

# Religious Intelligencer.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified

through Jesus Christ.—PETER.

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WHOLE NO. 168

## The Holy Ghost Resisted.

The Holy Ghost is that blessed Agent who, from heaven to earth to bring the wandering sinner back to God.

And can this heavenly visitor be resisted? Yes, the very beings whom he comes to save. Yes, the Holy Ghost may be, and often has been resisted. He was resisted in ancient times by the great body of the Jews, Acts 7: 51; he is resisted by many at the present day. If you are not a Christian, I put it solemnly to your conscience whether you are resisting the Holy Ghost. The Holy Ghost has often striven with you. How have you treated his tender solicitations? If you have not yielded, you have resisted.

YOU RESIST the Holy Ghost when you continue to neglect the means of grace, through which he operates. The principal of these is the Bible. This is peculiarly his book. The "holy men of God" who wrote it, were moved by the Holy Ghost. How then have you treated the Bible? When it has been placed before you, have you read it? Have you meditated on it? Have you allowed it to influence your mind? Have you yielded to its expostulations? Have you obeyed its commands? If not, then have you resisted the Holy Ghost.

Sometimes the truths of the Bible have been urged upon your conscience by the living teacher, with all the solemnity of divine authority, and all the earnestness of Christian fervor; sometimes by the tender voice of friendship; sometimes by solemn and alarming providences. Have you still refused to yield? O, then, with what fixed and bold determination have you resisted the Holy Ghost.

But the Holy Spirit comes yet nearer. He enters the mind, arrests the attention, produces a deep and awful conviction of the guilt and impotence of eternal things, awakens the conscience, awakens a painful sense of guilt and fearful apprehension of coming wrath, and impresses upon the soul the necessity of immediate effort to secure salvation. Such an influence the reader has sometimes felt. How have you yielded? Have you yielded, or resisted?

There are many ways of resisting the Holy Ghost. It is sometimes done by a bold and audacious resolution to do all sense of guilt and danger; and when this alone is not found effectual, by plunging more deeply into worldly business—by resorting to scenes of pleasure, to the society of the gay, to books of amusement, to anything that will help to banish thoughts of God and eternity, of Christ and heaven, and hell. Have you never thus resisted the Holy Ghost?

The Holy Ghost is resisted by refusing to comply with his suggestions. He urges to repent of sin; to give up every unjust pursuit; to relinquish every sinful pleasure; to seek ungodly companions; to choose the company of the pious; to take up the cross and follow Christ, trusting in him alone for salvation.

The Holy Ghost is resisted by procrastination. The Spirit presses to immediate repentance. The sinner's heart replies: "When I have a convenient season I will call on thee." But the Holy Spirit allows no delay. You cannot defer for a day, an hour, a moment, without resisting the Holy Ghost.

Does the guilt of resisting the Holy Ghost upon you? And what is that guilt? Who can tell? What infinite mind can grasp its magnitude.

In resisting the Holy Ghost, you directly resist God. And who or what are you, that you should take the attitude of resistance to the greatest and best Being in the universe? You who made and rule the world—a sinner, upheld from perdition by mere mercy; against Him whom angels adore, and all holy beings delight to obey!

You resist God in his most amiable character and loveliest aspect, engaged in the work which he unfolds his brightest glory. He loves to you as the God of salvation, to transform you into his own image, and adopt you into his family, that he may place you before his throne as an everlasting monument and sign of his wisdom and love, his truth and mercy.

What a black ingratitude is involved in such resistance. He comes to make you happy—deliver you from the power of sin, the most cruel of all tyrants—to bring you into reconciliation with God—to give you the peace of a supporting conscience, the joy of sin forgiven, the assurance of divine favor, and the life of everlasting life. He comes to enrich you for eternity—to make you as "beauteous as the sun, glorious as the moon, and immortal as the stars." He comes to bestow upon you honor, glory, and immortality—honors which eye hath not seen, nor ear heard, nor hath entered into the heart of man, to last throughout unending ages.

In resisting the Holy Ghost you would rob him of his glory, and defeat the purposes of his infinite love in the gift of his Son. You are a sinner, you are a creature of holiness, and you are a man. You set an example of rebellion,

which, if followed universally, would spread anarchy, darkness, and woe over the universe.

And will such guilt go unpunished? "Who hath hardened himself against God and prospered?" Woe unto him that striveth with his Maker! As sins against the Holy Ghost are of a peculiarly deep dye, so their punishment will be certain and dreadful. "He that shall blaspheme against the Holy Ghost," says Christ, "hath never forgiveness, but is in danger of eternal damnation." Resistance, it is true, is not blasphemy; but it is not a kindred sin? Does it not make a near approximation to it in guilt and danger?

God may visit you with overwhelming vengeance according to his threatening. "He that, being often reproved, hardeneth his neck, suddenly shall be destroyed, and that without remedy." Or, which will be equally fatal.

He may utterly withdraw the Spirit from you. "My Spirit shall not always strive with man." This solemn declaration he has often fulfilled. The lambs in the wilderness rebelled and vexed his Holy Spirit, and "He swore in his wrath, that they should not enter into his rest." "Ephraim is joined to idols; let him alone." And how did the Saviour weep over Jerusalem! "And how didst thou, Jerusalem, which killest the prophets, and stonest them which are sent to thee, how didst thou kill them?"

How often in later years has the Spirit striven, conscience been awakened, and the sinner trembled and cried, "What shall I do to be saved?" but his heart rose in opposition to the terms of the gospel; he was not willing to give up the world—could not part with his sinful pleasures, and embrace a life of self-denial and godliness. He resisted the Spirit, and it left him. Like the blasted fig-tree, he has stood the remnant of his days without fruit, leaf, or flower—withered, dead, and prepared in no common degree for the flames that never can be quenched.

O how wretched, how hopeless is the condition of him from whom God has utterly withdrawn his Spirit. Nothing will ever effectually awaken him—nothing melt his obdurate heart, or bow his stubborn will. Nothing awaits him but the blackness of darkness for ever. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Mercies, moans, privileges, warnings, and judgments only harden his heart, and prepare him for a deeper damnation.

Such will be your case, if you continue to resist the Holy Ghost. And in the world of woe, O how agonizing will be the thought that your own folly and rashness brought you there. The Spirit strove with you—urged you with infinite tenderness to repent—pointed you to a Saviour's blood—held out the promise of life—warned you of coming wrath; but you would not hear. You resisted all his gracious influences. He was willing, but you would not. While eternal ages roll, this dreadful thought will still ring in your ears and pierce your soul, that you destroyed yourself.

O, my friend, if you do not wish to be "tormented day and night for ever" with such reflections, no longer resist the Holy Ghost.—Am. Tract.

## The Backslider.

Who was he? His name was Demas. "Demas," says the apostle Paul, "hath forsaken me, having loved this present world."

There was a time when it was otherwise with Demas. When, A. D. 64, Paul wrote his Epistle to the Colossians, he said: "Luke, the beloved physician, and Demas greet you." And again, the same year, writing to Philemon, he says: "Demas and Lucus, my fellow-labourers, salute thee." But now, alas, two years later, writing to Timothy, he says: "Demas hath forsaken me, having loved this present world." What a change two short years had made! Time works changes, often melancholy changes. Two years are sufficient to do this. But there are no changes more sad and disastrous than a change of the church for the world.

Perhaps some of our readers may know this from personal experience. Two years ago, they might, to human view, have been spiritual, exemplary Christians; but now, alas, they are manifestly carnal and worldly. Two years ago, their pastor speaking of them, might have spoken of them as promising, active disciples of Christ. Now, referring to them, he may be forced to say, "They have forsaken Jesus, having loved the world." Too often do the hopelessly converted turn out thus. The tree blossoms, and we confidently look for fruit; but the blossoms fall off, and that which we look for is not found. The tree is barren; at the worst, they are but "leaves only."

And how is this ruinous change brought about? Usually in this way:—

He begins to neglect his closet. "Backsliding," says Matthew Henry, "commences at the closet door." Secret devotions are suspended, or performed in a heartless, hurried manner. He does not daily, as formerly, "enter his closet, shut the door, and pray to his Father in secret." He is not drawn thither by a sense of spiritual want, nor the exercise, from the pleasures found in communion with God. "Prayer is the Christian's usual devotion; it is the breathing of the soul; it is the first symptom of spiritual growth; it is the first step to holiness; it is the first step to heaven." Next, the Word of God is neglected. There is less reading and less study in his pages than before. Once, "the word of the Lord's

mouth were more esteemed than necessary food," and this "bread of life," was daily gathered, as was the manna by the children of Israel. But now this bread is called "light food," as that heaven-descended manna was, when Israel had begun to degenerate. It is not daily gathered, nor keenly relished. Other books are preferred to the "Book of books." News-papers and novels take precedence of it, and dust collects on it.

Neglect of secret prayer and study of the Bible, are followed by a diminished appreciation of the Sabbath and the sanctuary. The Sabbath is not accounted the "day of all the week the best"; and whereas, when the pulse of spiritual life in the believer's soul beats quick and high, he could not fail to join the worshipping assembly whenever opportunity offered, and in his warm attachment to the public Christian ordinances exclaim—"I was glad when they said unto me, let us go into the house of the Lord!"—How amiable are thy tabernacles, O Lord of hosts!"—he now can absent himself from the Lord's temple on the Sabbath, at least part of the day, and often does; and while thus absent, "thinks his own thoughts and speaks his own words."

Moreover, if he is the head of a family, the family altar has not the morning and evening sacrifice laid upon it; the messages of truth which his faithful pastor presents from the pulpit are capriciously criticised in presence of the household,—these messages are too plain and pungent, or they are personal, or they are not sufficiently elaborated and adorned with human rhetoric. Those enterprises of Christian philanthropy, which are the glory of the age, are not valued and cherished the purse and the hand not generously opened in their behalf; there is conformity to the world in its views, principles, customs, and follies, and he is sailing on the same track with it, and steering for the same point. And thus does it occur, that the person who once set out fair heavenward,—was a promising candidate for the skies,—has strayed, retrograded, become a Demas.

Reader, is this true of you? May that living God from whom thou hast departed, rouse thee to self-examination and repentance, that thou mayest perform the first works.—[New York Evangelist.

## The Christian Sabbath is adapted in every way to be a Blessing.

1.—It is a day of rest from wearying toil and physical fatigue.

2.—It gives leisure for domestic quiet and intercourse. Many fathers seldom have the society of their children, except on the Sabbath day.

3.—It affords time for reading, and the improvement of the mind.

4.—It enables poor families to send their children to school, where they not only learn read, but are also made acquainted with the will of God, and the person and work of the Lord Jesus Christ.

5.—It is a day for the public worship of God, when devout and serious persons go to his House, to offer the reasonable sacrifices of praise and prayer.

6.—It is the market day for the soul; when we should lay in, and store up, spiritual blessings for the week.

7.—It should be a day for the exercise of Christian goodness and mercy, in which we should visit the poor and afflicted, and labour to reclaim wanderers from the error of their ways.

8.—Our first parents in paradise entered on the enjoyment of the Sabbath the very day after their creation; and all true Christians, when they die, shall enjoy a perpetual Sabbath in the paradise above.

READER! then highly value, and constantly improve the Sabbath with which you are favoured. See that you are the wiser and holier for them. Hail the Sabbath day, and sing—

"This is the day the Lord hath made,  
He calls the hours his own;  
Let heaven rejoice, and earth be glad,  
And praise surround his throne."

And as the Sabbath day ends, offer this suitable prayer—

"Thy Spirit O Father give:  
To be my guide and friend;  
To light my path to endless joy:  
To Sabbath without end."

Dr. J. Burns.

## To Buyers and Sellers on the Sabbath Day.

Have you considered, my friend, what you are now doing? that you are breaking one of God's commandments, and profaning his holy day? Read the last chapter of Nehemiah, and see your sin exposed. How many of your fellow creatures do you witness every Sabbath day borne to their grave! perhaps your neighbours may see you carried the next! Then it will be too late to lament your present sinful conduct. Remember what our blessed Saviour said: "What shall it profit a man, if he gain the whole world and lose his own soul?" Matthew xvi. 26. Oh! could you be persuaded to leave off this sad custom of either buying or selling on the Sabbath day, to attend the house of God, to read his holy word, and pray for his Holy Spirit to convince you of sin; and lead you to Jesus Christ the only Saviour of sinners: be assured you would find the benefit of it in this world and that which is to come. You would not be a loser even as to things needful for the body: for Christ had declared, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matthew vi. 33. Take the warning this little tract would give you, and flee by faith to the Lord Jesus Christ, as the only refuge for guilty sinners.—Dr. J. Burns.

## The Legacy.

BY REV. E. M. MACBRAIN.

"A large legacy has been left to the Church by its Saviour, consisting of New Jerusalem Stock; but the greater part of it remains unclaimed. It has not been applied for; though repeated notices of it have been published throughout the world. Heirs will not come forward (James 4. 3.) the wonder is that it has not been already appropriated to other purposes. Through the long suffering and forbearance of God (Rom. 2. 4.) it may be still obtained if application be made in a proper way. You must seek it with all your heart (Jer. 29. 13.) believing that it may be had (James 5. 6.) When you have been once at the bank, go again; go repeatedly: for the legacy is paid by instalments. It is very large; even riches of glory."

Now I think I see some of you coming to the door of the bank of heaven where dividends are paid, and you knock.

"Who is there?" cries justice, seated on one side of the entrance.

"A sinner," is the reply.

"What do you want?"

"My Lord I have seen it announced in an old publication called the Gospel Herald which was edited in heaven, and first published in Jerusalem that a legacy was left me by my kinsman, (Eph. 5. 30.) which has not been paid."

"Not paid," exclaims justice: "we always pay on demand." (Heb. 10. 23) "yes my Lord; but I did not apply for it sooner, when I ought, yet I am told it is still payable, the Herald is still in circulation, and the announcement has not been withdrawn."

"Well," demands justice, "what is your present claim upon us?" "If my Lord will look at the will, he will see that part of it reads as follows:—'Come unto me all ye that labor and are heavy laden and I will give you rest (Matt. 11. 28.) Through this man is preached unto you the forgiveness of sins, (Acts 13. 38.) Peace I leave with you, my peace I give unto you; and other clauses of like import. This is what I wish to receive. I am weary of sin, I tremble under the frown of God. My heart is troubled and distressed beyond measure, I want pardon and peace."

"Mercy," says Justice addressing his sister, who is seated on the entrance, "what dost thou say to this demand?"

"It is perfectly right," answers Mercy, "I had long had pardon for the sinner lying by me; and I wondered that he did not apply for it sooner, (Mark 6. 6.) Here it is, friend, you are welcome to it, take it in the name of Jesus."

While the sinner is in the act of seizing the gift, Justice takes it from the hand of Mercy, stamps it (Eph. i. 13) and with a smile gives it to the sinner. He reads, "Thy sins which were many, are all forgiven thee," and at once breaks out into a song of joy, "O Lord I will praise thee."

"Hark ye!" cries Mercy, with a smile of earnest kindness, "Remember to tell your friends and neighbours (Mark v. 19) I have more pardon ready, waiting for application. (Rev. iii. 20.)"

(Another knock.) "Who is there?" asks Justice.

"A sinner saved by grace," (Eph. ii. 8.) "What is your business?"

"I have come my Lord for another instalment of the legacy left by my Saviour. Yesterday our minister told us it was now due."

"What is the amount you ask?" saith Justice: for we are very precise in keeping to the letter of the will. (Matt. v. 18.)

If my Lord will glance at the paper he will see it written. Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you, a new heart also will I give you and a new spirit I will put within you Ezek. 36. 25. 26. And in another place it is said that God is faithful and just, not only to forgive us our sins but to cleanse us from all unrighteousness: for the blood of Christ cleanseth us from all sin, 1st John, i. 7. 9.

"Sister Mercy, what do you say to this application?"

"It is quite correct," saith Mercy, "he wants a clean heart, pure from sin, (Matt. 5. 8.) I have had it here ever since he first came for his legacy: I wish our brethren (Heb. 2. 11.) on earth, would come and take their own. We do not want their property: we have plenty, and to spare, (Luke 15. 17.) while they are starving for want. There it is, friend, take it and get it stamped. And tell your friends that I have plenty more clean hearts: they may all make their robes white in the blood of the Lamb. (Zech. 13.—1 Rev. 7. 14.) Now I see a great crowd of persons running to the door, singing and shouting. I ask why in such haste? They tell me they have 'large bundles' of promises notes of great value, (2 Peter 1-4.) which they are going to get cashed."

"Take care," says Mr. Strained, (2 Cor. 6. 12.) "it is at you make a run upon the bank." "That is what we are going to do," (John 16. 24.) is the reply, "let it not break."

No! it will be a happy day for this world, when men shall try to break the bank above. Be quick in your applications. Time passes on, and banking hours will close. If Mercy

leave her place at the door (Luke 13-8.) you will knock in vain for Justice to open.—(Luke 13-25.)

(Another knock.) "Who is there?" cries Justice.

"A dying Christian," is the reply.

"What brings you here?"

"My Lord, I have just received a message from my Saviour, by the hand of death—a rough grim messenger he, but he brings good tidings—to come here for the last instalment of my legacy."

"How much is it?"

If my Lord will read the will, he will see amongst other items: "In my Father's house are many mansions: I go to prepare a place for you." (John 14-2.) Now I am leaving the body, I want a congenial place for my immortal spirit to rest with God. Again it is written: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2-10.) I cannot boast of my fidelity, yet, I have loved my Lord, I have kept the faith, I have not wickedly departed from his ways. O, if one so feeble might be so exalted. (Matt. 25-21.) I would praise his infinite bounty forever. (Rev. 4-10.)

"The will does bequeath glory, and honor, and immortality." (Rom. 2-7.) replies Justice: "but what shall we do, sister Mercy, for we do not send glory out of Heaven?"

"It is written," saith Mercy, "Father, I will that those also, whom thou hast given me, be with me where I am, (John 17-24.) And I will come again and receive you to myself; that where I am, there ye may be also. (John 14-3.) The King, therefore, evidently intends to admit this Christian into Heaven. Doubtless it was for this purpose that he sent me a message, that he would be here to-day, and to get ready a convoy of angels. (Luke 16-22.) They are here waiting; for the hour is come. I wonder He has not arrived; for he is very punctual. Hark! the clock strikes E-ter-ni-ty, E-ter-ni-ty. See brother, He comes: throw the gates wide open (2 Peter 1-2) and let the heir of glory in." (Psalm 24. 9.)

## Moderate Drinking.

"Moderation describes neither quality nor strength; the system of moderate drinking is as unfathomable as the abyss, and uncertain as the wind. It is the great deceiver of nations: promising health and long life, yet destroying more by its tendencies than war, famine or the plague. It is a sweet morsel in the month, but gravel in the belly. It is the ABC of drinking; the picture-book leading the young and thoughtless to the worst scene of intemperance. It is a regular quick medicine, making splendid promises but performing no cure, and yet demanding enormous pay. It is the starting point to the workhouse, the prison, the asylum, the gaol, and the gallows. It is a light-fingered gentleman, who feels every corner of the drawer, and the very bottom of the purse.—It is the first step of an inclined plane, smooth as marble, and slippery as glass, ending in an abyss of ruin. It is a beautiful serpent whose fangs and deadly venom are concealed by the dazzling of its coils. It is hypocrisy personified, an affected outside sobriety, while all is agitation and uncleanness within. It is the entrance to a delightful avenue, lined with deceitful flowers, charmed with bewitching sounds, but ending in the caverns of the dead. It is an ignis fatuus tempting its fatigued followers over trembling bogs, and tumbling them down a frightful precipice. It is a whirlpool of ruin, in which thousands have sunk to rise no more. It appears as an angel of light assuming a smiling countenance, but in reality a demon of the bottomless pit. It is the birth-day and place of all the drunkenness in the land. It provides an army of reserve to recruit the ranks of the 60,000 annually slain by strong drink. It is the bond of union between the rum-sellers, drunken politicians, little drop ministers, and all enemies to the cause of Temperance."

## This Picture and that.

I have subdued the nations of the earth; is there no other world for me to conquer?—Alexander the Great.

I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.—St. Paul.

My life is in the yellow leaf,  
The fruits and flowers of love are gone,  
The worm, the canker and the grief,  
Are mine alone.

The fire that on my bosom burns  
Is lone as some volcanic isle,  
No torch is lighted at its blaze,  
A funeral pile.

—Lord Byron, written the year he died.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no heard in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.—Habakkuk.

O! God, if there be a God, have mercy on me.—T. Paine, when dying.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God.—Job, in view of death.

## Correspondence.

### New York Correspondence.

The New President and Administration.—The Country.

NEW YORK, March 9, 1857.

MR. EDITOR.—As we say, "the long agony is over." Mr. Buchanan is President of the United States. He has delivered his inaugural, in which he has indicated his line of policy so far as a man can, who undertakes to carry water on both shoulders. He has selected his cabinet, whose features reveal more of the future policy than the "inaugural," for words are sometimes used to conceal the meaning, as well as to reveal it.

What is the result of all? The result is that all moderate men have been severely disappointed; those who have prophesied evil and nothing but evil, have fallen far short of the mark. The new administration is hopelessly delivered, bound hand and foot, to the slave power. All that can be done by the Government to make Kansas a slave state, will be done tomorrow. The Supreme Court of the United States have just decided that the people of a territory have no right to prevent slavery in that territory till a state constitution is formed. This is reversing all the decisions of the times of Washington and Jefferson. This is the same as to say slavery is national and freedom sectional. This is the same as to declare that slaveholders are the only class for whom the general government exists. Such is the sad fate to which our Republic has come before it is as old as the oldest men—day, scarcely half as old. Each new turn brings to view a darker prospect. Where is all this to end? We may despair of the Union, but not of liberty. The recent uprising of the intelligent, industrious masses, clearly indicates there is a spirit here which will see government after government shiver, sooner than carry liberty to her grave. But convulsions are before us, and such as no nation has before experienced, unless the freedom party soon obtains possession of the government. With what shame-faceness those appear to-day who loving liberty were enticed to vote for the pro-slavery party.—Poor men, they have been deceived, we fear, once too often.

In regard to our foreign relations, we have little apprehensions of war with any important power; we may have with Mexico, or Nicaragua or some other government that is not able to stand alone. The slaveholders have courage enough to strike a man when he is down and helpless, but no other. They are the last to risk their particular institution in fortunes of an important war. Still every thing will be done by this administration that can be done without provoking war with France or England, to obtain Cuba. War with Spain alone would not hinder a single moment. No price will be spared; no manœuvring will be left untried; no threatening, no bullying but what will be resorted to for this darling object of this darling administration. There is just one thing, and only one, that will prevent Cuba coming in this Union before it is four years older, and that is the firm attitude of England. If France and England become divided, or if any other cause intervenes to cause England even to hesitate, the deed will be done. All the rage of this administration will be to bring into the Union slaveholding states.

Thus you have the frank and free opinion of a lover of America as to the present administration. If in one which the facts are less dark than the prophecy, we shall frankly and rejoicingly concede our mistake.

### Boston Correspondence.

The Atheist's Bill.—Lewis Cass—Women's Rights.

BOSTON, March 9.

DEAR BROTHER:—The weather during the past week has been very mild, and there is very little snow on the ground. The city is more healthy than usual. Deaths in the week 80.

There is a bill before the Legislature to allow atheists to testify in courts of law, without taking the oath required of witnesses who believe in a Supreme Being.

This bill compels the jury to take the testimony of an atheist upon the credibility of his word as a man, irrespective of Religion. Without entering into the merits of the bill, the fact of its having been entertained by the legislature, shows that atheistical principles must have a strong hold in society. It will soon be more credible to be an atheist than a believer. The principle upon which this bill is based seems to favor this idea. The United States may yet arrive by a gradual progress, at the same stage which France obtained at a single leap, and the capitol may be converted into a temple for the goddess of Reason. If the framers and supporters of such a bill had their way this would soon take place, but we hope there is conservative element sufficient to counter-balance this tendency to Chaos.

Of course you have received an account of Mr. Buchanan's new cabinet. Lewis Cass, Secretary of State, is said to be the only one among them who has been publicly distinguished previous to his present appointment. Cass has been a member of the Legislature of Ohio; Governor of Michigan; Secretary at war under Jackson in 1831; Minister to France in 1836; Senator from Michigan