

From the Christian Intelligencer.

"WHEN GOD THE MIGHTY MAKER DIED."

By the Christian Intelligencer of March 14, 1 perceive that the Churchmen and Philadelphians have noticed one of my allegations against the New School. They seem to agree that the couplet,

"When Christ the mighty Saviour died,
For man the noblest died,"

"Is as judicious, and more consistent with a pure theology, than the original words of Watts—

"When God the mighty Maker died,
For man the creature's sin."

While I admit this is "a matter of general interest"—perhaps, none will deny, that it is a subject of special interest in the church to which I belong, and in the region where I live.

The alteration of this couplet is not alleged to be heresy—but it is, in my opinion, an indication of heresy—calculated to excite suspicion, because the new version is preferred and used by those who deny the eternal generation of the only begotten of the Father, and by those who treat as an absurdity the doctrine of the immortality of the soul. God-worshipers, God-men, God-men, Mediators.

To free, if possible, this important subject from the obscurity which has been thrown around it, by the metaphysical propositions of the Philadelphians, and the irrelevant allusion of the Churchmen, to tritheism transubstantiation, &c. &c. let the question in debate be simply this—

Is the alteration more consistent with a pure theology than the original words of Watts?

The Churchmen have taken the affirmative of this question. His words are these: "We must be permitted to say that the alteration, instead of being an indication of heresy, strikes us as judicious, and more consistent with a pure theology than the original words. Such expressions as 'God the mighty Maker died' seem to us equally revolting to the pious feeling, and unauthorized by the language of Scripture."

The Philadelphians take the same side of the question, and call these "very judicious remarks."

I know from our Confession of Faith what the "pure theology" of the Philadelphians ought to be—but I am not so well acquainted with the *professed* theology of the Churchmen. Will he be so good, then, as to say in plain English, what he means by "a pure theology?" Will he say plainly whether Jesus of Nazareth is "God the mighty Maker" or not? Will he show us, from the Scriptures, *what it was*, that, "being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross?" Will he tell us *what it was* that said, "I am the first and the last—I am he that liveth and was dead?"

In the mean time, I beg leave to vary the question, so as to take the affirmative side myself. Let the question be this, *are the words* "God the mighty Maker died," *authorized by the language of scripture?* This I affirm. What say the scriptures of truth? "God was made manifest in the flesh"—"The word was God"—"The word was made flesh and dwelt among us"—"Now in both ascended up to heaven but he that came down from heaven, the Son of Man which is in heaven"—"Now he that ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up above all heavens, that he might fill all things."—"We speak the wisdom of God in a mystery—which none of the princes of this world knew, for had they known, they would not have crucified the Lord of glory."—"For the church of God, which he has purchased with his own blood."—"Heirly perceptive we the love of God, because he laid down his life for us."

What more proof is asked? If the scriptures declare that the first and the last was dead—that they crucified the Lord of glory—that God purchased the church with his own blood—that God laid down his life for us—are such expressions as "God the mighty Maker died," equally revolting to pious feeling, and unauthorized by the language of the Scripture? So says the Churchman. And after making this unfounded assertion, he congratulates himself that the hymns and formulae of his church (Unitarian-like) recognize nothing more than a *referring manum on the cross!*

And the Philadelphian, instead of showing what the "Holy Ghost saith," endorses for the Churchman, with a pen dipped in the darkness of metaphysical midnight!

What have these editors, who are leading thousands, never yet, themselves, been led—by the acknowledgment of the mystery of God, and of the Father, and of Christ? Have they yet to learn, that "Unto us a child is born, a son is given," and his name shall be called the mighty God?

I will not push the inquiry, but wait for their answer, subscribing myself,

Respectfully,

J. L. WATSON,
Cincinnati, Ohio, April 20th, 1835.

FRITTONS OF WAR.—The history of every war is very like a scene I once saw in Nithsdale. Two boys from different schools met one fine day upon the ice. They eyed each other with rather jealous and indignant looks, and with defiance on each brow. "What are ye glowing at, Billy?" "What's that to you? I'll look where I have a mind, a hinder me if ye dur." A heavy blow was the return to this, and there such a battle begun! It being Saturday, all the boys of both schools were on the ice, and the fight justly became general and desperate. At one time they fought with missile weapons, such as stones and snow-balls; but at length they coped in a rage, and many bloody raps were liberally given and received. I went up to try if I could pacify them; for by this time a number of little girls had joined the fray, and I was afraid they would be killed. So, addressing the one party, I asked what they were pelting the others for: what they had done to them. "Oh, nothing a' man; we just want to give them a good thrashing." After fighting till they were quite exhausted, one of the principal heroes stepped forth between, covered with blood, and his clothes torn to tatters, and addressed the belligerent parties thus: "Weel, I'll tell you what we'll do wifer: if ye'll let us alone, we'll let you alone. There was no more of it: the war was at an end, and the boys scattered away to their play. I thought at the time, and have often thought since, that trivial affray was the best epitome of war in general, that I had ever seen. Kings and ministers of state are just a set of grown-up children, exactly like the children I speak of, with only this material difference, that instead of fighting out the needless quarrels they have raised, they sit in safety and look on, send out their innocent but servile subjects to battle, and then, after a waste of blood and treasure, are glad to make the boys' conditions: if ye'll let us alone, we'll let you alone."—*Extract from Lay Sermons, by the Ettrick Shepherd, p. 197.*

From the N. York Sunday-school Visitor.

BAD EXAMPLE COUNTERACTED.

In a Sunday-school not far from this city, the son of a man who was an infidel, and addicted to strong drink, became a scholar. The father, when applied to to give his consent that his son might attend the school, at first refused, but finally yielded, on condition that he should attend but once during the day, and that he should take the usual walk with him on Sunday afternoon. The person who addressed him upon the subject was thankful that the child could be permitted to receive any, even though it were a limited portion of religious instruction. It was the custom of the parent in the course of his Sunday walks to give his son *punch*. One Lord's day, the child being requested as usual to accompany his parent, and knowing if he refused he should not be suffered to attend the Sunday-school at all, went; he could not, however, by any means be induced to touch the punch. In vain the father urged. The child was resolute; he would not drink it. He, with the other members of the school, had had the evils of intemperance described to them—had been told how sinful it was to become drunkards, and had heard from the Bible, that "drunkards shall not inherit the kingdom of God;" and he in company with many others belonging to the same school, had determined they would not drink any thing which could cause drunkenness.

We might naturally suppose the father would have been indignant at the conduct of the child; but not so; and we will venture to assign as a reason why he was not, that he was under the constraining influence of that blessed Spirit, one of the fruits of whom is temperance. He returned to his home and made the Sunday-school the subject of conversation. After much had been said in reference to it, "Well," he observed, "I kind of like that Sunday-school; since my boy went there I can't get him to taste a drop." We record this anecdote for the encouragement of Sunday-school teachers, and to show them in how many ways the blessed charity to which they are devoting themselves is operating for good upon the public. Let them not, then, become weary or faint in their minds. In the instance to which we have invited attention, let us hope that more good may yet be realized, and that after a while, the child having been more thoroughly instructed in the way of God's commandments, will be able, under the teaching of the Holy Spirit, to convince his father that it is wrong and sinful for him to take his usual walk on the Lord's day, frequenting the tipping house, and turning away from the sanctuary of that God who commands us to sanctify—to keep holy the Sabbath-day.

"TO-DAY, TO-DAY."

This expression is one often used by a little boy of my acquaintance; and if any treat is promised, which he is to enjoy at some future time, his cry is, "No, no; to-day, to-day." When told he shall do so and so, when he gets more of a man, he instantly calls out, "No, no; to-day, to-day." Now I do not by any means praise him for this, because it often shows a hasty temper, and an impatience of control, not at all becoming in a child of his age. Children, above all others, should study to be meek and gentle, mild, humble, and easily managed. They should not always wish to have their own way, because their way sometimes is very contrary to what it ought to be—very silly and very perverse. However, "To-day, to-day" is a commendable expression in many instances. I will notice a few of them.

Some of you, when reproved for sluggishness, and want of application to your studies, reply, that you will try and learn by-and-by; now, on such an occasion it will be better to say, "Yes, I will endeavor to do my best to-day." To a, again, there are many of you poor children, who, though young, may be of great use to your parents, and believe them of many a heavy burden; but instead of this, you put it off, saying that you will do so by-and-by.

Now I would advise you to begin directly, and in earnest, with a *to-day, to-day*.

You have heard of the great tempter, Satan, who is ever watching to ruin souls; and though you cannot see him, yet he is constantly about your path, and he would have you do all good thoughts, till a further opportunity. Answer him with a *to-day, to-day*. He would have you be taken up with this world, and elude you with the hope of finding it all well at last. He whispers, "There is time enough yet; you may be careless and unconcerned now, and go on gaily and thoughtlessly now, and at last there will be time for repentance and prayer." O, I beseech you, shudder at such base thoughts, and reply to him in the words of your blessed Saviour, "Get thee behind me, Satan." Tell him you are not to be tempted by him, for the God of all has commanded in his word, "To-day, if ye will hear my voice, harden not your heart."

To-day I'll be my Saviour's slave;

And not a moment longer waste;

But seek, by fervent prayer,

To gain an interest in his love,

A fitness for the courts above,

A seat prepared there.

Though Satan for to-morrow pleads,

Yet Jesus kindly intercedes;

And I should watch and pray:

I would not then such grace despise,

To him my answer shall arise,

Yea, Lord, "To-day, to-day."

TESTIMONY OF A ROMAN CATHOLIC.—In Milan, in 1821, a Roman Catholic asked a young American to show him a Bible. After examining it, and hearing some comments on it, he asked the young man if he would sell it to him. The young man replied, "I will give it you, if you will promise to make good use of it." After a pause, the Roman Catholic said, "It is sure *oratio* in this country if a Roman Catholic be found with a Bible about his person, or in his premises. If I kill a man, I can obtain pardon; but there is NO pardon for the crime of having a BIBLE." Said he, "If you will promise by every thing sacred not to expose me, I will risk my LIFE for the sake of that book,"—the Bible. He became satisfied that he should not be exposed by us, for there were a number present, and concealed the Bible in his bosom. I saw him two or three times after that, and he expressed great satisfaction in reading it.—*Zion's Herald.*

A GOOD EXAMPLE.—The Presbyterian congregation at Bound Brook, Somerset, N. J., has lately contributed seventy-five dollars to the Foreign Fund of the American Sunday School Union; part of which is to constitute the Rev. CHARLES GRIZZARD, of China, and the Rev. PETER J. GRUCK, of the Sandwich Islands, life members of the Society. The pastor of the church says,—"Permit me to express the hope that other churches will, in the same way, remember those who are laboring in heathen lands."

FULFILLMENT OF PROPHECY.

The testimony of modern travellers in corroboration of the truth of prophecy, is one of the most interesting subjects for the student of the Bible. Dr. Keith's late volume (the plan and some of the very execution of which is taken without acknowledgment from Bishop Newton) has presented this subject in a very striking light, and our new work, "The Bible is True," has performed this service for the young. Since the appearance of Keith's volume, a new work of travels has been published in Paris, which sheds still greater light on the predictions concerning Edom or Idumea. We allude to the journey of Messrs Laborde and Linant in Arabia Petraea, only a portion of which had appeared when Dr. Keith wrote. These travellers are represented to have known or cared nothing in their researches about the declaration of the prophets; and their testimony, like that of Volney, is the more remarkable on account of its unexpected coincidence with the Scriptures. The last London Quarterly Review gives the following instances, as astonishing proofs of the minuteness with which the prophet's words have been accomplished.

Among the curses on the land uttered through Jeremiah was this, "For by I will make thee small among the heathen and despised among men;" (Jer. 15.) Laborde not dreaming of the text, makes this involuntary comment.

"The Arabs give to the ruins a ridiculous and indecent name, as if to prove the fragility of human works there was only wanted, in addition to the injuries of time, the derision of men."

Dr. Keith was somewhat disconcerted that no travellers had mentioned that Isaiah's prophecy of the chief cities of Edom was literally fulfilled, which declares that "thorns shall come up in her places, nettles and brambles in the fortresses thereof." And he mentions that a prickly tree is found there, which sufficiently meets the general language of the prediction. But Laborde now says expressly, that the splendid ruins of Petra are "overgrown with nettles and brambles."

The most amazing of these unintended illustrations of the Bible, in the opinion of the reviewer, is the following: "The ruins of Edom are evidently of different ages, showing works as late as the time of Adrian. A septic might make this objection to the prophecy, as proving that the threatened judgments did not take place at the early period implied in the prophecies; but that the decay was the gradual effect of many centuries. But this very circumstance is explained by a reference to Malachi, which but for this account of travellers would be obscure."

Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; ** and your eyes shall see, and ye shall say, The Lord will be merciful from the border of Israel.

"The latest architecture," says the writer, "is thus not merely accounted for, but absolutely predicted; and we are told that the day should come when *our eyes should see this* and that the Lord should be magnified—not from Israel, but from the border of Israel, where exactly this wonderful city stood."

From the Children's Magazine.

THE MOTHERS' KITCHEN.

A little girl in Paris had a kitten given to her, which was very young. She would not wait till the cat had weaned it, and it was able to eat for itself, but insisted on having it at once. You may be sure she had no small trouble with it, and I imagine she could not have had much else to do, to be able to take the pains she did. However that may be, she seems to have been a patient and persevering child; for when she found that the poor little thing would not eat, and was likely to starve, she actually undertook to teach it to drink out of a spoon—not by lifting with its tongue, as cats usually do—it was too young to be able to do that—but taking the spoon in its mouth, just as a little baby might! And she succeeded too! The little kitten did learn to take its breakfast from the spoon, with which its mistress fed it, like a baby. But then, mark the consequence! By-and-by, this little kitten grew big, and its little mistress began to think too much trouble to feed a grown-up cat with a spoon, and so left it to shift for itself, as others do. But the poor thing would not! It not only was unable to hunt about for its own provision, but it would not eat or drink what was set before it. The poor animal, not having learned at first to lap with its tongue, kept all the time thrusting its whole muzzle into the plate, and would never learn to do otherwise; it very soon died of thirst and hunger. Ah! thought I to myself when I read this, how many poor neglected children this story represents! How many there are whose foolish parents, like this girl, take pains to spoil them, while they are young and fit to be plied; forgetting that when they grow up, this will be their ruin!

One thing more observe how the kitten was taught to do what nobody would have thought a cat could do; this was *education*—"drawing out" powers which you would not have supposed it had. It was a *strong* education for the cat—and so many a poor child gets a *strong* education from a worldly parent; but the same pains would bring good effects just as great and remarkable, if taken in a *right* way.

MOUNT CARMEL.—Carmel is decidedly the most fertile and attractive mountain in Palestine. In places perpetual verdure, while the soil every where appears to be rich and susceptible of the highest cultivation. On the side next to the sea, may be seen fragments of a Catholic convent, which was destroyed by the Pacha of Acre in one of the outbreaks of his lawless spirit. Tradition designates the summit of this part of the mountain as the very spot on which the Prophet Elijah stood when he supplicated heaven for rain to relieve a perishing land, and beheld the cloud emerge from the sea. Two or three villages, and many tastefully situated cottages, surrounded by luxuriant groves, continue to enrich the declivities of Carmel; and from a certain interior elevation, the diversified landscape embraces not only Mount Tabor and Hermon, but also the rich plain of Esdraelon, with the bright waters of Kishon flashing across it.

There once lived in Charlestown a family named Frog, and the father and mother carried their infant to one of the Churches to have it baptized. "What is the name of the child?" said the Minister, at the same time taking up a handful of water ready to pour upon the infant's face. "In truth," replied the father, "we have yet made up our mind on that particular, and don't know what to call it." "Oh," says the facetious Judge Burke, who happened to be present, "sure there's his honor Judge Bull is a very good friend of yours; suppose, Dennis, you call him after the Judge?" "With all my heart," replied the father, "be it so." And the clergyman, instantly pouring water upon the child's face, and repeating the name, the unconscious parents found their darling baby was neither more or less than a *Bull Frog*.

The following is an extract of a letter from a young American gentleman, now travelling in Europe, to his father in this city. The writer is a mere youth—not yet sixteen.—*Prof. F. A. C. C.*

"Having nothing else to write about, I will suppose that you ask me to tell you, now that I have travelled from one end of Italy to the other, how I like it. This would be my answer—I have seen Italy, and never wish to see it more. I am pleased with the country, but not with its inhabitants, political institutions, laws, &c. I would not take up my residence in it—I was going to say, if by so doing I could become the owner of the whole territory. It is, indeed, a most interesting country to visit; for where can we find another Rome, or another Pompeii! where, except Greece, another country so rich in classic associations! Italy is often called consecrated ground; yet it is now contaminated with a race of people unworthy of the soil—rendered unworthy by the destroying influence of their civil and ecclesiastical government. The people are literally priest-ridden. In this small city alone, (Palermo) containing 100,000 inhabitants, there are no less than four hundred religious institutions. Never were Romans, in the days of Cæsar, more oppressed than these poor people are; never was there a more miserable race than the Italians. The land is over-run with beggars, its habitations are the abodes of wretchedness. The people are often spoken of as idle and profligate. They are idle, because no encouragement is given to industry by their despotic rulers, who, on the contrary, oppress and tax them in every possible mode. All domestic produce, such as flour, grain, wine, &c., has to pay a duty on being admitted within the gates of a city. No article of food is decreed by the poorest inhabitant that does not pay an exorbitant tax to the government. And the purpose to which these taxes are appropriated, is the support of herds of idle troops and priests, and other equally useless objects. In the kingdom of Naples, in a population of only 6,000,000, would you believe it! there are no less than 50,000 regular troops. Does not all this tend to paralyze commerce, manufactures, agriculture, and all branches of industry and enterprise? Who can then wonder that the people are idle, or being idle, that they are profligate, since it is proverbially true that idleness is the parent of vice. In the whole kingdom of Italy I have met with but two lines of diligence, one between Nice and Genoa, and the other between Rome and Naples. Travelling in Italy is really a serious undertaking; for you intend to have to fight your way through it against a people who try to impose upon you at every step. Were you here, you would go home more satisfied than ever with your country and its institutions, and thank your God that you were born an American."

From the Protestant Vindicator.

PROGRESS OF TEMPERANCE IN THE UNITED STATES.—We have received, during the anniversary week, much general information, from Ministers from different parts of the United States, in reference to Popery; and the result of our inquiries and of the intelligence which has been procured demonstrates to us that the public generally are profoundly ignorant of the fact upon that topic. "The mystery of iniquity doth already work." Five years ago, it was the constant custom of the Papist press to blazon forth their accusations. Not a mass meeting was held, a school opened, a Monastery or Nunnery founded, an orphan Asylum, or a straggling Papist visited with a design to establish a new station, but the fact was propagated with the utmost secrecy, as far as their own presses, and the venal harlots whom the Jesuits employ, could record it. Now they are operating without noise; and their machinations are confined to the confessional; and unless some decisive effect can be produced, their schemes are carried on as well as projected in concealment, and every artifice is adopted to prevent notoriety, and to elude the public eye.

Of one thing we are fully assured, that the increase of the Romanists is vastly disproportionate to that of any other class of our inhabitants, and that their boasted unity under the plastic power of their priests, is exerting a most deadly influence over our national affairs. It is also undeniable, that they are congregating in the largest numbers, in those very districts and places where their weight is most felt, and their influence and voice can give the preponderance to the conflicting parties of unprincipled politicians. All observers agree in opinion, that the Papist voice are presented on every occasion, to that party which the Jesuits and other priests decide will most powerfully aid the promotion of the Papists in this Republic. Hence, the Papists are not permitted, by their artful confessors, the emissaries of the Pope, to scatter themselves, as individuals, or in families, and thus become necessarily commingled with the other citizens; but they retain them in a mass, around the large cities and towns, where, by their numbers and perjuries at elections, they can control the public offices, and in fact, appoint men who will, indirectly, if not formally, encourage the traitorous designs of all the Roman prelates and priests, to reduce this country to their subjection, and thus degrade American citizens under the pontifical despotism.

PAPIST BASTARDS ON OUR COLORED POPULATION.—A few weeks since we published a letter from a friend in Charleston, S. C., in which reference was made to the movements of Bishop England, in relation to the colored population of our Southern States. It is now evident that the Roman Catholics will lose no opportunity to plant Popery in every district, and among every class of people, in this country. From the following article to the Charleston Observer, it will be seen, that Bishop England has already availed himself of the new law in S. Carolina, to bring a large body of free persons of color in Charleston under Catholic influence.

By the late act of this State, entitled "An act to amend the laws in relation to slaves and free persons of color." While persons are not inhibited teaching free persons of color to read and write, though it debar free persons of color from acting as instructors. I will say nothing respecting the policy of this part of the act. It may be wise—it may have been called for as a means of self-protection. But there is one consequence which is likely to follow in the train of this act to which I would beg leave to call attention.

The disbanding of the schools which have hitherto been taught by free persons of color, leaves the scholars the alternative of either abandoning any further pursuit of knowledge under instructors of their own color, or of joining such schools as are, or may be formed with white instructors. But in the present state of society it will be found exceedingly difficult to obtain suitable white instructors of colored schools, and such schools there will be. Now, I am apprehensive that these schools will come under the management of Roman Catholic Priests, foreigners by birth and habit, and trained up themselves and sworn to yield implicit obedience to the will of their superiors. From these schools they will go to the Confessional and reveal the secrets of the families where they reside, and give "the man of sin" in a thousand ways, a hold upon the community which he could not otherwise obtain. Hence, it is far better, in my humble opinion, that these schools should be as they were, than to be under the control of Roman Priests who

have no stake in this community, and care not for consequences, if the interests of the Popedom are served. Already, we understand, overtures have been made by John Bishop of Charleston, to take these schools under his special supervision, with the promise on his part that he will furnish them with teachers as they shall be needed.

P. S. Since writing the above, I have been informed that the Roman Catholics have already received one hundred of the scholars formerly taught by free persons of color. Is it not time for Protestants to awake!

SARON TRUTH.—The more we turn our attention to this drink, the more convinced are we that we under a great mistake in not calling public attention to it sooner. Our long silence on the subject, and our appeals to the public mind through the ten million of documents we have circulated, for the most part on the subject of ardent spirit, has had the influence to encourage and increase the consumption of strong beer to an immense extent—to such a degree, that it is the belief, that had another year or two passed on, this "BEASTLY DRINK," as it is soaptly termed by Dr. Franklin, would have so far corrupted the public appetite and morals that temperance efforts would have left little to show, but defeat and disgrace.—Having, by our silence, contributed to the use of this drink, we now shall do all in our power to awaken public attention to the truth, with the hope that all classes will abandon it, as entirely and totally unfit for man. We know that poisonous drugs are used in the manufacture of strong beer. We do not believe that they are used by all brewers—but when a man calls for a glass of this stupefying liquor, how is he to know whether it is poisoned or not? Fellow citizens, our only safety is in pure cold water, that comes from nature's uncorrupted fountain; all can drink with safety and without charge; abandon then, all those vile concoctions, the use of which empties your purse, engenders disease, brings on premature decay and death. What, in the name of common sense, does a healthy man want of intoxicating drinks! Parents, would you be happy in your children, confine their drinks to cold water, and see that your practice corresponds with your precepts. How simple the remedy from all the evils of intemperance. Total abstinence is that blessed remedy.—*Extracts from the Temperance Recorder.*

It is stated in a private letter from New York, that six men in Greenwich street, lately undertook to have a drinking match. Four of them drank beer, and two drank spirit, until one of the BEER DRINKERS FELL DOWN DEAD!

WHISKY VS. TEMPERANCE.—A severe contest seems to have been carried on between the whisky drinkers and the Temperance men, in the Town-hall election in Cuyahoga, Ohio, which resulted as appears from the votes polled, decidedly in favor of the Whisky boys. The highest whisky candidate, says the Alexandria Gazette, having 123 votes, and the lowest temperance candidate only receiving 27. After the result of the election was known, the whisky boys determined to have a *pollution* over the victory, in the military style. But some of them paid dearly for their victory, as appears from the following account of the affair, as given in the Cuyahoga Herald.

"Between 10 and 11 o'clock, they charged and disarmed a six pounder, in the west part of the town; to the annoyance of the good people who were working, &c. and to the destruction of the windows in the vicinity. From thence they repaired with the weapon of war, to the summit of Mount Philip, also, 'the Mount,' the southern part of the town. There there were three heavy discharges, the two first accompanied with yelling and tumultuous shouting. In loading for the first shot, which was very much delayed, without securing the vent, the charge exploded, and the groans of death were anticipated for the shouts of triumph. It was now the hour of midnight—and when the writer repaired to the scene of death, about ten minutes after the catastrophe, he found the ground strewn with the bodies of four men—Mr. John White was horribly mangled, he gave out valuable strength, and was dead! A man named Flood, was awfully disfigured, and so wounded in the right arm as to render immediate amputation in the shoulder necessary. The other two were only stunned, and after a few minutes recovered their feet, but bore materially injured. The numerous crowd who had a few minutes before thronged the summit, and vexed the walks with their shouts, had disappeared, and the scene was dismal and solitary."—*Natural Intelligencer.*

TEMPERANCE CAUSE.—The Boston Catholic Sentinel, the great organ of that sect, denounces Temperance Societies. "All bad things are naturally in harmony with each other as between all good things there is a natural affinity. The only argument against the Temperance cause that ever staggered us, was, that intemperance is killing off the Catholics by the 10,000, as fast as the supply can be brought from Europe; but if the Temperance Societies should succeed thoroughly, that sect would become relatively far more numerous, and infinitely more influential and dangerous. If the Catholics would oppose temperance, this objection would lose its force."—*Pittsburgh Times.*

PHILICAL ILLUSTRATION.

Mark xxv. 10.—"And the door was shut."

The account of the marriage ceremony from which the above is taken, is so full of a description of oriental manners, as to afford the most unquestionable proof that none but one familiar with such scenes could have written or described it. In almost every particular, the ceremony is unchanged even at the present day. The following account is derived from "Ward's views of the History of the Hindoos."

"At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as it is in the very words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him.' All the persons employed, now lighted their lamps, and ran with them in their hands, to fill up their stations in the procession, some of them had had their lights, and were unprepared; but it was too late to seek them, and the cavalcade moved its way to the house of the bride at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. Land officers consulted with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment.—'And the door was shut.'"

How dreadful will be his disappointment, who hopes to be present at "the large supper of the Lamb," and when he arrives, finds the door shut and none to open! Reader, let not this door be shut on you. Look to it that your lamps be well filled; none else shall enter in.

General Assembly of the Board of Education.—Have under their patronage 703 young men. Receipts \$3,000.