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Ariginal Communications.

SIN AND SUFFERING IN THE UNIVERSE. Letters addressed to the Hon. Gerritt Smith, of Peterboro, New York. BY ALBERT BARNES. LETTER V.

HON. GERRITT SMITH: DEAR SIR: In my Iton. GERRITT BAILED. A source of your whole subject of religion, and especially on that last two letters to you, I have considered your whole subject of religion, and especially on that solution of the difficulties involved in the cais ence of sin and suffering in the universe, views my closing letter, I propose to consider lying at of religion which you have express these diffithe foundation of your explaner your system is culties, and the question to confer happiness, better fitted than myalm in a world like;ours. and to make the 1%, nor am I disposed, nor am I am not at ormed as to your views on that

I sufficienzo outside of your detter. I know subjecon that point; and if I did, it would not novirteous in an argument like this to refer to

ose views. 'Within' that limit, however, courtest requires nothing but a fair interpretation of Jour language.""I shall make use of a proper freedom, not inconsistent with courtesy, in a brief but fair examination of your views of religion, as you have expressed them, as bearing on the subiect."

'(1) Your views of man :

Man, according to your view, is not only made free a point on which we should not differ but ken by Jesus," (p. 9.) implying that one word of all the persecutions against witchcraft, an is so made that he cannot, even by moral influ- from him, even if ascertained to have been utter. It is connected with such persecution. effectually from sin without violating his freedom, and so made that if he sins he cannot be recovered, even by divine power, except by his own agency: "He (God) has not the ability to save any man without the help of that man."" "When God made man so great as to 'will and to do' for himself, he made him too great to be saved by the direct and unaided power even of God himself." (p. 9.)

This essential condition must be the same, from the necessity of the case, in the future world, whether in the world of happiness or the world of woe, for it is, according to your view, the necessary condition of true liberty. There can be, therefore, no certainty of continued, much less of eternal happiness, in the heavenly state, for all restraint 'there so as to make obedience to the divine will certain would be a violation of freedom; nor can there be any deliverance from the world of woe, into which men may fall, by divine power:-since: (a.) the divine * power in this respect is exhausted in the present world; and (b.) man will be "too great" there -greater there than here-to "be saved by the direct and unaided power of God himself." God has thus, according to this view, made the mistake, or committed the absurdity, of bringing powers and faculties into existence, which he cannot control; of making a being whom he cannot himself restrain or govern ; of forming an intelligent and responsible agent, necessarily immortal, who can destroy himself, and make himself forever miserable, in spite of all that God can do. Dark prospect this, for you and me, and for the numberless millions that God has chosen to create upon the earth, and so far as appears, for the inhabitants of all worlds. One would prefer at least not to live in such a universe as this-in the unavoidable anarchy where a powerless God attempts to reign over his own orea. prove it by miracles. Thus you say:

' puerile Theologies" with which the world can-"puerile Theologies" with which de world can-not "much longer continue to dave patience." If this is a correct view of God, then it will If this is a correct view of God, then it will become the duty of the dristian world forth-become the duty of the data at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-with to change one provide at least, of the "Apos-and" and the provide at least, of the "Apos-ate one provide at least, of the "Apos-a

2% it must be evident that a man's views on the

subject considered in your letter to me, must be greatly modified by his views of the Saviour. . I.donot find in your letter any distinct statement that you regard the salvation of men, either from sin in the present world, or from suffering in the world to come, as in any respect dependent on the work of Christ, or as in any way connected with an atonement for sin. But I am not authorized-as I am not disposed-by this fact to infer that you hold that there is no such dependence, but I may be permitted to express my surprise that, if you do cherish such a belief, letter on such a subject as the salvation of men : the book, which seem to claim special attention, especially since you have made "science" and "wealth" here, and the hope of a more "favor-able condition" in the future world, so prominent.

What I do find on the subject in your letter is embraced in the following items:

(a.) That Christ did not pretend to know all the future. (p. 9.)

(b.) That the only proof that there is "an eternal hell" is "one word said to have been spoed by him, would not have been sufficient to establish a doctrine. On what ground you have said that he spoke only "one word" on the subject you have not informed the world. The New Testament certainly represents him as having windictive, bloody, and MONSTROUS GOD, who, unspoken many words on that subject : as very fre- happily, became the God of the Christian nations quently referring to it; as expressing his views in the most decided and unambiguous language.

(c.) According to your view, we have no certain evidence that Christ spoke even that "one hearts." word." You refer to it as a word "said to have been spoken by Jesus." (p. 9.) You then proceed to remark :

"But how far it is from certain, that he spoke it, and, especially, that he spoke it, intending it to have the meaning given to it in our translation, and by our ecclesiastical standards! Although we have satisfac-tory evidence that he spoke substantially as the New lestament says he did, we have no right to believe that his speeches were, word for word, as recorded in

According to this representation, we have no evidence that we possess any thing that he spoke. It is true that you say that "we have satisfactory evidence that he spoke substantially as the New Testament says he did;" yet if there is un-certainty in regard to this "one word," it is plain. that there may be a like uncertainty in regard to any other "word" said to have been spoken by him ; that is, there is an entire uncertainly as to what he spoke on any subject; or, in other words, his recorded speeches in the New Testament are of no authority whatever, and it would be wrong to found any doctrine on what Christ is reported to have said. If I am not to believe this "one word" about hell, why am I to believe his "one word" about heaven? He referred to the former quite as frequently as he did to the latter. (d.) His religion, according to you, was

simple that it was not necessary to, attempt to

for those who believe in such a God, to have just minds and loving hearts. In its own words, And what shall I say more ?-- for the time would fail me to tell of ' all the foolish and abominable things in this book, which ecclesiastical authority commands us to gulp down, or, 'without picking and culling,' as one of my good old ministers required. I said the Bible was the best-of books. It is such, when it is allowed to be read in freedom and with discrimination. But it is, perhaps, not too much to say that it is the worst of books, when read under authority, and with no liberty to call any of its words in question. This belief that every word of the Bible is true-

how much evil it has wrought !"-pp. 10, 11.

There are several particulars here that deserve special attention. My object in noticing them. will not be at all to inquire into the truth or correctness of your representations of the Biblewhich is a point not before us now-but to look at the book as, with this view, adapted to help us. out of our difficulties in regard to the state of things actually existing in the world :-- the fact of the introduction of sin and misery, and the probability of the continuance of sin and suffering beyond the grave :- as a book adapted to clear up the darkness that rests on the subject, and to make the mind calm. The particular there should have been no allusion to it in a things in the Bible, according to your view of are the following: (a) "It is the best of books-a repository of the sublimest inspirations, principles, and, pre-

cepts.' (b.) It " abounds in foolish, false, and exceedingly pernicious things." (c.) It has been the cause of all the wrongs done to Africa :- in your estimation, and in mine,

not trivial or small. (d) It has been the main support and cause of all the persecutions against witchcraft, and of

(e.) It has revealed a "MONSTROUS GOD." Thus you say, (p. 8,) of certain things which occurred among the Hebrew people, "Their enor-mities grew largely out of their belief in that also

(f) It prevents men, by its instructions and doctrines, from "having just minds and loving

(g.) There is nothing certain about it. Thus you say, (p. 9,) of the Saviour, "That it is far from certain that he spoke what is recorded of him." And, again you say, "We have no right to believe that his speeches were, word for word, as recorded in that book."

(#:) The Bible is, according to your view, full of falsehoods. It undoubtedly affirms that Christ, after his resurrection from the dead, ascended to heaven. But you say, (p. 5,) "But little evidence is necessary to prove that a man has died. That his breathless body went straightway into the sky, could hardly be believed on any amount of evidence!" (And thus you say, (p. 14)) that in the divine administration, under the unvarying laws which govern the universe, there is "no room for the working of miracles," and that the world cannot much longer " have patience with the puerile Theologies" which teach these things But the Bible is full of miracles. They are its very warp and woof. They enter into its very. structure. They are found on almost every page. Yet, according to your view, all these, from be-ginning to end, are falsehoods; the account of the creation of the world, and of man; the account of the deluge, and of the destruction of Sodom and Gomorrah; the account of miracles in Egypt, and of the deliverance of the Israelites, and of the passing through the Red Sea; the account of the Incarnation of the Redeemer, and of his healing the sick, and restoring the worse than Egyptian darkness a darkness which, blind, the lame, and the deaf; the account of if you will allow me to quote from a book which the raising of Lazarus, and of his own resurrection and ascension. No book is so full of mar- is "as the shadow of death; a land of darkness vels and miracles as the Bible. Not Herodotus as darkness itself; and of the shadow of death or Livy; not even the Iliad or the Ænead; not without any order, and where the light is darkthe Inferno of Dante, or the Paradise Lost, and, ness. Job x. 21, 22. therefore, on your theory, no book is so full of falsehoods as the Bible. Is this, then, the "best materially change my views in regard to subjects this on the 2d of June. When over the highest of Books?" Is there, for benighted man, no better guide to a future world; no better, safer instructor than this? Yes : the works of Seneca and Cicero are better, for there are not so many falsehoods in them. The Koran is better, for it does not pretend to record the working of mira- the most vital subjects which can occupy the atcles by the Prophet. There are many books that are not full of foolish things; that do not sustain the wrongs against Africa ; that do not reveal a "monstrous" God ; that do not record "foolish ing what we believed these two very different day. and abominable things ;" that do not on almost every page record a falsehood. Such a book as the Bible is, according to your view, is wholly unreliable as a history; wholly unworthy of God legacy, to my friends when I, am dead, I wish as a revelation : wholly valueless to man as a traveler to another world; wholly undesirable in proposed, and which I have so freely examined; its influences on the morals and the happiness of and I desire to leave to the world, so far as the To these we were transferred and run down mankind. How this book can be called the world shall care any thing about what I believed, "best of books," is a mystery which I shall not when I shall pass away from among the living, attempt to explain. If this is the "best" of my deep and unalterable conviction that every books, which is the worst of books? Such, then, are your views of man, of God, of Christ, of the Bible. I do not now say that they are erroneous views—for that is not the point before us; I only say that they are your views. You ask me to exchange my own long-cheristied opinions for these in order that I may obtain light and peace in regard to the dark things on earth which perplex men; in regard to the un solved mysteries of the future world. It will probably occur to your own mind at this stage of the inquiry, that I shall not be likely to embrace your suggestion. Whether your views will be more satisfactory to other men than they are to guide to another and a better world. I am, with me, is not for me to judge. I have now gone over the main points in your letter, and have finished what I intended to say. have endeavored to be courteous, but, at the same time; I have desired to write you such a letter that you would not be likely to write me mind is full of it, and he does not hesitate to another. You will, at least, I think, give me avow his convictions and declare the truth to credit for not having given you occasion to do his neighbors. But when his friends press him dry seasons nothing but wide beds of cracked this by any designed misrepresentation of your with the argument that Christians even believe mud covered with a white alkaline efforescence, views. Thus we pass on-you and I toward the end do they support them, he is confused and per-of our journey-an end to either of us not now plexed. He understands me when I tell him he far distant. You, if I have correctly understood must judge of the faith and views of Christians your views, with a belief that man is so made by their own Scriptures and religious practice. that there can be no security that he will not sin | and that this support of the temples, and idols is him; as being incapable of converting man if he should go astray, by any power of his own; and as being so bound, fettered, and compelled, by the physical and fixed laws of the universe, that he gainot, either in this world or the next, inter-pose, by "miracle," or by the direct operation of his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power to save a sinner: a part of the his own power to save a sinner: a part of the his own power to save a sinner: a part of the his own power to save a sinner: a part of the his own power to save a sinner: a part of the his own power to save a sinner: a part of the his own power to save a sinner: a part of the his own power to save a sinner: a part of the his own power to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power, to save a sinner: a part of the his own power to save a sinner in the part of the his own power, to save a sinner: a part of the his own power to save a sinner in the part of the his own power, to save a sinner in the part of the his own power, to save a sinner in the part of the his own power, to save a sinner in the part of the his own power, to save a sinner in the part of the part of the part of the his own power, to save a sinner in the part of the part while in this world, and in any future condition; only out of complaisance to the views and wishes

in other words, can do nothing to effect this without violating his freedom; and that all this is essential to just views of moral agency, and must exist in the future world as well as in this, and consequently, that there can never be a state in which man can be secure from sin, and therefore from suffering. Thus, too, you hold in regard to God, that his power is limited by the human will, he having made man so "great" that he cannot control him; that he does all that he can to save him from ruining himself, but in vain; that he exhausts his power in this respect in the present life, and that man enters the eternal world with no hope of help from his Maker; and that God himself is so bound and controlled by the fixed and inexorable laws of the universe, that he cannot interpose even by miracle to aid and save man. Thus, too, in regard to Christ, you hold that we have no certain knowledge of what he said at any time; that even if we were assured that he had made an affirmation on any subject, his word would not establish its truth ; and that it is impossible to prove that, he ascended to heaven in a bodily form. What became of that Saviour, whose existence you do not for man you have not informed us; what he taught we have no means of ascertaining. Thus, also, in regard to the Bible. You profess to consider it as the "best of books," but at the same time describe it as a book of no practical value; a book that reveals a God that cannot possibly be loved, honored, or adored; a book full of puerilities and trifles; a book not reliable as a history and full of falsehoods; a book in re-

lation to which we have no possible means of determining what is false and what is true; a book that has been the occasion of numberless crimes, wars, persecutions, and acts of tyranny and oppression in the world; a book, therefore, wholly worthless and valueless as a guide to another world.

I, on the other hand, cherish the belief that man, though free, may be restrained, converted from singand made secure in holiness consistent ly with his freedom; that God has the power to convert and save most hardened offenders, and to sanctify the vilest of the race; that he rules the universe with infinite wisdom and goodness, though we may not be able now to comprehend the reason of his doings; that there is an allsufficient Saviour provided for man, and that, through him, salvation, on easy and reasonable

terms, is sincerely offered to all mankind; that God has given to man a revelation-not foolish puerile, unreliable, contradictory, and absurd, but a safe and reliable guide in all that is necessary or desirable for man to know or to believe in order to salvation; that a sinner may be saved, and that when saved, his salvation will be secure for ever and ever.

In the main facts in regard to the introduction of sin and woe into our world, we do notwe cannot-differ. The facts are before our eyes, and we cannot deny them. In regard also to the existence of sin and woe beyond the grave we do not differ essentially, for you have expressly admitted that they will exist there. For myself I confess that all this is dark. I do not understand, it now; I do not hope to be able to understand it in this present life. But I entertain no doubt that it may be understood, and that it is consistent with the idea that God is just, and wise, and good; that he is worthy of universal confidence, adoration, affection, and praise :--- and such a God I believe presides over all. Your system seems to me not only to offer no explanation of these facts, but to involve the whole subject in deeper darkness and gloom-in

REV. A. M. STEWART'S LETTERS-VIII. (AUSTIN, NEVADA.)

As we live in a land of magnificent distances, and are withal an unsettled people; no marvel need be felt that my present communication is dated at this place-so far inland, that it is neither in the East nor yet in the West.

OCCASIONS OF MY COMING.

After my arrival in the Golden City, the Capital of the West, a week was spent very pleasantly. During this time various jottings were made for the Presbyterian ; all of which will answer months hence as well as now. A meeting of our Pacific Committee on Home Missions was held soon after my arrival. At this meeting the impression prevailed that the interests of our Church at this lone out-post in Austin, were languishing; perhaps ready to perish. This was much to be deprecated, as it is an important point and the out-post of our Church on the Pacific coast. After consultation, the inquiry was made, deny, but assume, you do not say; what he did whether I would go at once to Austin and spend a" month or more: "Certainly; my mission to the Pacific Church was to go;" and very pres-ently I was on the road. The distance between San Francisco and Austin is about five hundred miles. due eastward. As the trip has been the most interesting, varied and picturesque I have ever taken, a brief account thereof will not be uninteresting to the Atlantic reader.

THE JOURNEY.

Leaving San Francisco at 4 P.M., June 1st, on a commodious inland steamer, we were steamed across bays, through channels, and up the Sacramento River, which was pouring down a floodtide of waters from the melting snows of the Sierras. The distance between San Francisco and Sacramento is one hundred and twenty five miles; a voyage similar to one on our upper Mississipi, Ohio, Delaware, or Hudson. The scenery, however,-hills, trees, shrubs, grass, land, ran-ches, taverns all looked foreign-of another land -Californian.

RAILBOAD.

From Sacramento next morning, we took the cars; on the western end of the great Central Pacific Road, for the summit of the Sierra Nevada Mountains, one hundred and five miles. As on an Atlantic road, we were whirled away over the long wide valley of the Sacramento, now in all the gorgeous beauty of early California summer-on to the conical hills at the base of the great mountain range, covered with a beautiful growth of tall, straight pines, with limpid streams running around their base from the still melting snow above. Here is one of the early and rich gold fields where miners flocked in 1848-9. Many of the hills have been literally dug and washed down in search of the precious metal. We had only a glimpse and then on through spurs of the mountain. up awful chasms, around cliffs, that, to look out of the windows as their curves were turned, made the head dizzy. Awful chasms and canyons yawned thousands of feet below. What triumphs of engineering and energy! Still on and upward into the region of banks and avalanches of snow. Our Conductor finally shouted, "Summit," not however the actual summit of the mountain, but Summit Station. Here commences a long tunnel, nearly completed, through the mountain top. On each side of the track where we stopped, large companies of Chinamen had shoveled the snow from the track and piled it up to the height of twenty feet.

SLEIGHS.

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but attempts it in vain. (2.) Your views of God:

I have already, in part, noticed your idea of God, that he does all that he can to save men; that his power over them is texhausted in this life; that he has made man "too great" for his control; that, as all this pertains to him essentially, it must extend to the future world as wellas to this; and that, consequently, he would be unable to save men there, since man " too great" for him here, must a fortiori be much more so there; that is, if the human faculties expand and develope themselves there in any proportion to what is done here.

I have now only to add, that, according to your view of God, he is either absolutely unable, or indisposed, to interfere in any case in the affairs of the universe by an act of intervention. that could be properly called a "miracle:" that is, where his own will and power would be the only antecedent or cause of an event. The universe, according to your view, is controled by fixed and unchangeable laws-by laws that are, in no case, to be interrupted or set aside by the power of God.

This view of God you have expressed in the following language:

"It is entirely unreasonable to expect that our science-enlightened age shall hold to the Theologies, constructed in an age of darkness—an age, when it was believed that the earth was a plane of only a few hundred miles in circumference, and, yet, of such paramount importance, that the sun, moon, and stars were made but to serve it-and an age, too, when it was believed that Gol's dealings with His children, instead of being directed by unvarying laws, were but the irregular and fitful impulses, now of His love and now of His hatred, now of His revenge and now of His repentance. How is it possible that Europeand America, having learned that the earth is but a speck in an illimitable universe, and that the unvarying laws, which govern both, leave no room for a passionate and changeful God, and no room for the working of miracles -how is it possible. I say, that they dan much longer continue to have patience with these puerile Theologies ?" (p. 14.)

From the power of God, therefore, there can be no hope for the sinner and the sufferer in the future world, and as you admit that man may sin and suffer there (page 7), it follows that so far as God is concerned, the sinner and the sufferer there must be absolutely helpless. How far does this differ in regard to what is dark and inscrutable from the common representations, among those who believe in the Bible, of the condition of the wicked in the future world ?

But my concern with this statement now is menely as a representation of your view of God Its causeless and cruel wars, charged on God Himas a Being of limited powers; as having, by misfortune or accident, made men "too great" for him; as being incapable of converting man if he

"In this connection let me say how infinitely absurd is the doctrine, that a religion so simple and, so obviously true as is the Christe Religion, needs to be proved by miracles. The Theologies are not worth proving; and; therefore, no miracles are called for in their case." (p. 13.)

That is, all his claims to the power of working miracles were false, and all that he did in this respect was to be traced to jugglery or deception It was in no sense true that he healed the sick, or opened the eyes of the blind, or made the deaf to hear, or raised the dead; and the whole story about Tazarus was a fabrication-an imposture—a delusion. Yet no one that ever lived in our world, if the records about Christ are substantially" true, ever professed or pretended to work so many miracles as he did; no one, therefore, stands before mankind as so stupendous an impostor.

(e.) It is, according to your view, if I understand you, wholly uncertain what became of Jesus. If the account in the New Testament is even "substantially" true, it may be assumed that he was put to death on the cross-although this is not more directly or positively affirmed than it is that he raised Lazarus from the grave. But according to your view, it is certain that there can be no proof that he ascended to heaven-though this is more than "substantially" affirmed in the New Testament. Thus you say, (p. 5:)

"But little evidence is necessary to prove that man has died. That his breathless body went straightway into the sky could hardly be believed on any amount of evidence."

He must, therefore, either have remained in the grave, or, if he rose from the dead, he must have died again at some time, and in some place, and in some manner, not even "substantially" recorded. Which of these is the true statement in regard to him you have not informed us, (4.) Your views of the Bible.

Your views on that subject are very unequivocally expressed in the following language:

"It is, indeed the best of books-a repository of the sublimest inspirations, principles and precepts. Nevertheless, it abounds in foolish, false, and exceedingly pernicious things. Its sills, and some of them very, revolting, stories about the Red Sea, the Sun and Moon, the Whale and Jonah, Lot's wife turning into salt, the control of the skies by Elijah's prayer, God's sending, 'lying spirits' into His children, etc., etc., have ever continued to feed to fatness the superstition of Christendom. The Bible's wicked curse upon Canaan has been the prevailing plea with so-called

Christians for carrying fire, and sword into Africa, and robbing her of tens of millions of her children, self, justify every war and 'every murder. Its one Short line : 'Thou shalt not suffer a witch to live,' has cost the hanging and burning, of many thousands of

you say is full of " puerilities" and "absurdities,"

It is not probable that at my time of life I shall the study of which has constituted my main employment for more than forty years; nor can I suppose that you will materially change yours. We shall probably both of us leave the world cherishing the opinions which we now hold on tention of the human mind.

We shall leave to our friends and to the world, so far as the world may feel any interest in know-

systems as the result of the studies, the reflections, the observations, of our somewhat protracted lives. For myself while living, and as a some better system than that which you have sinner under the divine government is in danger; that there is beyond the grave a world of just and eternal retribution; that there will be a judgment of all mankind :- but that there is a way of salvation from the wrath to come for all men'; that Christ has died as the great atoning sacrifice for the sins of the whole world; that the benefits of that sacrifice are freely offered to every man, on terms simple, reasonable and easily complied with; and that God has given to mankind a Revelation, not puerile, triffing and absurd--not deepening the darkness of our condition-but full of light, a safe and sufficient great respect, truly yours,

ALBERT BARNES. e nacionale parte

Mahadoo Kudum, is a Hindu, who for many years has been studying Christian truth. His the Hindu deities to be veritable gods, else why

With some difficulty ourselves and baggage were transferred from cars to immense sleds, each drawn by six horses and we are thus conveyed across the immediate summit of the mountain, and over snow banks, how deep none seemed able to tell. To complete the winter scene, it snowed heavily upon us during the time of our sleigh ride, and ridge we were transferred to large stage wagons, and thundered down the slopes of the great mountain to Donner Lake, with a rapidity and seeming recklessness eminently western. Before the close of the present month, these famous, breakneck rides will forever terminate. The railroad connection will be complete, and the mission of the sleigh and the stage on the great overland route ended. I am glad my journey came in their

RAILROAD AGAIN.

From Donner Lake the railroad, is completed forty miles eastward down the Truckee River. No full sized cars can be gotten over the mountains until the completion of the railroad. Small truck cars have been constructed for temporary use. the little river with its sublime scenery, in fine style to Reno, the present terminus, of the road -quite a bustling town all constructed within the past few months.

AGAIN STAGES.

At Reno we again took stage, and were conveyed in the night to Virginia City, Nevada, a distance of twenty-one miles. Here we were allowed to rest the remainder of the night. About Virginia city more anon.

ACROSS THE DESERT.

From Virginia city, Nevada, to Austin is two hundred miles. Forty hours of constant staging took us across the long, lone, dreary intervening space. The immense territory comprising the new State of Nevada, is a portion of that great interior of our continent fitly called a Bason ; because surrounded by vast mountain ranges from which numerous streams of water flow down into this widely extended region. None of them, however, find their way to the ocean, but terminate in sinks or lakes, which present a wide extent of muddy, saltish water after heavy rains, yet in the preventing all vegetable growth. The region through which we passed is one of the most uninteresting on the earth's surface; cut up by ridges of bare rocky mountains with intervening valleys of sand and volcanic scoriae.

For what purpose has the Lord left so vast a region without seeming hope of human tillage?