Street Church, the success and prosperity of the meeting in his own city. He stated that the prayer meeting was held in the church in which the late Rev. Mr. Wilson had formerly officiated; that, as in the case all over the union, all denominations had freely joined in the exercises; that an excellent fraternal feeling pervaded the entire assembly, and as his picture of the brethren "dwelling together in unity" deepened upon our minds, he presented to our imagination the spirit of the deceased minister in heaven beckoning to the other spirits to gather around him and to look down with him upon the scene. "See them!" said the glorified saint, "there, in that church for 30 or 40 years I labored and preached good, sound old school doctrines, and fought brother Lyman Beecher right valiantly, and now see they are having it down there much as we have it up here."

It is all very well for controversialists to talk and advise us that we "should contend earnestly for the faith which was once delivered unto the saints"; but, "as one touch of nature makes the world kin," so one breath of the Holy Spirit in melting our hearts together and in breaking down the barriers and walls between brethren which dwell more with sanctified genius and in the brains of holy men, who, as Addison has it, have divided the world with their wits, than in the real necessity of the case; so one breath, we say, thus reveals to us more what the faith really is, than whole tomes of theology, treatises and treatises. It may not be wide of the mark when it is said that as soon as we sin down the theology which which the church is deluged in "This is my commandment, that ye love one another as I have loved you," we shall escape into the sun and substance of "all the law and the prophets."

The Prince of Wales seems at present to divide the honors with the Prince of Peace. In the published list of the managers of the coming ball are the names of some of the most conspicuous members of the Congregational, Reformed Dutch and Presbyterian Churches. Among them also appear the names of two venerable Doctors of Divinity, Chancellor Ferris and the Rev. Dr. G. W. Bethune. It is supposed, however, that these well known individuals occupy a false position before the world, through the alteration of the original scheme, which contemplated but a reception and dinner in honor of his Highness, and it is anticipated that when the correct list shall have been published, many Christian hearts in this city and throughout the whole country will be relieved of their anxiety.

The churches are all now re-opened, and the church-going world have returned from the watering places, sea shore, mountains, and every now and then stragglers from Europe, and a run through Palestine, are filling up the rear.

It may very reasonably be supposed that one of the objects contemplated by the committee in the compilation of the new Tuno Book, was to promote congregational singing, so that one of the privileges of the people should not be entirely absorbed by the choir and organ. We had the misfortune a Sabbath or so ago to witness a performance

in one of our fashionable Presbyterian Churches, where this book is used, that made one hold one's breath, and when it was concluded, to exclaim, in the language of the Prince of Wales, upon witnessing Blondin's last still exploit on the rope at Niagara, "Thank God, it is all over." The hymn was that peculiarly solemn and impressive one commencing thus,

Lo, on a narrow nook of land,
'Tis but two bounded waters stand,
Yet how incessant,

and the manner in which the prima donna gyrated and courtesaned above, around, and through these words was both electrifying and, at times, from a very antithesis of the subject, positively comical—at one time shooting out away above the thunder of the organ lungs of sharp, quick, life-like melody that pierced the ears through, again coyly and daintily tossing the words up and down like the gilded balls of a juggler, and, finally, upon "how incessant," striking the voice into a tender and pathetic tremolo that reminded you of fute-toned street organs on moonlight nights. The "pomp of that tremendous day" was entirely lost in the thunders of applause which only seemed to be restrained by stony-eyed propriety.

PENN.
New York, Sept. 21st, 1866.

For the American Presbyterian.

THE HAPPINESS OF HEAVEN.

In the "New Jerusalem" above, all jarring interests, all discordant passions are unknown. None but the sons of peace shall enter there. None shall strive nor cry; neither shall any one lift up his voice in the streets. Brethren shall dwell together in unity—all will be of one heart and one mind. Nor will it be a small part of our happiness to see there face to face the illustrious dead whose praise is recorded in Scripture—Patriarchs, Prophets and Apostles, all who have walked with God on earth, or suffered for the testimony of Jesus. To see there, perhaps, the very man who, by his writings or preaching, converted you from the path of sin; who, by his holy example or his faithful reproof, snatched us as brands out of the burning. And amongst the multitude which no man can number, what joyful meetings, what blessed reunions will there be; between those who were bound to one another upon earth, as friends of God, as brethren in Christ, and fellow-soldiers of the Cross; between parents, who had watched and wept and prayed over their dear children's souls, and children, who had trod in their dear parents' steps, and followed their good example. (Thank God for pious parents!) between all those, in a word, who, united in the faith of a living Redeemer, were pleased to each other in life, and in death were not divided. They shall hail one another on that happy shore, in that happy land; they shall call to mind the many dangers and deliverances of life's tempestuous voyage; and adore and magnify together that merciful God whose gracious hand, unseen, had led them all, by their allotted course, to the land of everlasting life.

And let us not forget, in the catalogue of heaven's blessings, that which indeed constitutes the very blessedness—the presence of the Redeemed, of Him who is altogether lovely, the very center among ten thousand. In that glorious world where "friends shall meet again who have loved," it will be the blessed privilege of all who love the Lord Jesus Christ in sincerity, to see and meet that "friend who sickness closer than a brother." Who can conceive an estimate that exceeding weight of joy with which the faithful flock shall hail their triumphant Lord and Shepherd when he appears in glory? When the glorious standard of the cross shall beam with ineffable brightness from all the towers and the battlements of heaven! When the dead, small and great, shall stand before the Son of God, no longer the Saviour of sinners; and when, from the awful judgment seat, He shall look down with unutterable love upon the humblest soul that was faithful to him in life, and amidst the dazzling glories that surround him shall say, "It is I, be not afraid, fear not! I am thy shield, and thy exceeding great reward." "Enter thou into the joy of thy Lord."

My dear reader, these realms of everlasting joy are not displayed in Scripture to tantalize you with forbidden fruit; they are the inheritance of every one of you who will accept the mercies freely offered to you.

WILLIAM B. EVANS.
Woodstock, Howard County, Md.

For the American Presbyterian.

THE HAWAIIAN ASSOCIATION.

In a recent notice in the *American Presbyterian* of the Hawaiian Evangelical Association, it is designated a *Congregational* body. Some of your readers have in mind the facts in regard to the character of that organization, but many have not. Mr. Alexander, to whom in the notice you refer, in a letter to the *Central Christian Herald* before his return to the Sandwich Islands, gave the following account of it and the forms of church government on the islands:—

amine all candidates for admission to the sealing ordinances, and to perform the duties of ecclesiastical discipline. The pastor's influence is greater in these courts than in this country, and such it ought to be. When a church wishes to have a pastor installed, or ordained and installed over it, they will invite the neighboring churches to aid them in the work. Those organized as Congregational Churches, send each their pastor and a lay delegate; the others send their pastor and a ruling elder. We have no Presbyteries, but we have the Hawaiian Evangelical Association, of which all the missionaries are members, and also all the resident Protestant ministers of the Gospel in the islands.

This Association meets once a year to confer on the interests of Zion; and it exercises the power of control and discipline similar to that of a Presbytery over its own members. You may consider this sort of compromise between Congregationalism and Presbyterianism. We find it works well. We have ever been able to cooperate with perfect harmony. We have ordained five Americans to the work of the ministry, and eight Hawaiians, and five other Hawaiians have been baptized to preach the Gospel.

In our ecclesiastical organization we have sought to pursue that course which we believe is best adapted to build up the churches of our Lord Jesus Christ; and we have acted most freely in view of the facts around us and all the lights we could gather. The Hawaiian Churches have never pretended to direct us in such matters. They have no desire to exercise ecclesiastical control over the mission churches. They labor rather to have all the churches brought to exercise self-control and self-support as soon as possible. For years they have been urging our mission to increased activity in providing native pastors for the churches, and in placing them in a position to assume, as far as possible, all the responsibilities of a Christian community.

The colloquy with Mr. Alexander before the Board at Philadelphia, will not be forgotten by those who heard it. While he spoke of their church government as, in his view, "Apostolic," he was emphatic in his declaration of differences from Congregationalism on important points. As reported in the *American Presbyterian*, he expressed his indignation at the Hawaiian Evangelical Association as a Congregational association, while he did not claim that it is a Presbytery, although it has in part the powers of a Presbytery. He stated that appeals may be carried from the churches or sessions to this body, and that the native pastors have a vote in it on the same level with the missionaries. His decisions in matters of discipline are authoritative, and not merely advisory; and it is a permanent judicatory, not an occasional council.

[We cheerfully insert the above communication, although we think its proper place is the columns of the *Independent*, as our notice of the body in question was based upon the fact that, that journal had given an account of its proceedings under the head of "Congregational." Our purpose was not to impugn Mr. Alexander's statements, that the Association was neither Presbyterian nor Congregational; but "rather apostolic;" but to show how those statements affected, or failed to affect, the views of the *Independent* and of those who think with it. That which is described as neither Presbyterian nor Congregational, may readily be imagined to fall in with some of the various forms of church polity which obtain within the limits of Congregationalism, while Presbyterianism has absolutely no place for it. It says—"I would thou wert either cold or hot."—EWS.]

SYNOD OF GENESEE.

NARRATIVE.—INOHAM UNIVERSITY.
The Committee on the Narrative of the state of Religion, made the following report, which was adopted:

Your committee on the state of religion, within the bounds of the Synod of Genesee, would respectfully report, that while no general revival of religion has been enjoyed among our churches during the past synodical year, we have been favored with a state of general religious prosperity.

The churches report a good attendance upon the stated means of grace, the continuation of large Sabbath assemblies—a good number at the prayer meeting—the usual contributions to the various objects of benevolence—a due attendance to the baptism of children, and an increasing interest in their religious instruction.

A laudable energy has been shown in many of the congregations within our limits, in the erection of new church edifices, and in repairing and beautifying their former places of worship.

Some of the presbyteries connected with us have been doing much for the feeble churches, by the support of their members, who have devoted themselves faithfully to the instruction of the young, the occasional preaching on the Sabbath, and the administration of the ordinances.

An increasing interest is manifested in the Sabbath School—teachers' meetings were well attended—and in many of the churches in the country parishes, as well as in the cities, a system of Sabbath School missions is established, by which the Sabbath school is brought into the remote districts and neighborhoods. Thus is our church filled up with the labors of love and toil for Christ, by which the kingdom of heaven is opened to all believers; that all may now come to the waters of salvation; may come and "buy wine and milk without money and without price," and believe in the gospel; to come unto Him who is the way, and the truth, and the life; to own and to receive Him as our great deliverer from the power and the punishment of sin. WILLIAM B. EVANS.
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When the great Head of the church smiled upon our labors, and a few converts were gathered, they were but babes in Christ; and when organized into churches, they needed the missionary hand which had gathered them, to guide them still, just as a father guides and directs his children during infancy and childhood. As they have grown in knowledge and Christian experience, an increase of responsibility has been laid upon them. About one-half under this guidance have assumed the form of Congregational Churches in their organization, and the other half Presbyteries. In the latter, the church members elect ruling elders, who are ordained by their pastor, and who, with the pastor, constitute a church court, who ex-

ercise all candidates for admission to the sealing ordinances, and to perform the duties of ecclesiastical discipline. The pastor's influence is greater in these courts than in this country, and such it ought to be. When a church wishes to have a pastor installed, or ordained and installed over it, they will invite the neighboring churches to aid them in the work. Those organized as Congregational Churches, send each their pastor and a lay delegate; the others send their pastor and a ruling elder. We have no Presbyteries, but we have the Hawaiian Evangelical Association, of which all the missionaries are members, and also all the resident Protestant ministers of the Gospel in the islands.

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SPURGEON'S NEW TABERNACLE.

The *British Standard* states that this structure, was on Tuesday, the 21st ult., the scene of a deeply interesting meeting. The roof was on, and by using the galleries, and the immense strain of rope for temporary seats, arrangements were easily effected for accommodating a large assembly.

The object of the assembly was to raise £1,000, in the completion of the chapel, which is estimated to cost £2,000.

Some of the conditions of admission formed a deep popular zeal, as with a style of freedom peculiarly English, the assembly was advertised as "free to all donors of five shillings," about a dollar and a quarter of our money. The congregation was very large, and would have crowded most of the seats.

After the opening services, Mr. Spurgeon gave a graphic description of the edifice, setting forth all its intended appliances, and unseen, instilling that among this later was a heavenly joy, so under the platform, which like the gates of heaven, was to be always open. The report of the Treasurer was then read, after which the streams of donations flowed in briskly, and by varied strokes of pleasant short addresses, &c., was kept up until it was announced that the sum was kept up until it was announced that the thousand pounds had not only been realized, but fifty more! Concerning the edifice itself the *Standard* says:—

Nothing, we believe, now extant, admits of comparison with it. The maximum of utility has been fairly attained. It is not easy to conceive any substantial advancement on it; but to be at all understood it must be examined. Everything is vast, and yet very tasteful, so concealed that it gives an air of simplicity. The architectural execution is of a wonderful character; of a more elevated fabric, and more constant and more serene, and in the growth of those graces which are to perfect the church for its work on earth, and for the glory of heaven.

Our denunciation is becoming more compact in its religious interests, more united in its views of ecclesiastical polity, and denominational action—and is manifestly, by the favoring opinion of God, reaching forth its hand and heart toward the achievement of greater things for Christ and his kingdom, than we have hitherto been encouraged to undertake, or prepared to accomplish.

All for this let us be thankful to God, and let us "continue steadfast, unmoved, always abounding in the work of the Lord, inasmuch as we know that our labor is not in vain in the Lord."

THE MODEL PRAYER-MEETING.

It began punctually at the moment. As the clock struck eight, the leader rose and sounded the reveille by giving out the inspiring lines—

"Come, my soul, thy self prepare,
Jesus loves to answer prayer."

A sweet symphony was touched on a piano in one of the crowded rooms, and then the words of the hymn were sent heavenward on a full tide of unfeigned and enthusiastic song. Every voice chimed in. Each verse was sung with more spirit than its predecessor, marking the outcome of the rising devotion; and like a strong "off-shore" breeze the opening chant of praise carried the whole meeting out of harbor into the larger liberty and deep waters of the open sea. Then the leader read the decencies of An Holy Ghost, the gift of utterance and the Pentecostal baptism. It was a very short prayer, but very full. He prayed for the gift of prayer upon all, for honesty of speech, for deliverance from dead formalities, for sincerity in confession, for childlike familiarity of approach to God, for faith in Christ, for the word of truth and the word of prayer, for a more thoughtful searching of the Bible, for a closer attention to the preaching of the gospel, or for a serious contemplation of the judgment. It seemed none of the influences which promote the salvation of the soul. No child dances into heaven; but many a one dances into hell.

In 1845, the Presbyterian General Assembly declared "the fashionable amusement of promiscuous dancing to be entirely unscriptural, and eminently and exclusively of the world, wholly inconsistent with the spirit of Christ, and directly opposite to the commands and precepts of our Lord Jesus Christ; and that purity of heart which his followers are bound to maintain." In 1858, the Assembly renewed this testimony by passing the resolution just quoted in part.

In 1856, the Synod of New York and New Jersey, after some deliberation, and with great unanimity, expressed its fear of the danger of a party arising from the mingling of professors of religion in amusements not only detrimental to piety, but inconsistent with the Spirit of Christ—such, for example, as are accompanied with drinking, dancing, and card-playing, which, indulged in the manner in which the religious influence of those who partake of them, and prove a serious obstacle to the upbuilding of the Redeemer's kingdom.

The late Rev. John Angell James, in a "Christian Father's Present to his Children," says, "Have nothing to do with the theatres, though injurious, species of amusement, dancing, and poison it with a vain and frivolous taste for dress and personal decoration." How completely does it unfit the society for piety, and even for the necessary occupations of domestic life!

Rev. Dr. A. D. Smith, of New York, says, "It is not safe for the Christian to dance; . . . the general sentiment of the pious is against it. . . . converted is against the general sentiment of religion are against it." . . .

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PIKE'S PEAK.

The Congregationalists have united with the New and Old School Presbyterians in forming a union church in Mountain City, in Gregory's field, where some fifty members, being one hundred in all, have gathered under the week's growth. We have in our view, such a case is in common use, and a covenant suitable to our circumstances, and seasons, &c. Rev. Lewis Hamilton, a New School Presbyterian minister, preaches regularly for us. —*Zanesville Gazette.*

This sounds very well, but the principles of the church government of these bodies are such that a union is an impossibility. The fact is, that the Old and New School Presbyterians of Pike's Peak are united with the Congregationalists in forming a union church, and the latter is the only union church that can be formed. In such a union, Congregationalists give up nothing, Presbyterians everything. The churches of the A. B. C. F. M. missions are reported to be founded upon what is called a "union" of Presbyterians and Congregationalism. The thing is not a union at all. We find in the *Congregational Herald*, of Chicago, a letter from a missionary in the East, which acknowledges what is obvious to every one, that government by the congregation, and by the session, presbytery, &c., are essentially different.

He says:

"The last number of the Evangelist which has reached us, that of May 10th, contains a letter by Dr. Riggs, of Constantinople, on the same subject, which will give you a clear idea of the churches of that country. Our churches are, essentially, Congregational, and, upon this subject, we have always been in the habit of admitting all new members by a unanimous vote of the brotherhood. We have elected a committee to examine candidates, but this is only as a matter of convenience, and in no sense a restriction upon the church. A laudable energy has been shown in many of the congregations within our limits, in the erection of new church edifices, and in repairing and beautifying their former places of worship.

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The object of the assembly was to raise £1,000, in the completion of the chapel, which is estimated to cost £2,000.

Some of the conditions of admission formed a deep popular zeal, as with a style of freedom peculiarly English, the assembly was advertised as "free to all donors of five shillings," about a dollar and a quarter of our money. The congregation was very large, and would have crowded most of the seats.

SHALL I DANCE?

BY REV. JOSEPH F. RUTLEDGE.

It is a fact that a vast multitude of that sort of Christians who compose the working forces of the church, do condemn this amusement, as exerting a most disastrous influence on the piety of religious professors and the anxieties of the unconverted. Thus, Edwards of Northampton, speaks in the most decided terms of the irreconcilable opposition of the Bible, for a closer attention to the preaching of the gospel, or for a serious contemplation of the judgment. It seemed none of the influences which promote the salvation of the soul. No child dances into heaven; but many a one dances into hell.

The Rev. Albert Barnes says that "dancing, balls, and parties, lead to a forgetfulness of God. They nourish passion and sensual desires. They often lead to seduction and ruin of the innocent. They are unfit for dying creatures." "No one ever has maintained, or can maintain, that dancing is of God by a means of grace; that it tends to prepare the mind for prayer, for a more thoughtful searching of the Bible, for a closer attention to the preaching of the gospel, or for a serious contemplation of the judgment. It seemed none of the influences which promote the salvation of the soul. No child dances into heaven; but many a one dances into hell.

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A GAELIC SETTLEMENT IN CAROLINA.

In a letter which the *Irishman* has received from a Rev. friend in North Carolina, U. S., are the following interesting particulars:

It may be interesting to some of our readers to learn that the Scotch Highlanders were among the first settlers of the State of North Carolina. The majority of them emigrated from the Highlands of the Isle of Mull, Coll and Skye, and not a few from the mainland of Argyll. The precise date of the landing of the first Scottish emigrants in the Carolinas cannot be well ascertained. It is ascertained that they first settled on the Cape Fear River previous to the division of the province into North and South Carolina in 1739. Some time between 1744 and 1746 a Highlander, named Niel Macneil, from Argyllshire, visited North Carolina. He returned to Scotland in 1748, and in the following year he was in Wilmington, North Carolina, with his family and about 800 emigrants (some say 600) from the district of Kintyre, Argyllshire. It is said that upon the arrival of so unusual an importation at Wilmington the authorities, struck with the dress and language of the Highlanders, consented to enter into a bond for their peaceful and good behavior. Perhaps the warlike spirit of the Gaelic race struck the Wilmingtonians with such terror as led to the demand of the bond. Our emigrants were so numerous as to create the demand, and according to the Cape Fear the Highlanders of their countrymen. From this period the emigration was yearly on the increase. Mr. Macdonald of Kingsburgh and his lady, the far-famed Fanny Macdonald, famous for her adherence to the non-resistance doctrine, were among the first to join a number of others from the Isle of Skye; so that every year added to the number of the Scotch Highland emigrants until they soon formed the majority of the population, and controlled the civil and political interests of no less than seven counties, viz., Cumberland, Bladen, Robeson, Richmond, Montgomery, Moore and Harnett.

The Gaelic language is spoken in its purity by many of these counties, and in both my churches I preach in it every Sabbath. My friend assisted at the dispensation of the Lord's Supper in a congregation 40 miles distant from my home, and preached and served a table at which upwards of 150 had taken their seats, who have not heard the Gaelic language since their childhood for the last ten years. A Scotch Highland man, an enterprising farmer, a warm shake of the hand such as a Highlander can give, was given, and many a blessing was bestowed upon your correspondent at parting with the warm-hearted people. The Rev. Scotch minister of the Scotch Presbyterian Church in the State of North Carolina, the Gaelic ill I came to the State two years ago. He died in this town in 1850, much respected and regretted by his countrymen in North Carolina. I will state an instance of the preponderance of the Scotch Highlanders in this State.

The *North Carolina Presbyterian*, a religious paper and the organ of our Synod, published in the town of Fayetteville, has upwards of 800 names on its list of subscribers, besides those who claim the honor of pertaining as much to the Gaelic race as to the Scotch Highlanders in this State. The Presbytery of Fayetteville, of which I and one of my sons are members, has 13 Macs among its clerical members, and seven others who will not yield the palm to their brethren of the Mac families in tracing their Gaelic origin; and hence our Presbytery has the cognomen of the Scotch Presbytery given to us by our brethren of the Synod of North Carolina.

The *British Standard* states that this structure, was on Tuesday, the 21st ult., the scene of a deeply interesting meeting. The roof was on, and by using the galleries, and the immense strain of rope for temporary seats, arrangements were easily effected for accommodating a large assembly.

The object of the assembly was to raise £1,000, in the completion of the chapel, which is estimated to cost £2,000.

Some of the conditions of admission formed a deep popular zeal, as with a style of freedom peculiarly English, the assembly was advertised as "free to all donors of five shillings," about a dollar and a quarter of our money. The congregation was very large, and would have crowded most of the seats.

Adolphus Monod.