Ariginal Communications.

A SUMMER DAY IN SWITZERLAND-RIDE TO GRINDELWALD GLACIER.

[From the Note Book of our European Correspondent.] As the ascent becomes more steep our carriage moves slower, and we are now almost opposite the gorge between the Grand Eiger and the site the gorge between the Grand Eiger and the of id times. We make quite a line in single and enjoy the sights and the ride. We have ch sweet echoes from the great rocky Mount Eiger, as it rises perpendicularly here, across the valley. He closes his eyes, ws in a long breath and then bending forward ou fear he will burst them. The sight of the then the echo came back, clear, sweet, sol ... New York merchant said that he must blow an the man for his entertainment and pass on. Alpine horn too, and wake some of Mount Eiger's he nearly blew himself through the horn-he tried it myself with but little more success, and concluded it was better to let that stout Swiss boy blow his brains out than worry myself with the effort. We had often sung of the Alpine horn and joined in the "tra la la," which we supposed sounded something like it, but had no idea that the horn was a great wooden trumpet three yards long, that took the strength of a Samson to fill. We gave the boy some money, for that was what he blew for; not to hear the echoes, not he.

We are now fairly opposite the gorge dividing the mountains, and out of it flows a river of ice. The lesser Grindelwald Glacier is before us. Why call it "lesser?" for it fills the whole valley from mountain to mountain; and as you beyond that closes in the view. It may be a thousand feet deep, or two thousand, or five, if the valley is hollowed out under it, to the same level as the place we are standing upon. All is ice and snow as far back as we can see, between the two mountains. Bold rocky peaks rise here and there, with snow lying upon them, wherever they are not too steep to allow it to lie. The view is closed in by a mountain wall several miles distant, with snow covering it to the sum- less remote mit; while here and there, cold gray rock precipices and pinnacles stand out above the snow. The air is much cooler, as we approach immense bodies of ice and snow. The day has go with the Methodists. As the result of origin been hot; but for the last hour the heat has the modes and methods which concern the been gradually leaving us, and now we are delightfully cool in this pure bracing atmosphere. These pretty farms, these meadows, and orchards, and rye-fields, all around us, are rich and thrifty in appearance, and yet they are within a quarter of a mile of that everlasting ice bed, that has stands for it. An effort is on foot to unite them, been nothing but ice and snow for thousands of which may, or may not soon succeed—probably years. We had always thought that the Glaciers were far above the vegetation; but find it

We now come to a little village. Twenty or thirty men are standing together at that stable. What are they doing? They are guides, wait- gregations themselves, only so that no churching to take us and other tourists like us, to the law shall be infringed, and the peace of the

We soon arrive at the Grand Eiger Hotel-a neat wooden chalet, painted white. We take a tunch, while we look across the valley at the lished in a pamplilet; from the size of which, I millions of tons of ice and snow filling the gorge opposite. Our hotel is so high that we look three days. down upon the lower portions of the Glacier. are white and glittering, other portions appear look at long. The whole valley is filled with church?" And sure enough they did; and men, the solid ice, and it almost appears to flow, the women and children, minister included were surface slanting downward from a height of sev-pleased with the result. eral thousand feet above where we stand, to the bottom of the valley at our feet, where you can step on it from the ground, and try to climb its "rough surface. On each side of the lower portion of the Glacier the mountains are covered the congregation asked leave of Presbytery to with pines; but as you ascend, the growth of keep the instrument. From the Presbytery it pines ceases and all is barren, lifeless, cold.

But the great Glacier, is the one we are going to visit. The one before us is but a small affair. So we make arrangements to travel further. Our carriage is here put up to wait our return. The ment. The question is treated historically, scriproad beyond us is little more than a path three turally, practically, and legally. Several of the or four feet wide. "Will we go on horseback or on hand-chairs?" Horseback of course. There he commands a joyful voice, with "psaltery, harp, is too much of the American in us to let those sturdy Swiss carry us, as they are anxious to do, on a chair fixed on a hand-barrow; handles bethe riders along. The horses are ready in a few as a general thing the singing is "wretched." An minutes, a guide holding the rein of each. "We old church in Montreal, after a sermon on attitude don't want five guides, certainly!" "Yes, but it in worship, were called upon by the minister to costs the same whether you take the guide or sing the Doxology in long metre, standing; "to not; six francs for a horse either with or with show that they did not need the aid of instruone guide; or six francs for a hand-chair, all the mental music; and in three trials broke down."

same." "Well, which of these guides can speak In short "the music is to many an annovance:" French?" Not one answers. They all speak German. "Can't you get us some French-speaking guides?" we ask the proprietor of the hotel. testimony of several speakers, too, that a great He calls out his assistant, a young man, who ac many persons are leaving the Presbyterian

"Where did you learn your Engly years," he "I was in a hotel in New York French speakanswers. He at once hunts lition to the other ing guide, whom we hire he trip, and we set ing guide, whose each fid Glacier, which lies five, at six francs each fid Glacier, which lies nve, at six frames and the Wetterhorn, out, single file, for the and the Wetterhorn, out, single file, for the and the wetternout, out, single file, for the beyond. We have at between the Modeles beyond. We have at some four or ad, among these little farms; some four or quite rough, our horses picking times a bear quite rough, our horses picking then it brief they know every inch of the way, as their brought travellers through these paths a

Mettenberg. We are presently some Long dramach hearing the echoes of the Alpine horn, so or four delightful strains of music. Long dramach hearing the echoes of the Alpine horn, so Mettenberg. We are presently started and hearing the echoes of the Alpine horn, so or four delightful strains of music. Long drawin hearing the echoes of the Alpine horn, so or four delightful strains of music. The notes are solout and delicious. The notes are solout and delicious. The notes are solout and while they sail sweetly through the choes from Mount Mettenberg as we ride choes are solout through the choes from Mount Mettenberg as we ride choes from Mount Mettenberg as we r held together appness his three notes—sol...
held together blows his three notes—sol...
held together blows his three notes—sol...
This time a man blows it, a better performer than the boy we met an hour or two ago—and up our carriage close body being nearer the mountain the echoes come much quicker and mingle with the tones he plays. This certainly is sweeter than anything we have ever heard. The same man fires a little cannon for our entertainment. Its sharp bang comes echoing ows, with cheeks distended so fiercely, that back from Mettenberg instantly, then another and another echo from the Wetterhorn beyond, effort had nearly dispelled the charm; but just then rapid rattling echoes as the vibrations glance mi ... do ... and we all decided it to be the the sound dies away. Another cannon is fired from peak to peak a mile above our heads, and most delightful thing we had ever heard. Our and the astonishing echoes repeated, when we pay

sweet echoes. So shutting his eyes he tried, and the Grand Glacier of the Grindelwald. Here we dismount and leave our horses, for the last said,—but it only produced a low dismal bray. I half mile must be done on foot. There is a grottoo cut in the Glacier, which our guide has been telling us we must enter, so the ladies put on their water-proofs and we our over-coats, and each one carries an Alpenstock, and with the lively singing guide we set out. G. W. M.

LETTER FROM AMBROSE.

ORGANS ACROSS THE LINE. Probably our people, as a general thing, have but limited knowledge, and proportionate concern, as to matters which are transpiring in the perceive the real obstacles to be removed. Of Churches in the "New Dominion." Here in the Saginaw Valley, however, Canadian matters have look up the gorge it continues backward and up. a living interest for many of us. This region is ward filling the whole space to the mountain full of Canadians; at least a third—some say half founded. That fear was a good deal obviated, by of Bay city is made up from that quarter. Of these people, a large number are laborers in the mills; but many of them are traders, mechanics, and professional or business men. As to birth, or national origin, a considerable portion are either Scotch, or of Scotch extraction; some are Irish, or Scotch-Irish, and a few are English; while France has some representatives more or

The Presbyterian Church in Canada is largely Scotch, as you know. The pure English go to the Episcopal Church; and a mixture of all people Churches of Scotland, concern their descendants be united. I suppose the O.S. friends of union in Canada, with such variations as the circumare working like beavers, to carry it in their stances produce. There are two Presbyterian Presbyteries. It will probably take no great terian Church," and the Old Kirk; or that which

One of the questions which now agitates the Canada Church, is the matter of organs in churches. This has been tussled over in Scotland, and measurably settled there, by referring it to the conchurch not disturbed. In Canada the Synod of 1867 was occupied largely with this question; and the overtures, discussions, and judgment, are pubjudge the debate must have lasted some two or

The matter came up from Knox congregation, Its surface is exceedingly rough, covered with in Montreal. I gather, that this church, after hollows, and ridges, and fissures. Portions of it the manner of us Yankees, got them a "Cabinet Organ," or perhaps a melodeon—though it is all to be covered with thin dust which makes it look dim. Far back, however, among the mountained with the larger name, "organ" —for the use of their Sunday-school. That liktain peaks, all is white and pure, so dazzling as ing the sound of it, the question was asked, the sun shines upon it, that it becomes painful to "Why not make it go with the singing in

But certain people, outside-some of them from country districts—were scandalized at the Kirt fu' o' whistles," in the Lord's house; and made disturbance accordingly. So to have peace, went to the Synod, which met at Toronto in June, 1867. Here Greek met Greek over the organ. The debate is of much interest; as much for the incidental mentions, as for the direct arguspeakers do not fail to get David's help, where cymbals, timbrel, trumpet, and organ." One declares, that a trial of three hundred years, in their way, is a "complete failure;" that it is no better, fore and behind, by which two stout men carry but worse, than it was thirty years ago; and that In short "the music is to many an annoyance;' and a large and influential number of members throughout Canada desire a change. It is the

to be true, in Scotland, England, Ireland, and away from all the appliances of civilized life to the British Colonies. They are the more inclin- build and occupy a city under such conditions, ed to this, that they join in Sunday-school cele- and at an expense, also, equaling the most sumpbrations, and learn thus abroad to sing the songs tuous living in our Eastern cities. During my they may not sing at home. The fact, too, which sojourn here, a little room is occupied in one part they confess, that while the Scotch Churches thus of the city and eating obtained at a shanty-built Baptist, Methodist, Independent, and American | per in Austin-and the expense of my divided | lost upon them. They are sure that their Continental. disadvantage is not in their doctrine, nor in their church music.

Yet after debating the subject in the Synod, overhanging Austin there run numerous veins of as stated, although the ability of that body was silver ore. immensely on the side of the organ, it was voted move the thing, and praise the Lord "with their voices" the best they could.

ority of votes joins the majority of brains. Per-

Union.

Probably your readers, by this time, may have had enough of the General Assembly, and of Union for a while; so I will not dwell upon either now. We in Michigan are not so immediately interested in it as you are, farther East: there being in this State but a few O.S. churches. Still we are for the Union-on general principles; providing we feel reasonably sure that the Churches are ready for it. Some of us out this know; not so much from any technical difficulty at least with some of us—as from a want of satisfaction on this point of readiness. We went to the Assembly to get light as to that point: We obtained some - no great thanks to the Union leaders in our body. I have no idea that they intended that we should be kept in darkness, and be made to swallow the Basis blindly. Yet it had that kind of a look, for some days. The Report of the Committee of Fifteen, which has been so much praised, was to us an exceedingly unsatisfactory document. It was an argument for union, from men who did not course it overshot. The tenacity of our New York friends for that Tenth Article, confirmed us in the fear, that our suspicions of a want of readiness for union in the O.S. body, were well hearing the O. S. delegates. If they spoke the hal sentiment of the majority in their body, which sent them to us, we of the minority were relieved in a considerable measure. But we do not want our present quiet disturbed. May we not reasonably ask for some assurance, at least while the N. W. Presbyterian utters no uncertain sound in our ears?

The thing is now with the Presbyteries. I wish it were in such shape that our Basis were the Confession of Faith and Form of Government, with such arrangements, with regard to conditions, as vote on the Basis, as it is adopted, and trust to amount of work to carry it in ours, though it is guessed that there may be minorities.

Speaking of the Assembly, the record of their faces, as given by the Harrisburg artist, has just reached me. The picture has a pleasant look. The good Moderator-good as a man and a minister I mean—is the fit centre head—with the brave Governor above him-encircled with a galaxy of the Doctors. The rest of us are peppered about promiscuously. I find this correspondent hob-nobbing with the man that "blowed him up" for some unlucky utterance in debate. He has a good chance to do it still, while old friends are in in a state of great scatterment. Friend Swazey T see has the right ear of the Governor. I hope he will be wise in his privilege. If he does not, his pastor on the other side may correct him,

THE WEATHER

is hot; we have had more than twenty days among the nineties, with three or four ascents of the mercury above 100° up in one case to 105°. Pretty well for Northern Michigan. As the result. I hear of many deaths from irregularities say whisky drinking chiefly, inducing sun strokej or congestion. Whisky is very unsafe with the mercury at 100.° Yours truly,

Bay City, Mich., July, 1868.

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

A city of the hills and valleys—a town loosely scattered about in the gorges of a barren mountain—a habitation for human beings two hundred miles from any other place—a busy, bustling population of four thousand people, who have hauled to them in ox and mule wagons a distance of from three to four hundred miles, across a region without inhabitants, everything they eat and wear, together with all the lumber for building their houses; -no tree within sight-hardly one within two hundred miles, and scarce a cultivated acre within the same distance. Its location is seven thousand feet above the sea. Summer and winter struggle together for the mastery nearly all the year round. It has been snowing since yesterday, and to-day, June 15th, the snow covers the ground to the depth of six inches. This, however, is declared by the oldest inhabitants, to be an unusual freak of the elements.

lose their young people, other Churches such as restaurant in another-no hotels or taverns pros-

Some six or seven years ago, as a rider belongtheir preaching, for their pulpit is able; in ing to the Overland Pony Express was resting his which I do not think them to claim too jaded horse in the canyon where Austin is now much. I have heard a number of the Canadian | scattered about, he chanced to pick up a curiousministers-indeed they are not unfrequently com- looking boulder, carried it with him two hundred ing over to us-and I can testify to their general miles to Virginia City, had it scientifically exability. The trouble then, they argue, must be amined, and it proved to be rich in silver. This led to the discovery that through these mountains

"Where the carcass is, there will the eagles be down. The offending church was ordered to re- gathered together." Prospectors and miners flocked here—speculators, traders, mechanics, refiners come doctors, lawyers, rumsellers, gam-When the action of the Synod reached the blers and commercial women followed—people church, some of them were inclined to show came the long journey on foot, on horseback, in ight still; but the pastor informed them, that carriages, in long trains of ox and mule wagons disobedience to the Synod might "ungown" him; —came in every way; and a city went up, was or-from which phrase you may infer that the Cana-ganized and inhabited as by magic. Other classes dian ministers wear gowns; which is true; at of persons also came. Numerous companies with least as a general custom. So I suppose there large capital were formed in the East in order is not an organ in any Presbyterian church in that the stockholders might become still richer Canada, and if the music is, as they say, "wretched," it will stay wretched; at least till the maguidance of the various buildings and machinery. haps the question was up again this year; if so Others of the best experience and business capayou may know; but I have not seen the proceed- city came to look after the outlay and incomes. Not a few of these men brought their families with them-families with all the education and refinement of our Eastern towns and cities and, better than all, some of them Christian families.

A stranger conglomerate, a more diversified, mixed up multitude, than this population of Austin, the world has not perhaps in it. A place of deep interest for the study of the philosopher, the historian, and especially for the Christian minister. A keen, sharp intellectual mass. Nearly every one here has for years had his wits sharpway were in a minority, in the Assembly, as you ened; many even to razor sharpness in some calling or other of life-honest or dishonest. Few here but can follow to perfection the advice of Burns to his young friend;

"But keek through every ither man,

Wi' sharpened, shy inspection. Many of the conditions of society here remind me of camp and army life, and thus perhaps have for me more interest, and tend to make me feel so readily at home. Here have I been sent for a month to preach, to look after and consult about church interests-church erection and extension. Never did a place more need the gospel, and there are few localities on the Pacific where it seems more important that we should have a successful church organization, and certainly few places where it will prove more difficult successfully to maintain one. The Catholics, as usual in such places, are well organized and have all their appliances of deception at work. The Methodists also have a hopeful society. Our church, too, has for some time been fully organized, but existing with seeming irresolution, and with perhaps all matters injudiciously managed by those sent to take charge. The few of our people here had become discouraged. One special cause of discouragement with respect to permanence is, that perhaps not a person in Austin is here with any serious intention of making it a permanent home -to die and be buried here. They come to make a pile, or break; and leave. They are all very glad, however, that I came. There had been no preaching for some time before my arrival. A wide and effectual door is nevertheless opened in this strange, new, far off city. May the Holy Spirit open the windows of heaven and pour out rich, full and free blessing upon this needy, careless, ungodly collection of people.

A. M. STEWART.

THE RIGHT AND WRONG OF DANCING. 1. A CRITICISM.

MR. EDITOR: -In an editorial article of the AMERICAN PRESBYTERIAN some time since, on the "Social Pleasures of Christians" I was much interested, and laid the paper aside with the inthought objectionable. I now propose to give it at-

I need not say, I approve of much which was said on the subject, our subject of vast importance to the interests of a holy religion. It must be admitted, that the power of the Christian Church for good is very much diminished by allowing her members to conform to the sinful customs of the world. In our cities and villages the most devoted pastors are mourning, over this evil. The younger members, encouraged often by parents and even ministers, resort to amusements which can have no other effect than to destroy their rel. ish for serious things, and unfit them for any Christian duty. Such is the fact with the character of certain parties where great expense and show is the ruling principle, but especially where card-playing and dancing is introduced.

The point to which I object in your remarks ceptions. You say "Waltzing and the kindreds. not these exceptionable forms of dancing, the legitimate fruit of promiscuous dancing of "simsimpler sorts of wine-drinking?

Presbyterian Church, N. S., can disregard and ings of the Church at large, respect for a sound openly defy the action of General Assemblies, Christian morality, a proper regard for the safety which have not only solemnly declared their dis- of your associates, and for the salvation of preapproval, but have enjoined upon the Churches cious souls, all press upon you the obligation to He calls out his assistant, a young man, who ac costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to constant a graph of the celements. The costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to costs us in good English, the first we have heard to cook a graph of the costs us in good English, the first we have heard to cook a graph of the constant to cook a graph of the cook and the cook a

The writer has conversed with more than one city pastor, who have declared this evil was one of the greatest they have to contend with. Perhaps you will find in another part of the city, pastors of the same denomination, who favor the evil and send their children to dancing-schools, by which the drawing-rooms of their parishioners have frequently been turned into ball rooms. Presbyterians, grow, increase, and flourish, is not establishment will equal that of a like stay at the It is melancholy to see what has been the results -in some instances, irreligion and infidelity. Christian parents have led their children away from Christ, in this broad way of sinful indulgence, satisfying their consciences by the plea, children must have some amusement. and if

not allowed this, they will have worse ones.' One of the difficulties rural Churches have to meet, is the loose practices of many of the city Churches. This is one. It does seem strange they will advocate practices which a great majority of ministers and churches of their own faith condemn, and by a city influence weaken the hands of those who would keep the churches pure. ARTHORNER NO A Page.

II. LETTER FROM A PASTOR TO A MEMBER OF HIS CHURCH.

DEAR FRIEND :- I am informed that you attended a party not long since at one of our public houses and danced. I am also informed that you have been subsequently active in getting up another party of the same kind at the same place, and that you used your influence to get other church members to join with you by at least inviting them to be present, and attended that party

Without entering into a discussion of the evils of dancing, in itself,-my opinion being, as I suppose fully known to you and yours to me, -I wish with candor and Christian charity, as your pastor, in the Providence of God, to show you in a few particulars, how you have violated your Church vows, grieved your brethren, and injured the cause of our precious Redeemer, in the course you have pursued.

Conceding, if you desire it, that you can see no evil in dancing, as you say you have been educated in that way, yet, as a sensible and intelligent young lady, you must, I think, see that your course is wrong in the following particulars:

1. The practice has been repeatedly disallowed by all the judicatories of our Church from our sessions up to the General Assembly. You must be aware that this church disallows the practice and has hitherto deemed it an offense worthy of discipline. When you solemnly covenanted before God, angels and men, to walk with this church, you said you would "cordially join yourself to this a church of Christ, engaging to submit to its discipline." You must see that you are not submitting to its discipline when you are violating its rules, and you have broken through its church government.

2. So when you, with the rest of the church, covenanted with me as your paster, among other things you promised "to receive the word of truth from my mouth, with meekness and charity, and to submit to me in the church exercise of discipline." You must be aware that you are not doing this when you act in public defiance of my teachings on this subject, and thus by example encourage confusion and disorder in the church. Respect for your promise in this particular should have restrained you from the course you have pursued.

3. Your course is contrary to Christian charity, as laid down 1. Cor. x. 31-33. You cannot be ignorant that dancing is an offense to a large majority of this church, and that a majority also of the people of the world look upon it as wrong in a Christian, and compromising her profession. You thus violate your church covenant, by giving offense to your brethren, and pursuanig course which grieves them. There can be no justification of such a course when the object of your pursuit is purely pleasure. It is plainly your duty to forego any pleasure which may be one injuring to others however you may regard it

4. Your course is contrary to sound Christian morality. You are exhorted by the Apostle (1 Cor. v. 2) not to keep company with vile persons and (in Eph. v. 2.) to have no fellowship with the unfruitful works of darkness. Do you not know that there were young men at those parties who are in the habit of being frequently, sometimes largely, intoxicated? To associate with such men on such terms as custom imposes upon you in tention to examine it again, and at some future the ball-room, is plainly in violation of apostolic time when I had more leisure, notice one thing I rule. This I am aware is not necessarily an objection to all dancing parties, but that it is liable to be, all must see. You compromise your moral as well as your Christian standing, by going into such company. Harris to

5. There is another serious objection to your course. You know that it is a principle of the plainest Christian morality and charity, not to do anything for mere pleasure, that will have a tendency to draw others into the way of temptation. You must see that your presence at a house where intoxicating liquors are sold, almost without discrimination, to all classes, does as much as your influence can do to draw the young men of your acquaintance where they are tempted and persuaded to take of the beverage of death. The rapid strides which some of your companions in pleasure are making towards a drunkard's grave, if known to you, ought to be a most fearful warning to you how you allow your example to draw others where they are tempted to tamper with this fearful enemy.

6. There is still another thought about this 10 is here You approve of dancing, but make ex- which I call your attention. Your pastor and some of the church have been earnestly laboring of dancing should be forbidden," and remark and praying for a revival of religion, to save the that "it is certainly surprising that such a rule souls of our friends and neighbors from amend should be needed in the social assemblies of less death. Instead of laboring with us, you have Christian people, &c." Truly it is so. But are done what your example and influence, in some cases exerted directly, could do, to draw some of our younger church members and others into pler sorts? to which you say there is no objection scenes where, your own good sense teaches you just as gambling is a very natural result of card-playing for amusement; or drunkenness, of the all serious impressions are almost surely destroy-To me it is strange that any Christian family anything to injure the souls of your companions ed. I know that you would not intentionally do can allow the practice of parlor-dancing, and yet but do you not see that what you have been doinveigh against ball-room dancing, when one is ing must have such a tendency? And will you not abandon the sinful habit hereafter? Your To me it is also strange, that ministers of the most sacred vows, a proper regard for the feel Your Pastor.