Woetry.

MILTON'S SONNET

The following sonnet by the great epic poet of our mother tongue is invested just now with peculiar interest. The persocution 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, we cannot but conclude that the day of retribution is said the manner in which the prima donna gyband, and that Milton's prayer, as put forth in the 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 bor Lie scattered on the Alpine mountains cold; Even them who kept thy truth so pure of old, Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones
Forget not: in thy book record their groans
Who were thy sheep, and in thy sncient fold,
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway

"MARANATHA."-THE LORD COMETH:

BY J. N. MACDUFF, AUTHOR OF THE FAITHFUL PROMISER Christ is coming! let creation Bid her grouns and travail cease;

The triple tyrant; that from these may grow A hundred fold, who, having learned thy way,

Early may fly the Babylonian woe.

Let the glorious proclamation Hope restore and faith increase Maranatha Come thou blessed Prince of Peace. Earth can now but tell the story

Of thy bitter cross and pain; She shall yet behold thy glory When thou comest back to reign Maranatha! Let each heart repeat the strain.

Though once cradled in a manger, Oft no pillow but the sod; Here an allen and a stranger,
Mocked of men, disowned of God—
All creation Yet shall know that kingly rod.

Long thy exiles have been pining, Far from rest and home and thee; But, in heavenly vesture shining, Soon they shall thy glory see— Maranatha! Haste the joyous jubilee.

With that "blessed hope" before us, Let no harp remain unstrung: Let the mighty advent chorus Onward roll from tongue to tongue— Come, Lord Jesus, quickly come

Corresnondence.

LETTER FROM NEW YORK.

It was my privilege to be present at the noonday meeting in Sansom street when the venerable Rev. Lyman Beecher, D. D., at the suggestion of at the side of the leader's table in full view of the life. audience. His tongue, once so eloquent, was silent, and his arm, which once was nerved so fearlessly in his earnest denunciations of sin and oppression, hung listlessly by his "feeble knees," 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 seeme 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 is 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 there!" said the glorified saint, "there, in that church for 80 or 40 years I labored and preached good, sound old school doctrines, and fought brother Lyman Beecher right valiantly, and now see they are

It is all very well for controversialists to talk fered to you. 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 which leads to the mansions of the blest; or pay

substance of "all the law and the prophets." The Prince of Wales seems at present to divide | nishment of sin. 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. of the Hawaiian Evangelical Association, it is de-W. Bethune. It is supposed, however, that these signated a Congregational body. Some of your well known individuals occupy a false position readers have in mind the facts in regard to the before the world through the alteration of the character of that organization, but many have not. original scheme, which contemplated but a recep- Mr. Alexander, to whom in the notice you refer, tion and dinner in honor of his Highness, and it in a letter to the Central Christian Herald before is anticipated that when the correct list shall have his return to the Sandwich Islands, gave the folbeen published, many Christian hearts in this lowing account of it and the forms of church gocity and throughout the whole country will be vernment on the islands:-

relieved of their anxiety. The churches are all now re-opened, and the our labors, and a few converts were gathered, they church-going world have returned from the were but babes in Christ; and when organized watering places, sea shore, mountains, and every into churches, they needed the missionary hand

the objects contemplated by the committee in the compilation of the new Tune 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 missorbed by the choir and organ. We had the missorbed by the choir and organ. We had the missorbed by the choir and organ.

ance 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,

rated and corruscated above, around, and through these words was both electrifying and, at times, from the very antithesis of the subject, positively comical,-at one time shooting out away above the thunder of the organ lances of sharp, quick, fife like melody that pierced the ears through and through, again coyly and daintily tossing the words up and down like the gilded balls of a juggler, and, finally, upon "how insensible," sinking the voice into a tender and pathetic tremulo that reminded you of flute-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. New York, Sept. 21st, 1860.

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 us from the path of sin; who, by his holy example or his faithful reproofs, snatched us as brands out of the burning. And amongst the multitude which no man can number, what joyful meetings, what blessed re-unions 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 pleasant 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; adore and magnify together that merciful God whose gracious hand, unseen, had led them all, by the Rev. Thomas Brainerd, D. D., took his place their allotted course, to the land of everlasting

> And let us not forget, in the catalogue of heaven's blessedness, that which indeed constitutes the very heaven of heavens—the presence of the Beloved, of Him who is altogether levely, the very chief 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 sticketh closer than a brother." Who can conceive and 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 from 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 having it down there much as we have it up forbidden fruit; they are the inheritance of every are not displayed in Scripture to tantalize you with one of you who will accept the mercies freely of-

Hopeless, indeed, would be our condition, if in our own strength we had to tread the upward path world kin," so one breath of the Holy Spirit in down, as the price of our admission, the ten thoumelting our hearts together and in breaking down sand talents which we owe to God. But the Scripthe barriers and walls between brethren which tures assure us that the full price of our entrance dwell more with sauctified genius and in the into heaven is paid, that our sins, though red as brains of holy men, who, as Addison has it, have crimson, as the sands on the seashore innumeradivided the world with their wars, than in the | ble, are expiated by the reconciling blood of Christ; real necessity of the case; so one breath, we say, that entire forgiveness is purchased for the guilty thus reveals to us more what the faith really is, and the lost; that the kingdom of heaven is opened than whole tomes of theology, tracts and treatises. to all believers; that all may now come to the It may not be wide of the mark when it is said waters of salvation; may come and "buy wine and that as soon as we can simmer down the theology | milk without money and without price." All that with which the church is deluged into "This is is required on our part, is to repent, and believe my commandment, that ye love one another as I the gospel; to come unto Him who is the way, and have loved you," we shall escape into the sum and the truth, and the life; to own and to receive Him as our great deliverer from the power and the pu-WILLIAM B. EVANS. Woodstock, Howard County, Md.

For the American Presbyterian

THE HAWAIIAN ASSOCIATION. In a recent notice in the American Presbuterian

When the great Head of the church smiled upon 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 stranger of the supposed that one of the supposed the supposed the supposed the supposed that one of the supposed the supposed that one of the supposed that one of the supposed the supposed that one of the supposed the supposed that one of the supposed the supposed the supposed that one of the supposed the supposed that one of the supposed that one of

amine all candidates for admission to the sealing | In closing this report, we would call the atten-ordinances, and who perform all acts of ecclesias- tion of the synod to the loss which our body has ordinances, and who perform all acts 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
ought to be. When a church wishes to have a
laddely in the search of the synod to the loss which our body has
sustained during the past year, in the death of
two of our number, the Rev. Wm. Waith of Ripclock struck eight, the leader rose and sounded
the reveille by giving out the inspiring lines—
"Come my soul thy suit prepare," pastor installed, or ordained and installed over it, they will invite the neighboring churches to aid them in the work. Those organized as Congrehand, of the kindly admonition of our Saviour. gational Churches, send each their pastor and a "Work while the day lasts, for the night cometh lay delegate; the others send their pastor and a in which no man can work."

ruling elder. We have no Presbyteries, but we have the Hawaiian Evangelical Association, of

G. P. Fo which all the missionaries are members, and also all the other 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 Presthis a sort of compromise between Congregationalism and Presbyterianism. We find it works well. We have ever been able to work together with perfect harmony. We have ordained five Americans to the work of the ministry, and eight Hawaiians, and, five other Hawaiians have been icensed to preach the Gospel.

In our ecclesiastical of anization 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 Prudential Committee 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 ence, scholars might be secured, more than enough the churches brought to exercise self-control and to meet current expenses. 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 placing them in a position to assume, as soon as coming year, lectures on the Bible, history and possible, all the responsibilities of a Christian com-

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 expressly denied that the Hawaiian Evangelical Association is 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. Its decisions in matters of discipline are authoritative, and not merely advisory; and it is a permanent judicatory, not an occasional council.

TWe cheerfully insert the above communication, question was based upon the fact that, that jourthe head of "Congregational." Our purpose was not to impugn Mr. Alexander's statements, that the Association was neither Presbyterian nor Congregational, but "rather apostolical;" 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 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."-EDS.]

SYNOD OF GENESEE.

NARRATIVE .- INGHAM UNIVERSITY. The Committee on the Narrative of the state of Religion, made the following report, which was

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 continuance of large Sabbath assemblies—a good number at the various objects of benevolence—a due attendance of the whole church. to the baptism of children, and an increasing interest in their religious instruction.

A laudable enterprise 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 Missionaries, who have devoted themselves faithfully to the visitation of these churches occasional preaching on the Sabbath, and the administration of the ordinances. An increasing interest is manifest in the Sab-

bath School-teachers' meetings are 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 filling up what is behind of the labors and toil of love for Christ, by which the Head of the church is fulfilling the prediction of prophecy, and approximating to the day of millennial glory, when "He shall gather the lambs with his arms, and carry them in his bosom." The more of strength and sympathy we can give to this department of labor in the church, the more closely we are identified with the body of Christ, as his arm of strength and his heart of love.

On the whole, we have evidence that the Lord is still with us, and that he is preparing our Zion The silent process of spiritual vegetation is going on; nor would we, in our own impatience, open the soil to see its working. We would ra-"go forth weeping, bearing the precious seed" to the hearts of our people, leaving it to grow, we know not how, until our faith shall be

The promise of God assures us, brethren, that "in due time we shall reap, if we faint not." A hallowed influence is still left upon our churches from revivals recently, and so generally experienced, whose savor is manifest in a higher consecration of many of our members to Christ, in a more elevated faith, and more constant assu- well deserves the glowing eulogium pronounced rance, and in the growth of those graces which are on him by Mr. Spurgeon. to perfect the church for its work on earth, and for the glory of heaven.

Our denomination is becoming more compact its religious enterprises, more views of ecclesiastical polity, and denominational action—and is manifestly, by the favoring providence of God, reaching forth its hand and heart more days of trouble, and we shall be forever with the Lord.—A few more trials—a few more days of darkness—a few more days of trouble, and we shall be forever with same time too reverential for affectations and flip—we lineared about the hallowed spot.

fortune a Sabbath or so ago to listen to a perform- the pastor, constitute a church court, who ex- that our labor is not in vain in the Lord."

E. S. WRIGHT, G. P. Folsom, Committee. Rochester, Thursday, Sept. 13, 1860.

The committee on matters pertaining to the Ingham University, report as follows: 1st. That this institution was given to the synod as a free and unembarrassed offering, at the value systery over its own members. You may consider of at least twenty thousand dollars; and that the debt now resting on the property, accruing mainly from the necessary enlargement of the university. buildings, was expressly sanctioned by this body.

2d. This debt has now increased, by interest and other imperative expenses, to the amount of about fifteen thousand dollar, and the mortgage expiring at the close of the part school year, it is incumbed on this body to day se means to meet and speak peace be unto you."

for deliverance from dead formalities, for sincerity in confession, for childlike familiarity of approach to God, for filial faith; and then closed by inviting Christ to "come in as through the closed doors of the disciples" upper room at Jerusalem, and speak peace be unto you." that indebtedness; and honorably secure the pro-

general literature, by the honored Chancellor and "draw out" those present. He was obliged to The colloquy with Mr. Alexander before the Board at Philadelphia, will not be forgotten by

thorough, various, most happy, and wisely and successfully adapted to the educational development and culture of the young ladies. Therefore, Resolved, That the council of the university be authorized to raise a committee of the synod, whose duty it shall be to gratuitously present the tors of the churches, and adopt such other mea-sures as they may deem advisable, in aid of its in-

Resolved, That this institution, as the child of the church and the effective nourisher of intelligent piety, Christian activity and good works, wherever its graduates and pupils go, be renewedly commended to the prayers and earnest co-operation of the pastors, stated supplies and el-

PIKE'S PEAK.

New and Old School Presbyterians in forming a [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 week's growth. We have a confession of faith, such as is in common use, and a covenant suitable. nal had given an account of its proceedings under to our circumstances, and deacons, &c. Rev. Lewis Hamilton, a New School Presbyterian minister, preaches regularly for us - Zanesville Ga-

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 have united with the Congregationalists in forming a Congregational church. It is the only union Presbyterian nor Congregational, may readily be that can be formed. In such a union Congregationalists give up nothing, Presbyterians every thing. The churches of the A. B. C. F. missions are reported to be founded upon what is called a union of Presbyterianism and Congregationalism. The thing is nominal, and not real. 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.

"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 we have formed. Our churches are, essentially. Congregational, and, up to the present time, 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, since we find it difficult to get all the church together during the week for this purpose. prayer meeting—the usual contributions to the But then the members are finally received by vote

> The union of Congregationalists and Presbyterians, whether at Pike's Peak or in the misssonary fields of the American Board, is like the union between the earth and the clouds. The latter are taken in. - The Presbyterian.

SPURGEON'S NEW TABERNACLE. was on Tuesday, the 21st ult., the scene of a deepinteresting meeting. The roof was on, the break was in a "seven-fold chorus of hallelujahs, windows in, the frame of the pulpit up, and by and harping symphonies." using the galleries, and the immense area of the

however, very large, and would have crowded most

all its intended appliances, seen and unseen, inti- shall outlive the Judgment, will be that "king of mating that among the latter was a baptistery just sacred airs," Old Hundred. under the platform, which, like the gates of is still with us, and that he is preparing our Zion in the set time of his favor, for precious revivals and large ingatherings, when the seed which is seed which is seed which is seed which is streams of donations flowed in briskly, and by ings, and so ended a model prayer-meeting. A varied strokes of pleasantry, short addresses, &c., model alike in what it was, and what it was not was kept up until it was announced that the __in what it embraced and what it avoided thousand pounds had not only been realized, but From first to last, it was an artless, honest, affecfifty more! Concerning the edifice itself the tionate reunion of a household of Jesus, haptized

> any substantial advancement on it; but to be at hour, at least, we were delivered from that all all understood it must be examined. Everything pervading curse of life, cant. is vast, and yet, that very vastness is so concealed as to give it an air of special compactness. The spectacle excites in the beholder feelings of intense satisfaction; it is a wonderful creation of practi-

The purpose to enter this new Tabernacle sanctuary, free from debt is most laudable.

"Come, my soul, thy suit 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 united hymn were sent heavenward on a full tide of united 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 evoked the descent of the Telly Chest, the gift of evoked the descent of the Holy Ghost, the gift of utterance and the Pentecostal baptism. It was a debt now resting on the property, accruing mainly from the necessary enlargement of the university buildings, was expressly suctioned by this body.

2d. This debt has now introded by interest.

As soon as a fitting passage of the word had been read, each one present seemed ready to bear 3d. It is believed, that did the pastors and churches appreciate the value and indispensable been read, each one felt—this is not the leader's meeting or rit, and flow out in social communings with the to meet current expenses.

4th. That instruction in the university, embracing, in addition to class socitations by a corps of teachers, never, it is ballowed, stronger than the place becomes an ice-house. So there was no entreaty required on the part of the leader to other distinguished scholars by him provided, is use no turnkey. What is more pitiful than to n which you can count the clock-ticks beseechingly implore "some brother present to improve the time?" As if the dreary dribble of dulness that was forced out by such a process was not a claims of the university to individual members of the congregations, and solicit pecuniary assistance to liquidate the debt, in conjunction with the pasthat so many of us grew up with a loathing of the very name, and next to a taste of the birch which grew behind the school-house, we dreaded a sentence to "go to prayer-meeting." Our only, solace was a sound nap, until some one shook our eyes open and with an admonitory thump informed us that "meetin's out; it is time to go

> But even a child of eight years old would have been interested in the enlivening service we are now sketching. Not a moment was lost; not a syllable of persuasion was needed. One man rose and gave a touching account of the scene a few altar in his once prayerless house. That was his first audible prayer, and this was his first speech. While he is speaking, the tears stream down the cheek of his astonished and overjoyed wife. Then, comes a fervid prayer of thanksgiving to God from some one present, and a petition that the family altar thus reared may never be desecrated, or thrown down. After this a youth arose, with a blue jacket, and an anchor embroidered on his broad collar. He had been brought there by a tract visitor. The burden of his short artless peech was come to Jesus. "Whosoever will let him come," said the sunburnt youth: " that means that everybody on board may come, from the captain to the cabin-boy. We are bound for Heaven. Christ is our pilot. The anchor is sure and steadfast. Come aboard, friends, before eight bells strike, and your time is up." No one felt like criticising this earnest lad, or objecting to this simple vernacular of the sea. He spake as the Spirit gave him utterance. So did they all. One young man asked counsel in regard to the rightfulness of his discharging some prescribed duties in a Government office on Sabbath mornings. The leader answered his question briefly.

and a brother offered prayer that God would guide aright his perplexed child, would enable him to 'do right even if it cost him his daily bread," and would deliver the land from Sabbath desecration in high places. When his prayer was ended, a tremulous. stammering voice was heard in the farther room

or a moment, and then it stopped. There was a breathless pause. Every one felt for the young beginner. Every one wanted to help him out. He began again—hesitated—stammered out a few words brokenly;—at last he said, "O God, thou knowest I cannot tell what I want to say, but thou hearest even what I do not say. Have mercy on my poor soul, for Christ's sake. Amen." An audible sob broke out through the whole apartment. Then outspoke a gray-haired veteran, in tones like old Andrew Peden's among the Covenanters of the Highlands. The old man went into his prayer like Gideon into the battle with Midian. The sword of faith gleamed in his right hand; the light shot forth as from the shivered pitchers, and the whole host of doubts and sins and fears were scattered like chaff at the The British Standard states that this structure, wings heavenward! How he enthroned the glorified Lamb! And the close of his rapturous out-

When the old man's prayer was ended, (it was fleor for temporary seats, arrangements were easily the seventh prayer offered during that one busy, effected for accommodating a large assembly.— blessed hour,) the time had arrived for closing the The object of the assembly was to raise £1,000, service. The leader touched his bell, and read to aid in the completion of the chapel, which is the doxology. We were all in the very frame for estimated to cost £30,000 or \$150,000. The that most celestial of strains—glorious Old Hunconditions of admission formed a decided test of dred—that magnificent battle-hymn to which popular zeal, as with a style of freedom peculiarly. Luther marched against principalities and powers English, the assembly was advertised as "free to and spiritual wickedness in high places. Immorall donors of five shillings," about a dollar and a tal is that strain like him who gave it birth. quarter of our money. The congregation was, There is not a Christian's tomb in all our land where repose not the silent lips that once sang that matchless tune. If any of earth's music After the opening services, Mr. Spurgeon gave | shall be heard amid the "new songs" of Paragraphic description of the edifice, setting forth dise, be assured that the one surviving piece that With this ancient song upon our lips, we closed

with the Spirit of the Master. There was no-"Nothing, we believe, now extant, admits of thing stiff, nothing forced, nothing feigned; not emparison with it. The maximum of utility has a faultless meeting, but as near to it as a service rewarded by seeing, "first the blade, then the ear; comparison with it. The maximum of utility has a faultless meeting, but as near to it as a service after that the full corn in the ear." comparison with it. The maximum of utility has a faultless meeting, but as near to it as a service fairly been attained. It is not easy to conceive of sinful mortals well can be. During one brief

> The language employed in the petitions was mostly woven from the words of Scripture; -yet it was exceedingly fresh and unhackneyed. No man went through the stereotyped routine, beginning with the Apostacy and ending with the Apocalypse. Nor did any one have occasion to circumnavigate the globe in search of objects to pray for, taking in his way the "isles of the sea," "thine ancient covenant people," and finishing

church of Christ have one or more just such model prayer-meetings? T. L. CUYLER. in her gorgeous religious forms. Paris, having ample asylums for her foundlings, but far too

SHALL I DANCE? BY REV. JOSEPH F. TUTTLE.

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 irreligious influence of "Conventions of both sexes for mirth and jollity, which they call frolics."
A main feature in these frolics was promiscuous

The Rev. Albert Barnes says that "dancing, balls, and parties, forgetfulness of God. They nourish passion and sensual desires. They often lead to the seduction and ruin of the innocent. They are unfit for dying creatures." "No one ever has maintained, or can maintain, that dancing is, order to make them graceful and easy in soprepare 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 It becomes more and more fascinating, until it contemplation of the judgment. It secures none of the influences which promote the salvation of the soul. No child dances into heaven; but many a one dances into

In 1843, 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 with that propriety of Christian deportment and that purity of heart which his followers are bound to maintain." In 1853, the Ascembly

renewed this testimony by passing the resolution just quoted in part. In 1856, the Synod of New York and New Jersey, after mature deliberation, and with great unanimity, expressed its fear of the "dangers to piety arising . . from the ming-ling 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 wine drinking, dancing, and card-playing, which, indulged in, cannot fail to injure 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 this fascinating, though injurious, species of amusement, dancing. How does it dissipate the mind and poison it with a vain and frivolous taste for dress and personal decoration! How completely to enter into a bond for their peaceful and good does it unfit the soul for piety, and even for the behaviour. Perhaps the warlike spirit of the

Rev. Dr. A. D. Smith, of New York, says, terror as led to the demand of the bond. Our At is not safe for the Christian to dance; intrepid countryman managed to evade the dethe general sentiment of the pious is against it, mand, and ascended the Cape Fear with this band converted is against it, vivals of religion are against it.

There has hardly been a time for forty years Flora Macdonald, famous for her adherence to the when the reviving influences of God's Spirit unfortunate Pretender, Prince Charles, in his forhave been so generally withdrawn, as at the lorn condition after his defeat at Culloden, emipresent period, (1847;) and just at this time is grated with a number of others from the Isle of Skye; so that every year added to the number of dancing—not confined to the world, but making the Scotch Highland emigrants until they soon inroads upon the church. As religion declines, formed the majority of the population and conducing flourishes. And who does not know trolled the civil and ecclesiastical interests of no that the reverse is true? Who ever knew less than seven counties, viz., Cumberland, Bladen, dancing and parties to abound in a powerful Robison, Richmond, Montgomery, Moore and

Bishop Meade, of Virginia, declares that dancing is not a "proper entertainment or prac- many in these counties, and in both my churches tice for the Christian;" and it was the opinion I preach in it every Sabbath. On last Sabbath I of the late Bishop Cross, of New Jersey, "that assisted at the dispensation of the Lord's Supper the familiarity consequent upon dances is per- in a congregation 40 miles distant from my home nicious. Here is not only the pride of life, but and preached and served a table at which upwards the lust of the flesh."

room cannot be truly harmless. In the period of youthful education, I have such as a Highlander can give, was given, and shown that dancing is chargeable with the waste many a blessing was bestowed upon your corresof time, the interruption of useful study, the in-pondent at parting with the warm-hearted people. dulgence of personal vanity and display, and the The Rev. Collin Maciver, a native of Stornoway, premature excitement of the passions. At the Lews, was the last preacher who could preach in age of maturity, gruity with strict Christian sobriety and prin- He died in this town in 1850, much respected

consistent with the covenant of baptism." Bishop M'Ilvaine, of Ohio, in one of his Annual Convention Sermons, says, "Were the trial made of a series of dancing assemblies, the town of Fayetteville, has upwards of 800 Macs conducted in all respects as becomes the sobriety on its list of subscribers, besides those who claim and spiritual-mindedness of the Christian cha- the honor of pertaining as much to the Celtic race racter, so that it would be nothing inconsistent as those who bear that ancient patronymic. if every attendant were a devout and earnestly pious person, it would need no prophet to pre-dict their entire failure. The world would ridicule such a dance, and Christian people would not yield the palm to their brethren of the Mac think they had something else to do than to at- families in tracing their Celtic origin; and hence

writes, "I am satisfied, and feel more and more Synod of North Carolina." every year, that the kind of social life with which dancing is connected, is the source of the worst danger assailing the piety of the church." Mr. Horace Holden, the well-known elder of the Brick Church in New York city, declares that "the Church will be engulfed with the world," if the present un-Christian tendencies of society are not corrected. "The scenes witnessed at dancing and waltzing parties do not look much like waging war with the world! Here I am in a vortex: I am surrounded by fashionable dancing, late-party Christians. My children are exposed to their influence. We

have no other society. What am I to do?"

Let me conclude this array of testimony by quoting a few sentences from Dr. Adam Clarke's experience in this amusement: "Dancing was to me an immixed moral avil. for although her to me an unmixed moral evil; for although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Every thing yielded to the disposition it had produced, and every met, and who suffered what no man can either abhorrence for the moral injury it did me."

This amusement is often apologized for by its friends as a venial offence, in which the young may indulge without serious risk. It is

But whence does modern dancing derive its give us glimpses than a full description of things. fashions, and who are they that give character To make us understand what these men of Good to it? The apologists for it, sometimes quote the examples of Miriam and David; but the absurdity is laughable, when we think of the ladies at a dancing-party smiting the cymbals together. and crying out, in holy ecstasy, "Sing ye unto dence of God, reaching torth its nand and heart though of greater things for Christ and his kingdom, than we have hitherto been encouraged to undertake, or prepared to accomplish.

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

In ord days of trouble, and we shall be forever with the Lord? Christ and his kingdom, than we have hitherto been encouraged to undertake, or prepared to accomplish.

For all this let us be thankful to God, and let it is working to greater things for Christ and his kingdom, than we have hitherto been encouraged to undertake, or prepared to accomplish.

For all this let us be thankful to God, and let it is society vou desire to forever with the Lord?

South you desire to be forever with the Lord?

Could you enjoy his society? Could you bear to do not needlessly keep that our labor is not in vain in the Lord.

The devout Jewess and royal paney. We lingered about the hallowed spot, both to go away. But for the rigid rule that region region is Jerusalem the source whence it darries to go as a single hour, we might have tayring and singing darries to go away. But for the rigid rule that region region is Jerusalem, are the sources of the officious cloud which vails it? Or doth the river stay because the willow dippeth its away from the friend whose society you desire to be forever with the Lord?

The devout Jewess and royal Palmist are not the patron saints of modern dancing; nor is Jerusalem, the source whence it darries are not the patron saints of modern dancing; nor is Jerusalem the source whence it derives its laws. The gay, voluptious, and or provided until midnight praying and singing of the work of the Did work of the Cod, inasmuch as we turned reluctantly have turned reluctantly how they form him now? You do not needlessly keep that region him now? The devout Jewess and royal particular that region is the Lord?

The devout Jewess and royal p the Lord," or of the young men dancing with all their might before the Lord and singing holy aside to rend each cur that barketh at him? Do the

few homes; Paris, with no Christian Sabbath; Paris, the modern Babylon, steeped in vice, and most successful in beautifying the broad road which leads to death,—Paris is the main source,

the chief lawgiver of this amusement. Besides, much of the dancing practised is immodest in its character and demoralizing in its influence. It is useless to attempt to conceal this fact. As a lady of the old school, who had moved in fashionable circles, recently said of the dancing at our great watering-places, "It is positively immodest and immoral." Look at some of the figures which are practised, and you must come to the same conclusion: And it is not satisfactory to hear people say in reply to this argument, "To the pure all things are pure." The saying cannot cover "indecent

dances. But private dancing is likely to lead to the more public and objectionable practice. This remark is to meet those who allege that they ciety. Such profess to deplore any tendency to public dancing. But facts prove how difficult chafes under restraint, and plunges into the rushing stream of pleasure. Many a pastor can give illustrations of the fact, showing that even Uhristian professors have become so bewitched with this amusement, as to pass the prayer-meeting by in going to the dancing-

GAELIC SETTLEMENT IN CAROLINA. In a letter which the Inverness Courier has received from a Rev. friend in North Carolina, U. ., are the following interesting particulars:

It may be interesting to some of your readers to learn that the Scotch Highlanders were among the first settlers of the State of North Carolina. The majority of them were from the Hebrides, from Islay, Jura, 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 appears that Scotch families were settled on the Dape Fear River previous to the division of the province into North and South Carolina in 1729. Some time between 1744 and 1746 a Highlander named Niel Macniel, from Argyllshire, visited North Carolina. He returned to Scotland in 1748, and in the following year landed in Wilmington, North Carolina, with his family and about 300 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 the general sentiment of the un- of his countrymen. From this period the emiand re- gration was yearly on the increase. Mr. Macdo-

Harnet. The Gaelic language is spoken in its purity by of 150 had taken their seats, who have not heard Bishop Hopkins, of Vermont, says, "I am a sermon in the language of their childhood for obliged to conclude that the hilarity of the ball- the last ten years. Many a tear was shed during its incon- Gaelie till I came to the State two years ago. ciple, and its tendency to the love of dissipation, and regretted by his countrymen in North Caroare so manifest, that no ingenuity can make it lina. 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 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 our Presbytery has the cognomen of the Scotch The Rev. M. L. R. P. Thompson, D. D., Presbytery given to us by our brethren of the

AFFLICTION. The Christian under affliction is especially called

to meditate upon the place that afflictions occupy in the plan of divine redemption, in the development of the reign of God upon the earth, and in the revelations of the Holy Scriptures. It is then that he understands the meaning of that passage, so simple and so profound, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you But it would be extraordinary if we could be ripened for eternal life, and more particularly if a servant of God should see his labors blest, I do not is clearly revealed in Him whose sacrifice we now celebrate, since it is through His sorrows and sacrifice alone that we can obtain eternal life. The Saviour was "a man of sorrows, and acquainted with grief;" not only a man of sorrows, but the man of sorrows, in whom all kinds of sufferings thing was absorbed by it. I have it justly in suffer or even conceive of suffering. But as was the Master, such must be the disciples, and such have been the disciples of our Lord Jesus Christ. I speak more especially of those inspired men in whom the Lord more particularly manifested hima universal feeling that dancing is a said preparation for death. We shudder to hear of those rows, from Abel down to St. Paul and St. John. who have become sick by the exposures incident This does not strike us sufficiently upon a superto this custom; and there is no devotee of plea- ficial reading of the Scriptures; but if we pene sure who would not be horror-stricken at the trate a little into the study of the Word of God prospect of passing from the ball-room to the we are more and more struck by it. The apostles, bar of God. But why this feeling if dancing the prophets, appear throughout the Scriptures as be the innocent amusement many declare it to men of sorrows, and of sorrows greater than we know or can clearly see; for the Scriptures rather

Truth.-Doth the moon stay herself to lecture