









THE PARTERRE.

VARIETY insinuates into the mind a relish for the useful and the sweet.

STANZAS.

There is a place beyond the skies,  
Where happy spirits dwell—  
Where plights of sorrow never rise—  
Where none of sorrow tell;

A place where seraphs, round the  
Of Jesus and the Lamb, [throng  
The conquests of that Saviour own,  
Who is the great I AM.

That Saviour who their ransom paid;  
Who died to set them free;  
A sacrifice for them was made,  
And suffered on the tree.

To Him their constant praises rise—  
To Him all praise is given,  
In that blest place beyond the skies,  
And that blest place is HEAVEN.

ALEXIS.

FOR THE VILLAGE HERALD.

A Dictionary of Love Gallantry.

ATTRIBUTES.

A flattering term, for great use to advance one's affairs: for however varied a fine lady may be in the love-language, it is hard for her to conceive that when applied to herself, it may not signify, as formerly it did, an assemblage of charms and perfections that constitute a beauty. Thus, when a lover whines out "Nay 'tis impossible to resist such attractions," this phrase, duly construed, imports, "If all the soft trash I have expended upon you is not yet able to touch you, I have a reserve lung, which you will with all your cunning, be hardly able to parry; and this is it."—The attractions, charms, enchanting beauty, are left in a valley, and never fail of doing wonderful execution.

BARBAROUS.

A word of great sound, and little meaning, to express the discontent of a lover. How barbarous you are, my lady, "You surprise me I did not expect such a long resistance; my pride begins to murmur at it."

MEAN.

A common word to express a meanly character and for one who makes dress his principal attention, under an utter impossibility of ever succeeding; as may be demonstrated by the following plain syllogism, of which the beauty of poetry may be excused for the sake of its justice.

Nofol can do any thing well.

None but a fool will make dress the business of his life.

A fool therefore cannot dress well.

And this is so strictly true in fact that there never was nor probably ever will be, a mean well dressed.

This advantage can only be attained by the men of sense, far above either the weakness of making a point of his dress, or even not consulting the proprietor of it, to his age, character, fortune or station.

BEAUTY.

Socrates called it, a short lived tyranny; Plato, the privilege of nature; Aristotle, one of the most precious gifts of nature; Theophrastus, a rare elegance; Diogenes, the most forcible letter of recommendation! Carnades, a queen without soldiers; Theocritus, a serpent reared with flowers; Bion, a root that does not belong to the possessor, because it is impossible to give one's self beauty, or to preserve it. After this most scientific display of quotations, all huzzas for Greek names, may be added the definition of a modern author who calls it a bait, that often catches the fisher as the fish. The serpent took the beauty of Eve for his bait, to enable her to get rid of him; and, succeeded. Now, has not this subtlety of that knowing one descended to posterity? in so much that one of the best baits to catch a woman, is to persuade her that you are intimately persuaded of her beauty. Such is the powerful influence of this branch of flattery, that rarely does that woman refuse the man any thing, to whom she has been weak or vain enough to listen to his praises upon this chapter. On the other hand, she has reason to think, look on her as disagreeable, or ugly. In short, with women themselves, their first merit is that of beauty; which they would lay less stress upon, if they were to consider, how short a time they have to enjoy it!

BLAME.

Though a lover seems to be an animal born for nothing but approving, he may sometimes take the liberty to blunder for her beauty. The meaning of which is, that though his mistress may have great merit, he on his side has his share; and that she is very much in the wrong not to remember it.

BOLDNESS.

Excuse my boldness:—This when said in the instant of snatching small favours, means "I am sounding the channel, to see how you will take small liberties: if you excuse this, I shall have room, I hope to proceed to greater."

FOR THE VILLAGE HERALD.

How many are there at the present day, even in the most liberal churches,

who entertain sentiments like those of Dr. Scott, complained of a century ago?

"Many persons, (he says) persuade themselves that God is wonderfully concerned about small things, about trifling opinions and indifferent actions, and the rites and modes, and appendages of religion; and under this persuasion they hope to atone for all the immorality of their lives by the forms and outside of religion; by uncommanded severities and affected singularities; by contending for opinions, and by sticking for parties; and by being pragmatically zealous about the borders and fringes of religion."

BALWIN.

From the New York Observer.

KNEELAND AGAIN DEFEATED.

And the Word of the Lord victorious.

Messrs. Editors.—The following narrative of recent facts, contains, in our opinion, matters of signal importance and interest to all who love the Lord Jesus Christ, in this portion of the United States, and we desire to record them, and through the sheets of your valuable and popular paper, send them to all the brethren, from a motive similar to that which influenced the Apostle Paul, as he was upon the steps at Jerusalem, to tell what God had done for the conversion of the Gentiles.

Some time ago, a Universalist residing upon Schooley's Mountain, N. J., within the bounds of the Rev. Mr. Campbell's congregation, published a letter in a Universalist paper, containing some of the peculiar dogmas of his party, in addition to the challenge of Mr. C. In it the writer endeavored to impress upon the minds of the public, that Mr. C's doctrine was such as would not stand the test of a plausible and that if a Universalist preacher was to oppose him, his whole theological system would be demolished. In fact, it was a vulgar and abusive letter, very similar to those that Mr. Kneland used to publish before he fell into the hands of Mr. M. Calla, at Philadelphia. At first Mr. Campbell paid no attention to this bombastic letter, but finding that the friends of Universalism industriously spread these papers to a large extent among his people, he felt himself called upon to take some means to counter their influence. With a view to accomplish this, he publicly told his congregation, that on the 3d Sabbath of September, he would preach a sermon on the doctrine of Universalism. Immediately after making this public announcement of his design, handbills were stuck up in all directions in the neighbourhood, proclaiming that Abner Kneland, the preacher of Universalism, &c. &c. would on the same day and at the same place refute Mr. C's arguments, and publicly demolish his whole system. This, as might be expected, created a great sensation, and consequently, on the proposed Sabbath, the whole region for miles around, poured forth its inhabitants to the place of combat.

When Mr. C. arrived at the church, it was so filled that he could not get in; and hundreds who were in the same predicament, he found standing on the outside. As it was neither practicable to reach the pulpit, nor address all the people from a platform erected at the church door, upon which Mr. C. was placed to utter the message of God to this large, living, and heterogeneous congregation. But for a moment let us pause in our narrative, and reflect upon the situation of this faithful and able ambassador of Christ, as he sat on the platform. When he announced his design of preaching on the doctrine of Universalism, he had nothing in view but to warn his beloved people of spiritual death to which this doctrine leads. He never thought of going beyond his own flock; much less into a congregation of Universalists. Judge then of his feelings, when he found that the Universalists for miles around headed by their leaders from New York, and he active supported by some of his friends from that great metropolis, had intruded themselves into his hitherto peaceable and retired congregation of Pleasant Grove. When we behold this man of God sitting among that people over whom the Holy Ghost had made him overseer, about to preach to them the Gospel in pliancy and sincerity, and see Mr. Kneland arrived from New York and take his seat directly before him together with Mr. Morris, the editor of the Universalist paper, who, as if to do his utmost to oppose the preacher, took out his paper and writing apparatus;—I say when we look upon this strange scene, we are not forcibly reminded of that incident recorded by the pen of inspiration in the book of Job, that when "the sons of God came to present themselves before the Lord, Satan came also among them to present himself before the Lord."

During Mr. Campbell's sermon, which occupied nearly two hours, Mr. Morris "It is supposed there were between two and three thousand people of all creeds and conditions, present on the occasion."

continued to write.—Mr. Kneland and several other Universalists were occasionally sneering and laughing in his face, in order to disconcert him; while, with these exceptions, the whole multitude listened with breathless attention, though many of them were exposed to the scorching sun and wind during the whole service. When a friend, astonished and indignant at the effrontery of these emissaries of Universalism in attempting to browbeat Mr. C. asked him how he felt,—"I felt," exclaimed he, "I felt as if I could have stood up undismayed and proclaimed the Gospel of my Saviour, though hell had opened and poured all its legions before me." And well he might; for if ever the power of God was present with a congregation of his people, it was present on that occasion. The preacher, full of the spirit of his divine Master, spoke as man seldom speaks; and the great Head of the church evidently accompanied him, for he said with a peculiar blessing for such was the effect of that sermon, (which we hope and desire to see printed) that at the least two thirds, if not three fourths of the whole multitude, went directly home.

But this was not all; for the few who did remain, were so disgusted and disappointed with Kneland's sermon, that they kept gradually diminishing, until it is supposed he stopped short, fearing he might be placed in the awkward situation of being left without auditors. In fact, so complete was his defeat, that even those who before had a partiality for his doctrine, were heard to say that he had not refuted one of Mr. C's arguments. His utter defeat and failure of his party, in addition to the challenge of Mr. C. In it the writer endeavored to impress upon the minds of the public, that Mr. C's doctrine was such as would not stand the test of a plausible and that if a Universalist preacher was to oppose him, his whole theological system would be demolished. In fact, it was a vulgar and abusive letter, very similar to those that Mr. Kneland used to publish before he fell into the hands of Mr. M. Calla, at Philadelphia. At first Mr. Campbell paid no attention to this bombastic letter, but finding that the friends of Universalism industriously spread these papers to a large extent among his people, he felt himself called upon to take some means to counter their influence. With a view to accomplish this, he publicly told his congregation, that on the 3d Sabbath of September, he would preach a sermon on the doctrine of Universalism. Immediately after making this public announcement of his design, handbills were stuck up in all directions in the neighbourhood, proclaiming that Abner Kneland, the preacher of Universalism, &c. &c. would on the same day and at the same place refute Mr. C's arguments, and publicly demolish his whole system. This, as might be expected, created a great sensation, and consequently, on the proposed Sabbath, the whole region for miles around, poured forth its inhabitants to the place of combat.

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September 22, 1827.

From the N. York Observer.

A FACT.

"THE SIN UNTO DEATH."

Experience and death of one who left the world under the fearful apprehension, that he had committed the unpardonable sin.

Mr. F., the subject of the following narrative, was a respectable inhabitant of one of the northern towns of Pennsylvania. About seven years previous to his death, Mr. W., a missionary, visited the town where Mr. F. resided. Under his faithful labors, a revival of religion commenced, in which numbers were hopefully born into the Kingdom of the Redeemer. The attention of Mr. F., was arrested. He was led to see his sinfulness and danger, and to inquire "what he must do to be saved." His convictions of sin were pungent for some time, but after a few months his seriousness began to abate.—Levity and carelessness succeeded, and like the nucleus spirit who walked through dry places, seeking rest and finding none, Mr. F. returned to a state of stupidity seven times more dreadful than his former. He soon "forgot the things which were said unto him," and thence as a natural course, he descended to infidelity, and at length boldly denied the inspiration of the Scriptures, and became an avowed Deist. In this situation he was often asked by those acquainted with his previous seriousness, what he thought of his former convictions. He uniformly imputed them to enthusiasm, or the work of the devil. The consequence was as might have been expected, he became more and more confirmed in his infidel principles, until about four or five months previous to his death, it was at this time that the writer first became acquainted with him, and it was from his own lips, and from his neighbors, that the above account of his life was received. On reading to him the first verses of the 6th chapter of the Hebrews, and the last verses of the 2nd chap. of St. Peter, he was again awakened. The above words became like "a sharp two-edged sword." His infidel principles appeared in a surprising manner to leave him, and to be succeeded by a dreadful sense of the sinfulness of his life. He was seized with the view which he had of his sinfulness was great, and such an awful feeling of danger pervaded his mind, that he trembled with fear. Great pains were taken to instruct him in the way of salvation by Jesus Christ, and prayer was literally made incessantly for him. But all availed nothing; his distress increased every day, until about a week he appeared to be verging fast towards a state of complete despair. This appeared to be accelerated by a fixed opinion that he had committed the unpardonable sin. For some time he refused to tell the sin which he considered unpardonable. After much importunity, however, he said it consisted in imputing to the devil his previous infidel impressions. He was informed that it might have proceeded from an error in judgment, and not from deliberate

malice of heart. He decided that this could be his case, for when he said that his former convictions were enthusiasm and from the devil, he knew that they were produced by the Holy Spirit;—that the above declaration proceeded directly from his own mind, and sealed his perdition. His distress and horror of mind increased, until they arose to the most alarming degree. At times he appeared to be in as much mental agony as he possibly could endure and live. He often declared he felt the very pains of hell in his bosom, and that if his soul and body were then in everlasting burnings, he could not suffer more. All means used to relieve him appeared only to increase the misery and horror of his mind. Often with a countenance distorted with all the features of despair, he would entreat those present never to quench the Spirit, never to deny the work of the Holy Ghost, or embrace the sentiments of infidelity; especially never to impute revivals and awakenings to the Devil.

His sufferings soon impaired his health; he lost his appetite for food, and sleep entirely forsook his eyes. Nothing but a fearful looking for judgment and fiery indignation from the Lord were before him. As his health declined, symptoms of derangement appeared. At times he seemed wholly to have lost his reason. Several circumstances gave rise to the apprehension that in his deranged state he would (if not prevented) deprive himself of life. On a certain day it appeared to the writer from something that Mr. F. dropped, that his determination to destroy himself was fixed, and the time for effecting this dreadful purpose was near at hand. These fears having been communicated to some of the family the night following his brother watched with him. In the night he often urged his brother to leave him and retire to rest, but finding his entreaties failed, he said that he would lie down and rest himself, if his brother would also. He accordingly retired into an adjacent room, out of which every weapon had been removed. The brother, unwilling to trust Mr. F. alone, lay down on a bed near the door of the room into which Mr. F. had retired. In a short time Mr. F. started from his bed—leaped over the bed of his brother—and before the latter could overtake him, seized a razor which is supposed he had secreted, for the purpose, and instantly cut his throat. The alarm soon spread; the writer came in a few moments afterwards; the wound was closed, and after an hour or more, Mr. F. was able to speak. He however persisted in his belief that all hope of mercy or pardon for him was gone, but he said he was sorry he had done as he had, because he said his life was not his own. A surgeon was found as soon as possible, who pronounced his wound not mortal, and proceeded to dress it. Mr. F. said, "I was vain, for God would take away his life in a few moments; and accordingly, to the astonishment of all present, he instantly expired. The scene which followed in the afflicted family surpassed all description. Three or four little children were seen leaning against the fence weeping most inconsolably—a grown daughter lay in the house in strong convulsions, and the wife of the unhappy man was raving with insanity.

Whether his fears that he had committed the unpardonable sin, were well founded or not, is known only to God. If the description which he himself gave was true, no one can doubt that he did commit it. Yet there were some circumstances which left a hope in the minds of his friends that he did not. But whether his apprehensions were true or false, his alarming case affords a most solemn warning.

All may here see, as if written by the finger of God, the infinite danger of resisting the awakening influences of the Holy Spirit. This is a crime against which the children of men are frequently warned in the word of God. Reader, hast thou ever been awakened to see thy sinfulness and danger, and hast thou labored to extinguish the light which it has afforded? Behold in the affecting case of Mr. F. thy awful danger.

TO PREPARE FULMINATING MERCURY.

The discovery of fulminating mercury was made, by Mr. H. Davy, and his process is still recommended by the most celebrated chemists, and was followed by Messrs. Gay, Lussac and Leibig, in their late experiments. It is as follows.—Dissolve 100 grains of mercury, in an ounce and a half by measure of nitric acid of the specific gravity of 1.3; add to the mixture two ounces by measure of alcohol, or pure spirit, and apply heat to the flask containing the mixture till it begins to boil; then remove the flask from the lamp. The action becomes violent, and continues for some time; a dense white smoke issues from the vessel, which is heavier than air. At first a little nitrate of mercury is deposited, and it is soon redissolved, the liquid becomes gray, from the reduction of a part of the oxide of mercury; after time it becomes yellow, and crystals appear, which augment on cooling.

They are of a grayish white, hard to the touch and heavy. They are to be separated from the liquid by filtering; to be washed in pure water, and dried in a heat not exceeding 212 degrees. By being dissolved and crystallized two or three times, they become brilliant, white and silky, and have a faint metallic lustre. We must caution our readers how they meddle with this substance, as it detonates if heated to upwards of 300 degrees, by the blow of a hammer, by friction, and by electricity. Indeed, as the French chemist, from whom we took the former article, observed, it detonates if struck or agitated with rods, and therefore the greatest caution is necessary both in preparing and using it. When it detonates, its effects are violent, but they do not extend far.

To obtain Liquid Sulphurous Acid.

Pass sulphurous acid gas, obtained by the ordinary methods, first through a tube filled with pieces of chloride of calcium, (minute of lime), and then into a mattress, surrounded by a mixture of two parts of ice and one part sea-salt. Sulphurous acid is thus liquefied, completely under the pressure of the atmosphere, and at a temperature not lower than 18 degrees to 50 degrees of the centigrade thermometer, of from 0 degrees to 4 degrees of Fahrenheit. It is then transparent, inodorous, and heavier than water. At 14 degrees Fahr. it boils, but may be preserved liquid a long time, without having recourse to pressure, because the part which is converted into vapour absorbs so much caloric as to preserve the remainder below its boiling temperature. Poured into the hand, it produces the most intense cold, and is completely evaporated.

To convert Water into Ice.

Pour some of this sulphurous acid into water; one part is converted into vapour, another dissolved by the water, but as the water begins to be saturated, the acid collects in drops at the bottom of the vessel, like an oil heavier than water. If it be touched with a tube, or rod, it is converted into a vapour, and occasions a species of ebullition; the temperature of the water sinks and its surface is covered with a coat of ice; and the whole of the water may be frozen by adding the acid in proper quantity.

To produce an excessive degree of cold.

Surround the bulb of an air thermometer with cotton; dip it into sulphurous acid, and then allow the acid to evaporate spontaneously in the air. By making the experiment at the temperature of 10 degrees centigrade (54 degrees of Fahrenheit) a diminution corresponding to—37 degrees of centigrade (or—72 degrees of Fahrenheit) takes place in the vacuum of an air-pump, the temperature is reduced to—48 degrees of centigrade, (or—91 degrees Fahrenheit). It must be observed, however, that only an air thermometer can be employed to indicate this low temperature with accuracy.

To freeze Mercury.

Cover the bulb of a thermometer with cotton, pour over it sulphurous acid, and swing it in the air; in a few minutes the mercury becomes solid. This effect is more rapid by putting the thermometer in a small cup containing over it a small quantity of the acid, and placing the whole in an air-pump, from which the air is to be exhausted.

THE LEAD TREE.

Procure a phial or decanter and fill it with spring water, to which add a small quantity of sugar of lead, (about one ounce of lead to a quart of water,) then to a piece of zinc, fasten a wire crooked in the form of a still; fasten the zinc in such a manner to a cork that the wire hangs downwards; immerse this fluid, and in a few hours the tree will begin to grow, and produce a most beautiful effect.

ACCURATE JUDGMENT.

Strong prejudice is relieved by learning to distinguish things well, and not to judge by the lump. There is scarcely any thing in the world of morality or religion, that is perfectly uniform. We should remember that some persons have great wit, and little judgment; others are judicious, but not witty. Some are good humored without compliments; others have formalities of complaisance, but no good humor. We ought to know that one may be vicious and learned while another has virtue without learning. Thus many a man thinks admirably well, who has a poor utterance, while others have a charming manner of speech, but their thoughts are trifling and impure spirits, and apply heat to the flask containing the mixture till it begins to boil; then remove the flask from the lamp. The action becomes violent, and continues for some time; a dense white smoke issues from the vessel, which is heavier than air. At first a little nitrate of mercury is deposited, and it is soon redissolved, the liquid becomes gray, from the reduction of a part of the oxide of mercury; after time it becomes yellow, and crystals appear, which augment on cooling.

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